THE SERMONS OF MASTER HENRY SMITH,

gathered into one volume.

PRINTED ACCORDING TO HIS corrected copies in his life time.

WHEREVNTO IS ADDED, GODS ARROW *against Atheists.*

AT LONDON
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NOBILISSIMO VIRO,
GVILIELMO CECILIO, EQVITI AVRATO, BARONI BVRGHLEIENSI, SVMMO ANGLIÆ THESAVRARIO, ET CANTABRIGIENSIS ACADEMIÆ CANCELLARIO:
HENRICVS SMITHVS HÆC PIGNORA IN GRATI ANIMI TESTIMONIVM CONSECRAVIT.

THE SEVERALL TEXTS AND TITLES OF THE *Sermons contained in this booke.*

A Preparatiue to Mariage.

A Treatise of the Lords Supper in two Sermons.
I. Cor. 11.23. *The Lord Iesus in the night that he, &c.*

The Examination of Vsurie in two Sermons.
Psal. 15.1. & 5. *Lord who shal dwel in thy Tabernacle, &c.*

The Christians Sacrifice.
Prover. 23.26. *My Sonne, giue me thy heart, &c.*

The true triall of the Spirits.
I. Thes. 5.19.20. &c. *Quench not the Spirit, &c.*

The Wedding Garment.
Rom. 13.14. *Put you on the Lord Iesus Christ, &c.*

The way to walke in.
Rom. 13.13. *Let vs walke honestly, as in the day, &c.*

The pride of Nebuchadnezzar.
Dan. 4.26.27. *At the end of twelue moneths he, &c.*

The fall of Nebuchadnezzar.
Dan. 4.28.29.30. *While the word was in his mouth, &c.*

The Restitution of Nebuchadnezzar.
Dan. 4.31.32.33.34. *And at the end of seuen daies, &c.*

The honour of Humilitie.
I. Peter 5.5. *God resisteth the proud, and giueth, &c.*

The Yong-mans Taske.
Eccle. 12.1. *Remember thy Creator in the daies of, &c.*

The triall of the Righteous.
Psalm. 34.19. *Many are the troubles of the righteous.*

The Texts and Titles.

The Christians practise.

ROM.12.2. *Be ye changed by the renewing of your, &c.*

The Pilgrims Wish.

PHILIP.1.23. *I desire to be dissolued, and to be with, &c.*

The Godly Mans request.

PSALM.90.12. *Teach vs, O Lord, to number our daies, &c.*

A Glasse for Drunkards.

GEN.9.22.23.24.25.26.27. *And Noah began to be an, &c.*

The Art of Hearing, in two Sermons.

LVK.8.18. *Take heede how you heare.*

The Heauenlie Thrift.

LVK.8.18. *Whosoeuer hath, to him shall be giuen, &c.*

The Magistrates Scripture.

PSAL.82.6.7. *I haue said, Ye are Gods, but you shall die, &c.*

The triall of Vanities.

ECCLE.1.2. *Vanitie of vanities, saith the Preacher, &c.*

The Ladder of Peace.

1.THES.5.16.17.18. *Reioyce euermore, &c.*

The betraying of Christ.

MATTH.27.1.2.3.4. *When the morning was come, &c.*

The petition of Moses.

DEVT.3.23.24. *And I besought the Lord the same &c.*

The Dialogue betweene Paul and Agrippa.

ACTS 26.27.28.29. *O King Agrippa beleeuest thou the &c.*

The Humilitie of Paul.

ROM.12.1,2. *I beseech you therefore brethren, &c.*

A looking Glasse for Christians.

ROM.12.3. *I say, through the grace that is giuen, &c.*

Food for new borne babes.

1.PET.2.2. *As new borne babes desire the sincere &c.*

The

The Texts and Titles.

The banquet of Iobs children.

IOB. I. 4. 5. *And his ſonnes went and banquetted, &c.*

Satans compaſſing the earth.

IOB. I. 7. 8. *Then the Lord ſaid vnto Satan, &c.*

A Caueat for Chriſtians.

I. COR. 10. 12. *Let him that thinketh he ſtandeth, take &c.*

The poore mans Teares.

MAT. 10. 42. *He that ſhall giue to one of the leaſt, &c.*

An allarum from Heauen.

MAT. 28. 19. *Go teach al nations, baptizing them in the &c.*

A Memento for Magiſtrates.

PSAL. 45. 7. *The Scepter of thy kingdome is &c.*

Iacobs Ladder, or the way to Heauen.

I. COR. 9. 24. *So runne that ye may obtaine.*

The Lawyers Queſtion.

LVKE. 10. 25. *And behold a certaine Lawyer ſtood vp &c.*

The Law-giuers Anſwere to the Lawyers Queſtion.

LVKE. 10. 26. *And he ſaid vnto him, &c.*

The Cenſure of Chriſt vpon the Anſwere.

The benefit of Contentation.

I. TIM. 6. 6. *Godlineſſe is great gaine if a man &c.*

The Affinitie of the faithfull.

LVKE. 1. 19. 20. 21. *Then came to him his mother &c.*

The loſt Sheepe is found.

I. IOHN. 4. 1. *Proue the ſpirits whether they are of God, &c.*

Gods Arrow againſt Atheiſts.

To The Reader.

BEcauſe ſickneſſe hath reſtrained me from preaching, I am content to doe any good by writing. Happie is that author which is in ſtead of other, that after his booke is read, men need reade no moe of that matter. I goe vpon a Theame which many haue trauerſed before me prolixly, or curſorily, or barrenly: If I haue performed by ſtudie any more than the reſt, let my reader iudge, and giue glorie to him which teached by whom he will. What I haue endeuoured, my ſelfe doe feele and others know. We are ignorant of many things for a few that we vnderſtand: but I haue been alway aſhamed, that my writing ſhould weigh lighter for want of paines, which is the bane of printing, and ſurfetteth the Reader. Now I ſend thee like a Bee to gather hony out of flowers and weedes. Euery garden is furniſhed with others, and ſo is ours. Reade, pray, and meditate: thy profit ſhall be little in any booke, vnleſſe thou reade alone, and vnleſſe thou reade all, and record after, as the Bereans *did the Sermons of* Paul. *It is one of the births of my fainting, therefore take it with a right hand: and if thou find any thing that doth make thee better, I repent not that others importunitie hath obtained it for thee. Farewell. As* Iacob *bleſſed his ſonnes when hee left them, ſo now I muſt leaue my fruite to others: I pray God to bleſſe it, that it may bring foorth fruite in other, and be the ſauour of life to all that reade it.*

Thine in Chriſt, *H.S.*

THE EPISTLE TO THE TREATISE of the Lords Supper.

IN the firſt Sermon the aduerſarie is confuted. In the ſecond Sermon the Communicants are prepared: In both are many obſeruations, and the words of the text expounded. Now labour for thy ſelfe as I haue laboured for thee: I would haue thee profit ſomewhat more by this booke; becauſe it hath weakened me more than all the reſt.

Farewell.

The principall Contents of this Treatise.

THe cause of contracts before mariage. 9
Three honours giuen of God to mariage. 9
Three causes of mariage. 13
Whether Ministers may marrie. 15.
Whether an old man may marrie a yong woman, *& contra.* 13
Whether Protestants may marrie Papists. 24
Whether children may marrie without Parents consent. 23
Whether husbands may strike their wiues. 31
Whether the vse of mariage be sinne. 16
Whether mothers should nurse their children. 41
How children should be brought vp. 42
Fiue markes in the choise of a husband or wife. 20
The husbands duties. 29
The wiues duties. 33
Their duties to their seruants. 37
Their duties to their children. 40
Three examples of good parents. 43
Of Stepmothers. 43
Of Diuorcement. 44

Other obseruations that fall in handling the parts.

MAriage, the first ordinance of God, & calling of men. 10
Christs first miracle at a mariage. 10
Three mariages of Christ. 10
By mariage the womans curse turned to two blessings. 11
A note of *Adams* sleepe. 11
Another application of the ribbe, whereof was made the woman. 12
The day of mariage counted the ioyfullest day in mans life. 12
Fornicators like the diuell. 14
No Bastard prospered but *Iephtah.* 14
A married Fornicator like a Gentleman theefe. 15
A wife is the poore mans treasure, wherein onely hee matcheth the rich. 17
Two spies for a wife, discretion and fancie. 17
The wife must not onely be godly but fit. 18

Obſeruations.

A memorable ſaying of one that lighted vpon a fit wife. 18
The beginning of the Ring in marriage. 18
Why mariage doth come of *Nuptiæ*. 21
Maides muſt ſpeake like an Eccho. 21
A leſſon for the married, drawne from the name of Wedding garment. 24
The man and wife like Cock and Dam. 26
Mariage compounded of two loues. 27
The beſt policie in mariage is to begin well. 28
They muſt learne one anothers nature. 28
A ſweete example, teaching how couples ſhal neuer fall out. 29
Man and wife like two partners. 40
Abraham bid to leaue all but his wife. 30
Why wiues are called huſwiues. 34
When the man is away, the wife muſt liue like a widow. 35
Why a wife was called the contrarie to a husband. 35
The cauſe why many deſpiſe their husbands. 37

Other obſeruations.

Many obſeruations vpon ſeruants. 37
The maſter muſt correct his men, and miſtreſſe her maides. 40
Children like mediators betweene a man and his wife. 41
Adulterie like the diſeaſe of Mariage, and diuorcement like the remedy. 44
Why adulterie ſhould diſſolue mariage more than any thing elſe. 44
A ſentence for the married to thinke vpon. 45

A PREPARATIVE TO MARIAGE.

YOu are come hither to be contracted in the Lord, that is, of two to be made one; for as God hath knit the bones and sinewes together for the strengthening of mens bodies, so he hath knit man and woman together for the strengthening of their life, because *two are firmer than one:* and therefore when God made the woman for man, he said: *I will make him an helpe*: shewing that man is stronger by his wife. Euerie mariage, before it bee knit, should be contracted, as it is shewed in Exod. 22. 16. and Deut. 22. 28. which stay betweene the contract and the mariage, was the time of longing, for their affection to settle in, because the deferring of that which wee loue, doth kindle the desire, which if it came easily and speedily vnto vs, would make vs set lesse by it. Therfore we reade how *Ioseph* and *Mary* were contracted before they were married. In the * contract Christ was conceiued, and in the mariage Christ was borne, that he might honour both estates: virginitie with his conception, and mariage with his birth. You are contracted, but to be maried, therefore I passe from contracts to speake of marriage, which is nothing else but a communion of life betweene man and woman, ioyned together according to the ordinance of God.

Eccle. 9. 9.
Gen. 2. 18.
Why contracts goe before Mariage.
Exod. 22. 16.
Deu. 22. 28.
Matth. 1. 18.
* That is, betweene the contract and the Mariage.
Luke 1. 27. & 42. & 49 &c.
What Mariage is.

First, I will shew the excellencie of mariage; then the institution of it; then the causes of it; then the choise of it; then the duties of it; and lastly the diuorcement of it.

The partes of the treatise.

Well might *Paul* say, *Mariage is honourable:* for God hath honoured it himselfe. It is honourable for the author, honourable for the time, and honourable for the place. Whereas all other ordinances were appointed of God by the hands of men, or the hands of Angels: Mariage was ordained by God himselfe, which cannot erre. No man nor Angell brought the wife

Heb. 13. 4.
The excellency of Mariage.
Acts 7. 12.
Heb. 2. 2.

to

*Gen.*2.22. to the husband but God himselfe; so mariage hath more honour of God in this than all other ordinances of God beside, because he solemnized it himselfe.

Mariage the first ordinance of God. Then it is honourable for the time; for it was the first ordinance that God instituted, euen the first thing which he did after man and woman were created, and that in the state of innocencie, before either had sinned; like the finest flower, which will not thriue but in a cleane ground. Before man had any other calling, he was called to be a husband, therefore it hath the honour of antiquitie aboue al other ordinances, because it was ordained first, and is the ancientest calling of men.

Then it is honorable for the place: for whereas all other ordinances were instituted out of Paradise, mariage was instituted in Pardise, in the happiest place, to signifie how happie they are that marrie in the Lord; they doe not onely marry one another, but Christ is married vnto them: and so marriage hath the honour of the place aboue al other ordinances, because it was ordained in Paradise.

*Gen.*3.15. As God the Father honored mariage, so did God the Sonne which is called *the seede of the woman:* therfore mariage was so honored amongst women because of this seed, that when *Elizabeth* brought forth a son, she said, that God had taken away

*Luk.*1.25. her rebuke; counting it the honor of women to beare children, and by consequence, the honour of women to be married: for the children which are borne out of mariage, are the dishonour of women, and called by the shamefull name of Bastards.

*Deut.*23.2. As Christ honoured mariage with his birth, so he honoured

Christs first miracle at a Mariage. *Iohn.*2.8. it with his miracles: for the first miracle which Christ did, hee wrought at a mariage in Canaan, where he turned the water into wine: so, if Christ be at your mariage, that is, if you marie in Christ, your water shall be turned into wine, that is, your peace, and your rest, and your ioy, and your happinesse shall begin with your marriage: but if you marrie not in Christ, then your wine shall be turned into water, that is, you shall liue worse hereafter than you did before.

*Mat.*22.2. *Vers.* 11. As hee honoured it with miracles, so hee honoured it with praises: for hee compareth the kingdome of God to a wedding, and hee compareth holinesse to a wedding Garment.

And

And the fifth of Canticles, hee is wedded himselfe. *Can.5.9.*

Wee reade in Scripture of three mariages of Christ. The first was, when Christ and our nature met together. The second is, when Christ and our soule ioyne together. The third is, the vnion of Christ and his Church. These are Christs three wiues. As Christ honored mariage, so do Christs Disciples: for *Iohn* calleth the coniunction of Christ and the faithfull, a mariage. And in Reu. 21.9. the Church hath the name of a Bride, whereas Heresie is called an harlot. Further, for the honor of mariage, *Paul* sheweth how by it, the curse of the woman was turned into a blessing, for the womans curse was the paines which she should suffer in her trauell. Now by mariage this curse is turned into a blessing: for children are the first blessing in all the Scripture. And therefore Christ saith, that so soone as the mother seeth a man-child borne into the world, she forgetteth al her sorowes, as though her curse were turned into a blessing.

Three Mariages of Christ.

Reue.19.7.
Reue.21.9.
Reue.17.1.

By mariage the womans curse turned into two blessings.

Gen.3.16.
Gen.1.28.
Iob.16.11.

And further *Paul* saith, that by bearing of children, if she cõtinue in faith and patience, she shal be saued, as though one curse were turned into two blessings. For first, she shall haue children, and after, she shall haue saluation. What a mercifull God haue we, whose curses are blessings? So hee loued our parents, when he punished them, that he could scarse punish them for loue, and therefore a comfort was folded in his iudgement.

1.Tim.2.15.

For those paines wil trie her faith.

Note.

To honour mariage more, it is said, that God tooke a rib out of *Adams* side, and thereof built the woman. He is not said to *make* man a wife, but to *build* him a wife: signifying, that man and wife make (as it were) one house together, and that the building was not perfect, vntill the woman was made as well as the man: therfore if the building be not perfect now, it must be destroyed againe.

Gen.2.22.

Before God made the woman, it is said, that he cast the man into a sleepe, and in his sleepe he tooke a rib out of his side, and as he made man of earth, so he made the woman of bone, while *Adam* was asleepe.

A note of Adams sleepe.

Gen.2.21.

This doth teach vs two things: as the first *Adam* was a figure of the second Adam, so the first *Adams* sleep was a figure of the second *Adams* sleep, and the first *Adams* spouse was a figure of the secõd *Adams* spouse. That is, as in the sleep of *Adam*, *Eue*

1.Cor.15.22.& 45.

was

was borne, so in the sleepe of Christ the Church was borne; as a bone came out of the first *Adams* side, so blood came out of the second *Adams* side. As *Adams* spouse receiued life in his sleep, so Christs spouse receiued life in his sleepe: that is, the death of Christ is the life of the Church, for the Apostle calleth death a sleepe: but Christ which died is called life, shewing that in his death we liue. Secondly, this sleep which the man was cast into, while his wife was created, doth teach vs, that our affections, our lusts, and our concupiscences should sleepe while we go about this action. As the man slept while his wife was making, so our flesh should sleepe while our wife is chusing; least as the loue of venison wan *Isaack* to blesse one for another, so the loue of gentrie, or riches, or beautie, make vs take one for another.

Ephe. 5. 14.
John. 14. 6.

A second note of Adams sleep.

Gen. 27. 3.

To honour mariage more yet, or rather to teach the married how to honor one another, it is said, that the wife was made of the husbands rib: not of his head, for *Paul* calleth the husband the wiues head; not of ỹ foot, for he must not set her at his foot: the seruant is appointed to serue, & the wife to help. If she must not match with the head, nor stoope at the foote, where shall he set her then? He must set her at his heart: and therfore she which should lie in his bosome, was made in his bosome, and should be as close to him as his ribbe, of which she was fashioned.

A note of Adams rib.
Gen. 2. 22.
Ephe. 5. 23.
The fathers obseruation.

Lastly, in al Nations the day of mariage was reputed the ioyfullest day in al their life, and is reputed still of al: as though the sunne of happinesse began that day to shine vpon vs, when a good wife is brought vnto vs. Therfore one saith, that mariage doth signifie merrie-age, because a play-fellow is come to make our age merrie, as *Isaack* and *Rebecca* sported together.

Salomon considering all these excellencies, as though wee were more indebted vnto God for this, than other temporall gifts, saith: *House and riches are the inheritance of the fathers, but a prudent wife commeth of the Lord.*

Pro. 14. 14

House and riches are giuen of God, and all things els, and yet he saith, house and riches are giuen of parents; but a good wife is giuen of God: as though a good wife were such a gift, as we should account comes from God alone, and accept it as if hee should send vs a present from heauen, with this name written on it, *The gift of God.*

Thus Adam doth.
Gen. 2.

Beasts

Beasts are ordained for foode, and clothes for warmth, and flowers for pleasure; but the wife is ordained for man, like little Zoar, a citie of refuge to flie to in all his troubles, and there is no peace comparable vnto her, but the peace of conscience. *Gen.* 29.20.

Now it must needs be that mariage which was ordained of such an excellent author, and in such a happie place, and of such an ancient time, and after such a notable order, must likewise haue speciall causes for the ordinance of it. Therefore the holie Ghost doth shew vs three causes of this vnion.

Three causes of Mariage.

One is, the propagation of children, signified in that when *Moses* saith, *He created them male and female*: not both male, nor both female, but one male, and the other female; as if he created them fit to propagate other. And therefore when hee had created them so, to shew that propagation of children is one end of mariage, hee said vnto them, *Increase and multiplie*. That is, Bring foorth children, as other creatures bring foorth their kinde. *Gen.* 2.22. *Gen.* 1.28.

Why Mariage is called Matrimonie.

For this cause mariage is called Matrimonie, which signifieth motherage, because it maketh them mothers which were virgins before: and is the seminarie of the world, without which all things should be in vaine, for want of men to vse them: for God reserueth the great Citie to himselfe, and this Suburbs he hath set out vnto vs, which are Regents by sea and by land.

This is signified in *Deut.* 23.1.

If children be such a chiefe end of mariage, then it seemes, that where there can be no hope of children, for age and other causes, there mariage is not so lawfull, because it is maimed of one of his ends, and seemes rather to be sought for wealth, or for lust, than for this blessing of children. It is not good grafting of an old head vpon young shoulders, for they will neuer beare it willingly, but grudgingly.

Pro. 5.18. *Mal.* 2.15.

Twice the wife is called *The wife of thy youth*: as though when men are old, the time of marrying were past. Therefore God makes such vnequall matches so ridiculous euery where, that they please none but the parties themselues.

The second cause.

The second cause is to auoide fornication; this *Paul* signifieth when he saith; *For the auoiding of fornication, let euery man haue his owne wife*. Hee saith not for auoiding of adulterie, but for auoiding of fornication: shewing that fornication is vn- *1. Cor.* 7.8.

lawfull

Papists stewes.

lawfull too, which the Papists make lawfull, in maintaining their stewes, as a stage for fornicators to play vpon, and a Sanctuary to defend them, like to *Absalons* tent, which was spred vpon the top of the house, that al *Israel* might see how he defiled his fathers concubines. For this cause *Malachie* saith, that God did create but one woman for the man, he had power to create moe, but to shew that he would haue him to sticke to one, therefore he created of one ribbe, but one wife for one husband: And in the Arke there were no moe women than men; but foure wiues for foure husbands, although it was in the beginning of the world, when many wiues might seeme necessary to multiplie mankinde.

2.*Sam.*16.22.
*Mal.*2.15.

If any might haue a dispensation herein, it seemes that Kings might be priuiledged before any other, because of their succession to the Crowne, if his wife should happen to be barren: and yet the King is forbidden to take many wiues, in Deut.17.17. as well as the Minister, 1.Tim.3.2. shewing that the danger of the State doth not counteruaile the danger of fornication.

*Deu.*17.17.
1.*Tim.*3.2.

For this cause wee reade of none but wicked *Lamech* before the flood, that had more wiues thā one, whom *Iouinian* calleth a mōster, because he made two ribs of one. And another saith, that the name of his second wife doth signifie a shadow, because she was not a wife, but ỹ shadow of a wife. For this cause the Scripture neuer biddeth man to loue his wiues, but to loue his wife, and saith, *They shall bee two in one flesh*, not three, nor foure, but onely two. For this cause King *Salomon* calleth the whorish woman a strange woman, to shew that she should be a stranger vnto vs, and we should be strange to her. For this cause children which are borne in mariage are called *Liberi*, which signifieth free borne: & they which are borne out of mariage, are called bastards, that is, base borne, like the Mule which is ingēdred of an Asse and a Mare. Therfore adulterers are likened to the diuel, which sowed another mās ground: adulterers sow for a haruest, but they sow that which they dare not reape. Therefore children borne in wedlock are counted Gods blessing, because they come by vertue of that blessing, *Increase and multiply*. But before *Adam* & *Eue* were maried, God neuer said, *Increase*, shewing that he did curse, and not blesse such increase.

*Matth.*9.5.
*Pro.*2.16.
*Gen.*36.25.
*Gen.*4.23.

Fornicators like the diuell.
*Mat.*13.22.
*Psa.*128.4.
*Gen.*1.18.

Therefore.

Therefore we reade not in all the Scripture of one Baſtard that came to any good, but only *Iephtah*: and to ſhew that no inheritance did belong to them in heauen, they had no inheritance in earth, neither were counted of the congregation as other were. Deut. chap. 23. verſe. 2.

Baſtards. *Iud.* 11.1. They might be ſaued, but they had the mark of the curſe.

Now becauſe mariage was appointed for a remedie againſt fornication, therefore the law of God inflicted a ſorer puniſhment vpon him which did commit vnclcannes after marriage, than vpon him which was not married, becauſe hee ſinned, although he had the remedy of ſinne, like a rich theefe which ſtealeth, and hath no neede.

Luk 20.10. *Deu.* 12.22. Married fornicators.

Now, if mariage be a remedie againſt the ſinne of fornication, then vnleſſe Miniſters may commit the ſin of fornication, it ſeems that they may vſe the remedy as well as other: for as it is better for a man to marrie than to burne, ſo it is better for al men to marrie than to burne: and therfore *Paul* ſaith, *Mariage is honourable amongſt al men.* And againe, *For the auoyding of fornication let euery man haue his wife.* And as though he did foreſee that ſome would except ỹ Miniſter in time to come; in the firſt Epiſtle of *Timothie*, the third chapter and ſecond verſe, he ſpeaketh more preciſely of the Miniſters wife than of any other, ſaying, *Let him be the huſband of one wife.* And leaſt yee ſhould ſay that by one wife he meaneth one Beneficee, like the Papiſts; he expoundeth himſelfe in the fourth verſe, and ſaith, that he muſt be one that can rule his houſe well, and his children.

Mariage of Miniſters. 1. *Cor.* 7. 2. *Heb.* 13. 4. 1. *Cor.* 7. 1. *Tim.* 3. 2.

Sure God would not haue theſe children to be Baſtards, and therefore it is like that he alloweth the Miniſter a wife. Therfore *Paul* ſaid well, that he had no commandement for virginity: for virginitie cannot be commanded, becauſe it is a ſpeciall gift, but not a ſpeciall gift to Miniſters, and therefore they are not to be bound more than other. A peculiar gift may not be made a generall rule, becauſe none can vſe it but they which haue it. And therfore 1. Cor. 7. 17. he ſayth, *As God hath diſtributed to euery man, ſo let him walke.* That is, if he haue not the gift of continencie, he is bound to marrie, and therefore *Paul* commandeth in the ſeuenth verſe, whether he be Miniſter or other, *If they cannot abſtaine, let them marrie*, as though they tempted God if they married not.

1. *Cor.* 7. 6. 1. *Cor.* 7. 17.

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Gen.2.18. The law was general, *It is not good for man to be alone*, exempting one order of men no more than another. And againe, Mat.19.12. Christ speaking of chastitie, saith, *All men cannot receiue this thing*. Therefore vnlesse that we know that this order of men can receiue this thing, Christ forbids to binde them more than other: and therfore as the Priests were married that taught the Law, so Christ chose Apostles that were married, to preach the Gospell. Therefore the doctrine of Papists is the doctrine of diuels: for *Paul* calleth, the forbidding of mariage, the doctrine of diuels; a fit title for all their bookes.

1.Tim.4.3. Lastly, if marriage be a remedie against sinne, then marriage it selfe is no sinne: for if marriage it selfe were a sinne, we might not marrie for any cause, because we must not do the least euil, Rom.3.8. that the greatest good may come of it: and if mariage be not a sinne, then the duties of marriage are not sinne, that is, the secret of marriage is not euill: and therefore *Paul* saith, not onlie *Marriage is honourable*, but *the bed is honourable*, that is, euen the action of mariage is as lawfull as mariage.

Heb.13.4. 1.Cor.7.3. Besides, *Paul* saith, *Let the husband giue vnto the wife due benevolence*. Heere is a commaundement to yeeld this dutie: that which is commaunded, is lawfull, and not to doe it, is a breach of the commaundement. Therefore mariage was instituted before any sinne was, to shew that there is no sinne in it, if it be not abused: but because this is rare, therefore after women were deliuered, God appointed them to be purified, shewing that some staine or other doth creep into this action, which had need to be repented, and therfore when they prayed, *Paul* would not haue them come together, least their prayers should be hindred. Leuit.12.4. 5. &c. 1.Cor.7.5.

The third cause. Gen.2. The third cause is to auoid the inconuenience of solitarines, signified in these words: *It is not good for man to bee alone*, as though he had said; this life would be miserable and irksome, and vnpleasant to man, if the Lord had not giuen him a wife to company his troubles. If it be not good for man to be alone, then it is good for man to haue a fellow: therfore as God created a paire of all other kinds, so he created a paire of this kind.

Wee say that one is none, because he cannot bee fewer than one, he cannot be lesse than one, he cannot be weaker than one:

and

and therefore the Wiſeman ſaith; *Woe to him which is alone*, that is, he which is alone ſhall haue woe. Thoughts, and cares, and feares, will come to him, becauſe he hath none to comfort him, as thieues ſteale in when the houſe is emptie; like a Turtle, which hath loſt his mate, like one legge when the other is cut off, like one wing when the other is clipt, ſo had the man been if the woman had not been ioyned to him: therefore for mutuall ſocietie, God coupled two together, that the infinit troubles which lie vpon vs in the world, might be eaſed with the comfort and helpe one of another, and that the poore in the world might haue ſome comfort as well as the rich: for *the poore man* (ſaith *Salomon*) *is forſaken of his owne brethren*, yet God hath prouided one comforter for him, like *Ionathans* armour-bearer, that ſhall neuer forſake him, that is, *another ſelfe*: which is the onlie commoditie (as I may terme it) wherein the poore doe match the rich: without which ſome perſons ſhould haue no helper, no comforter, no friend at all. *Eccleſ.4.10.* *Prou.19.9.* *Prou.27.2.* *1.Sam.14.7.* A wife is the poore mans riches.

But as it is not good to be alone, ſo *Salomon* ſheweth, *That it is better to be alone, then do dwell with a froward wife*, which is like a quotidian ague, to keepe his patience in vre. Such furies doe haunt ſome men like *Sauls* ſpirit, as though the diuell had put a ſword into their hands to kill themſelues: therefore chuſe whom thou maiſt enioy, or liue alone ſtill, and thou ſhalt not repent thee of thy bargaine. *Prou.21.9.* *1.Sam.16.14.*

That thou maiſt take and keepe without repentance, now we wil ſpeake of the choiſe, which ſome call the way to good wiues dwelling, for theſe flowers grow not on euery ground: therefore they ſay, that in wiuing and thriuing, a man ſhould take counſell of all the world, leſt he light vpon a curſe, while he ſeekes for a bleſſing. As *Moſes* conſidered what ſpies he ſent into Canaan, ſo thou muſt regard whom thou ſendeſt to ſpie out a wife for thee. Diſcretion is a warie ſpie, but fancie is a raſh ſpie, and liketh whom ſhe will miſlike againe. The choiſe. *Deut.1.23.* Two ſpies for a wife.

In the Reuelation Antichriſt is diſcribed by a woman; and in *Zacharie* ſinne is called a woman; which ſheweth, that women haue many faults: therefore he which chuſeth of them, had need haue iudgement, and make an Anatomie of their hearts and minds, before he ſay, This ſhall be mine. For the wiſeſt man *Zach.5.7.*

Eccles.7.30. saith, *I haue found one man of a thousand, but a woman among them all haue I not found.* Although this may be vnderstood of his Concubines, yet it implieth that generally there is a greater infirmitie in women then in men, because he compareth them together, as though there were a dearth of good women ouer the world.

For helpe hereof, in 1.Cor.7.39. we are taught to marry in the Lord; then we must chuse in the Lord too: therefore we must

1.King.3.9. begin our mariage where *Salomon* began his wisedome. *Giue*

Genes.1.24.12. *vnto thy seruant an vnderstanding heart.* So, Giue vnto thy seruant an vnderstanding wife. If *Abrahams* seruant prayed vnto the Lord, to prosper his businesse, when he went about to chuse a wife for another, how shouldest thou pray when thou goest about a wife for thy selfe? that thou maist say after, *My lot is fallen in a pleasant ground.* To direct thee to a right choise herein,

Godly, and fit. the holy Ghost giues thee two rules in the choise of a wife, godlinesse and fitnesse: godlinesse, because our spouse must be like Christs spouse, that is, graced with giftes, and embroidered with vertues, as if we maried holines her selfe. For the mariage of man and woman is resembled of the Apostle to the mariage of Christ

Ephes.5.29. and the Church. Now the Church is called holy, because she is

Cantic.6.8. holy. In the sixt of the Canticles she is called vndefiled, because

Psalm.45.9. shee is vndefiled. In the 45. Psalme she is called faire within, because her beautie is inward: So our spouse should be holy, vndefiled, and faire within. As God respecteth the heart, so we must respect the heart, because that must loue, and not the face. Co-

2.Sam.16.7. uetousnes hath euer bin a suter to the richest, and pride to the highest, and lightnes to the fairest: and for reuenge hereof, his ioy hath euer ended with his wiues youth, which took her beautie with it. The goods of the world are good, and the goods of the bodie are good, but the goods of the mind are better. As

1.Cor.13.13. *Paul* commendeth Faith, Hope, and Charitie, but saith, the greatest of these is Charitie: so may I commend beautie, and riches, and godlines, but the best of these is godlines, because it hath the things which it wants, and makes euery state alike with her gift of contentation.

A fit Wife. Secondly, the mate must be fit: It is not enough to be vertuous, but to be suitable, for diuers women haue many vertues,

and

and yet do not fit to ſome men; and diuers men haue many vertues, and yet doe not fit to ſome women: and therefore we ſee many times, euen the godly couples to iarre when they are maried, becauſe there is ſome vnfitnes between them, which makes oddes. What is oddes, but the contrary to euen? therefore make them euen (ſaith one) and there will be no oddes. From hence came the firſt vſe of the Ring in weddings, to repreſent this euennes: for if it be ſtreighter then the finger, it will pinch, and if it be wider then the finger, it will fall off; but if it be fit, it neither pincheth nor ſlippeth: ſo they which are like, ſtriue not, but they which are vnlike, as fire and water. Therefore one obſerueth, that concord is nothing but likenes, and all that ſtrife is for vnfitnes: as in things when they fit not together, and in perſons when they ſute not one another. How was God pleaſed when he had found a King according to his owne heart? So ſhall that man be pleaſed that findes a wife according to his owne heart, whether he be rich or poore, his peace ſhall afford him a cheerefull life, and teach him to ſing, *In loue is no lacke*. Therefore a godly man in our time thanked the Lord that he had not only giuen him a godly wife, but a fit wife: for he had ſaid not that ſhe was the wiſeſt, nor the holieſt, nor the humbleſt, nor the modeſteſt wife in the world, but the fitteſt wife for him in the world, which euery man ſhould thinke when that knot is tied, or elſe ſo oft as he ſeeth a better, he will wiſh that his choyſe were to make againe. As he did thanke God for ſending him a fit wife; ſo the vnmaried ſhould pray to God to ſend him a fit wife: for if they be not like, they will not like.

The ceremonie is not approued, but the inuention declared.

1. *Sam.* 2. 35.

The ſaying of a wiſe man.

The fitnes is commended by the holy Ghoſt in two words: one is in the ſecond of Geneſis, and the other is in 2. Cor. 6. 14. that in Geneſis is, *Meete*: God ſaith, *I will make man a helpe meete for him*. Shewing that a wife cannot helpe well, vnleſſe ſhe be meete. Further, it ſheweth that man is ſuch an excellent creature, that no creature was like vnto him, or meete for him, till the woman was made.

Geneſ. 2. 18. 2. *Cor.* 6. 14.

This meetenes God ſheweth againe in the 22. verſe, where *Moſes* ſaith, That of the rib which was taken out of man, God built the woman: ſignifying, that as one part of the building doth meete and fit with another; ſo the wife ſhould meete and

Geneſ. 2. 22.

fit with the husband; that as they are called couples, so they may be called paires: that is, as a paire of gloues or a paire of hose are alike: so man and wife should be alike, because they are a paire of friends.

If thou be learned, chuse one that loueth knowledge; if thou be martiall, chuse one that loueth prowesse; if thou must liue by thy labour, chuse one that loueth husbandrie: for vnlesse her mind stand with thy vocation, thou shalt neither enioy thy wife nor thy calling.

That other word in 2.Cor.6.14. is *Yoke*; there mariage is called a Yoke. *Paul* saith, *Be not vnequally yoked.* If mariage be a yoke, then they which draw in it must be fit, like two oxen which draw the yoke together, or els all the burthen will lie vpon one. Therefore they are called yokefellowes too, to shew that they which draw this yoke must be fellowes. As he which soweth seede chuseth a fit ground, because they say, it is good grafting vpon a good stocke: so he which will haue godly and vertuous children, must chuse a godly and vertuous wife: for like mother (saith *Ezechiel*) like daughter. Now as the trauellerhath markes in his way, that he may proceed aright: so the suter hath markes in his way that he may chuse aright.

*Philip.*4.3.

*Ezech.*16.44.

Fiue rules in the choise of a good wife.

There be certaine signes of this fitnes, and godlines, both in the man and in the woman. If thou wilt know a godly man, or a godly woman, thou must marke fiue things: the report, the lookes, the speech, the apparell, and the companions: which are like the pulses, that shew whether we be well or ill. The report, because as the market goes, so they say the market men will talke. A good man commonly hath a good name, because a good name is one of the blessings which God promiseth to good men: but a good name is not to be praised from the wicked; and therefore Christ saith, *Cursed are you when all men speake well of you:* that is, when euill men speake well of you, because this is a signe that you are of the world, *for the world liketh and praiseth her owne.* Yet as Christ said, *Who can accuse me of sin?* So it should be said of vs; not who can accuse me of sin? but who can accuse me of this sin? or who can accuse me of that sin? That is, who can accuse me of swearing? who can accuse me of dissembling? who can accuse me of fornication? No man can say this

1 *Psal.*11.26. *Prou.*10.7. *Mark.*14.9. *Luk.*6.26. *Ioh.*15.19. *Ioh.*8.46.

this of his thought, but euery man ſhould ſay it of the act, like *Zachariah* and *Elizabeth*, which are called vnblameable before men, becauſe none could accuſe them of open ſinnes. *Luke* 1.6.

The next ſigne is the looke: for *Salomon* ſaith in Eccl. 8.7. *Wiſdome is in the face of a man*: ſo godlines is in the face of a man, and ſo follie is in the face of a man, and ſo wickednes is in the face of a man. And therefore it is ſaid in *Eſay*, Chap. 3. verſ. 9. *The triall of their countenance teſtifieth againſt them*: as though their lookes could ſpeake. And therefore we reade of proud lookes, and angrie lookes, and wanton lookes: becauſe they bewray pride, and anger, and wantonnes. 2 *Eccleſ.* 8.7. *Eſay* 3.9.

I haue heard one ſay, that a modeſt man dwels at the ſigne of a modeſt countenance, and an honeſt woman dwelleth at the ſigne of an honeſt face, which is like the gate of the Temple that was called Beautifull: ſhewing, that if the entrie be ſo beautifull, within is great beauty. To ſhew how a modeſt countenance and womanly ſhamefaſtnes do commend a chaſt wife, it is obſerued that the word *Nuptiæ*, which ſignifieth the mariage of the woman, doth declare the manner of her mariage: for it importeth a couering, becauſe the Virgins which ſhould be maried, when they came to their husbands, for modeſtie and ſhamefaſtnes did couer their faces: as we reade of *Rebeccah*, which ſo ſoone as ſhe ſaw *Iſaac*, and knew that he ſhould be her husband, ſhe caſt a vale before her face, ſhewing that modeſtie ſhould be learned before mariage, which is the dowrie that God addeth to her portion. *Act.* 3.2. *Geneſ.* 24.65.

The third ſigne is her ſpeech, or rather her ſilence; for the ornament of a woman is ſilence: and therefore the law was giuen to the man rather than to the woman, to ſhew that he ſhould be the teacher, and ſhe the hearer. As the Eccho anſwereth but one for many which are ſpoken to her: ſo a maides anſwere ſhould be in a word, for ſhe which is full of talke, is not likely to proue a quiet wife. 3 To Adam firſt, and to Moſes after. Maids muſt ſpeake like an Eccho.

The eye and the ſpeech are the minds glaſſes, for *out of the abundance of the heart* (ſaith Chriſt) *the mouth ſpeaketh*: as though by the ſpeech we might know what aboundeth in the heart. And therefore he ſaith: *By thy words thou ſhalt be iuſtified, and by thy words thou ſhalt be condemned*: That is, thou ſhalt be iuſtified *Matth.* 12.34. *Matth.* 26.34.

to be wiſe, or thou ſhalt be condemned to be fooliſh: thou ſhalt be iuſtified to be ſober, or thou ſhalt be condemned to be raſh: thou ſhalt be iuſtified to be humble, or thou ſhalt be condemned to be proud: thou ſhalt be iuſtified to be louing, or thou ſhalt be condemned to be enuious. Therefore *Salomon* ſaith, *A fooles lippes are a ſnare to his owne ſoule.* Snares are made for others, but this ſnare catcheth a mans ſelfe, becauſe it bewrayeth his follie, and cauſeth his trouble, and bringeth him into diſcredit. Contrariwiſe, *the heart of the wiſe* (ſaith *Salomon*) *guideth his mouth wiſely, and the words of his mouth haue grace.* Now to ſhew that this ſhould be one marke in the choiſe of thy wife, *Salomon* deſcribing a right wife, ſaith; *She openeth her mouth with wiſdome, and the law of grace is in her tongue.* A wife that can ſpeake this language, is better than ſhe which hath all the tongues. But as the open veſſels were counted vncleane, ſo account, that the open mouth hath much vncleannes.

Prou. 18.7.

Proner. 16.23. *Eccleſ.* 12.10.

Prouer. 31.26.

Numb. 19.15.

4

The fourth ſigne is the apparel, for as the pride of the glutton is noted, in that he went in purple euery day, ſo the humilitie of *Iohn* is noted, in that he went in haire-cloath euery day. A modeſt woman is knowne by her ſober attire, as the Prophet *Eliah* was knowne by his rough garment. Looke not for better within then thou ſeeſt without; for euery one ſeemeth better then ſhe is: if the face be vanity, the heart is pride. He which biddeth thee abſtaine from the ſhew of euil, would haue thee to abſtaine from thoſe wiues which haue the ſhewes of euill: for it is hard to come in the faſhion, and not to be in the abuſe: and therefore *Paul* ſaith, *Faſhion not your ſelues like vnto this world,* as though the faſhions of men did declare of what ſide they are.

Luke 16.29. *Marke* 1.6.

2. *King.* 1.8.

1. *Theſſ.* 5.22.

Rom. 12.2.

5

The fifth ſigne is the companie, for birds of a fether will flie togeather, and fellowes in ſinne, will be fellowes in league, euen as yong *Rehoboam* choſe yong companions. The tame beaſts will not keepe with the wild, nor the cleane dwell with the leprous. If a man can be knowne by nothing elſe, then he may be knowne by his companions: for, like will to like, as *Salomon* ſaith, *Theeues call one another.* Therefore when *Dauid* left iniquitie, he ſaid; *Away from me all ye that worke iniquitie:* ſhewing, that a man neuer abandoneth euill, vntill he abandon euill companie: for no good is concluded in this Parliament. Therefore

1. *King.* 12.8.

Prouerb. 1.11. *Pſalm.* 6.8.

fore chuſe ſuch a companion of thy life, as hath choſen companie like thee before. For they which did chuſe ſuch as loued prophane companions before, in a while were drawne to be prophane too, that their wiues might loue them. All theſe properties are not ſpied at three or foure commings, for hypocriſie is ſpun with a fine threed, and none are deceiued ſo often as louers. He which will know all his wiues qualities before he be maried to her, muſt ſee her eating, and walking, and working, and playing, and talking, and laughing, and chiding, or elſe he ſhall haue leſſe with her then he looked for, or more then he wiſhed for.

When theſe rules are warily obſerued, they may ioyne together, and ſay as *Laban* and *Bethuel* ſaid; *This commeth of the Lord, therefore we will not ſpeake againſt it.* How happy are thoſe, in whom faith, and loue, and godlines are maried together, before they marrie themſelues? For none of theſe martiall, and cloudie, and whining mariages can ſay, that godlineſſe was inuited to their Brid-ale; and therefore the bleſſings, which are promiſed to godlines, do flie from them. *Geneſ.* 24. 50.

Parents conſent in mariage.

Now in this choiſe are two queſtions. Firſt, whether children may marrie without their parents conſent. Secondly, whether they may marrie with Papiſts or Atheiſts, &c. Touching the firſt, God ſaith: *Honor thy father and thy mother.* Now wherein canſt thou honor them more, than in this honorable action, to which they haue preſerued thee, and brought thee vp, which concerneth the ſtate of thy whole life? Againe, in the firſt inſtitution of Mariage, when there was no father to giue conſent, then our heauenly Father gaue his conſent: God ſupplied the place of the father, and brought his daughter vnto her husband, and euer ſince, the father after the ſame manner, hath offered his daughter vnto the husband. *Exod.* 20. *Geneſ.* 2. 22.

Beſide there is a law, that if a man defloure a virgin, he ſhall marrie her: but if the father of the virgin do not like of the mariage, then he ſhall pay vnto her the dowrie of virgins, that is, ſo much as her virginitie is eſteemed, ſo that the father might allow the mariage, or forbid it. *Exod.* 22.

Againe, there is a law, that if any free-man, or free-woman make a vow, it muſt be kept. But if a virgin make a vow, it ſhould *Numb.* 30. 6.

not be kept vnleſſe the father approue it, becauſe ſhe is not free: therefore if ſhe did vow to marie, yet the father hath power by this law to breake it. Againe our Sauiour ſaith, that in heauen there is no marying, or giuing to mariage, ſhewing that in earth there ſhould be a giuing to mariage, as well as marying. Therefore the law ſpeaketh vnto the father, ſaying: *Thou ſhalt not take a wife for thy ſonne of ſtrangers.* Therefore *Paul* ſpeaketh to the father, *If thou giue thy daughter to mariage thou doeſt well.* Therefore *Iobs* children are couuted part of *Iobs* ſubſtance, ſhewing, that as a man hath the diſpoſition of his owne ſubſtance: ſo he hath the diſpoſition of his owne children. Therefore in Matth. 22. 30. the wife is ſaid to be beſtowed in mariage, which ſignifieth that ſome did giue her beſide her ſelfe. Therefore it is ſaid that *Iacob* ſerued *Laban*, that *Laban* might giue him his daughter to wife. Therefore *Saul* ſaith to *Dauid*, I will giue thee mine eldeſt daughter to wife. Therefore it is ſaid that *Iudah* tooke a wife to *Er* his ſonne. Therefore *Sichem* ſaith to his father, get me this maide to wife. Therefore in the mariage of *Iſaac*, we ſee *Abrahams* ſeruant in the place of *Iſaac*, and *Rebecca* the maid and her parents, ſitting in Parliament together. Therefore *Sampſon*, though he had found a maid to his liking, yet he would not take her to wife, before he had told his parents, and craued their aſſent. It is a ſweete wedding, when the father and the mother bring a bleſſing to the feaſt: and a heauie vnion, which is curſed the firſt day that it is knit.

Deut.7.3.
1.Cor.7.38.
Iob 1.3. & 10.
Geneſ.29.18.
1.Sam.18.17.
Geneſ.28.6.
Geneſ.34.9.
Geneſ.24.51, 52,53.
Iudg.14.2.

The parents commit their children to Tutors, but themſelues are more then Tutors. If children may not make other contracts without their good will, ſhal they contract mariage, which haue nothing to maintaine it after, vnleſſe they return to beg of them whom they ſcorned before?

Will you take your fathers money, and will you not take his inſtruction? Mariage harh need of many Counſellers, and doeſt thou count thy father too many, which is like the foreman of thy inſtructors? If you marke what kind of youthes they be, which haue ſuch haſte that they dare not ſtay for their parents aduice, they are ſuch as hunt for nothing but beautie, and for puniſhment hereof they marrie to beggerie, and loſe their father and mother for their wife: therefore honor thy parents in

this

this, as thou wouldest that thy children should honor thee.

The second question is answered of *Paul*, when he saith: *Be not vnequally yoked with infidels.* As we should not be yoked with Infidels, so we should not be yoked with Papists, and so we should not be yoked with Atheists, for that also is to be vnequally yoked, vnlesse we be Atheists too. As the Iewes might not marrie with the Chananites, so we may not marrie with them which are like Chananits: but as the sonnes of *Iacob* said vnto *Emor*, which would marrie their sister; *We may not giue our sister to a man vncircumcised: but if you will be circumcised like vs, then we will marrie with you*; So parents should say to suiters, I may not giue my daughter to a man vnsanctified, but if you will be sanctified, then will I giue my daughter vnto you. Though heresie and irreligion be not a cause of diuorce, as *Paul* teacheth, yet it is a cause of restraint: for we may not marry al, with whom we may liue being maried. If adulterie may separate mariage, shall not idolatrie hinder mariage, which is worse than it? Christ saith, *Let no man separate whom God hath ioyned*: so I may say, Let no man ioyne whom God doth separate. For if our father must be pleased with our mariage, much more should we please that Father which ordained mariage.

Mariage with Papists, &c. *Genes.* 24.3. *Exod.* 34.16. *Genes.* 18.1. *Malac.* 2.11. *Ezra.* 9.12. *Genes.* 34.14. The similitude holds in their saying, and not in their meaning, for they spake truly, but they meant falsely. *Matth.* 19.6. *Marke* 10.9.

Shall I say, *Be my wife*, to whom I may not say, *Be my companion?* Or *Come to my bed*, to whom I may not say, *Come to my table?* How should my matiage speed well, when I mary one to whom I may not say, *God speed*, because she is none of Gods friends? *Esay* 52.11. *2. John* 10.

If a man long for a bad wife, he were best go to hell a wooing, that he may haue choise. Is there no friend but the enemie? no tree but the forbidden tree? He marieth with the diuel, which marieth with the tempter: for *tempter* is his name, and to tempt is his nature. When a man may chuse, he should chuse the best, but this man chuseth the worst, like them which call good euill and euill good. *Matth.* 4.3.

He prayeth *Not to be lead into temptation*, and leadeth himselfe into temptation. Surely he doth not feare sin, which doth not shun occasions; and he is worthie to be snared, which maketh a trap for himselfe. When *Salomon*, the myrror of wisdome, the wonder of the world, the figure of our Lord, by Idolatrous concubines is turned to an Idolater, let no man say, I shall not *Luke* 11.4. *1. King.* 11.1. *&c.*

be

be ſecured: but ſay, how ſhall I ſtand, where ſuch a Cedar fell? The wife muſt be meete as God ſaid, Gen. 2.18. But how is ſhe meete, if thou be a Chriſtian and ſhe a Papiſt? We muſt marrie in the Lord, as *Paul* ſaith, but how doe we marrie in the Lord, when we marrie the Lords enemies? Our ſpouſe muſt be like Chriſts ſpouſe, but Chriſts ſpouſe is neither harlot, nor heretike, nor Atheiſt. If ſhe be poore, the Lord reproueth not for that; if ſhe be weake, the Lord reproueth not for that; if ſhe be hard fauored, the Lord reproueth not for that; all theſe wants may be diſpenſed with: but none giueth any diſpenſation for godlines but the diuell. Therefore they which take that priuiledge, are like to them which ſeeke to Witches, and are guiltie of preferring euill before good. This vnequall mariage, was the chiefe cauſe that brought the floud, and the firſt beginning of Giants, and monſtrous births, ſhewing by their monſtrous children what a monſtrous thing it is, for beleeuers and vnbeleeuers to match together.

1.*Cor.*7.39.

*Geneſ.*3.4.

*Geneſ.*6.2.

Matth. 22.11. In Matth. 22. Chriſt ſheweth, that before parties maried, they were wont to put on faire and new garments, which were called Wedding garments: a warning vnto all which put on wedding garments, to put on truth and holines too, which ſo preciſely is reſembled, by that garment more than other. It is noted Luk. 14. that of all them which were inuited to the Lords banquet and came not, only he which had maried a wife, did not deſire to be excuſed, but ſaid ſtoutly, *I cannot come:* Shewing how this ſtate doth occupie a man moſt, and draw him often from the ſeruice of God: and therefore we had not need to take the worſt, for the beſt are comberſome enough. In the booke of *Iob* it is to be obſerued that his wife did tempt him to blaſpheme God, and he did not *open his mouth to curſe the day of his birth,* till after he had been ſo tempted by her: ſhewing, that wicked women are able to change the ſtedfaſteſt man, more than all temptations beſides. *Sampſon* would take a Philiſtian to wife, but he loſt his honor, his ſtrength, and his life by her, leſt any ſhould do the like.

Wedding garment.

Note.

Luke 14.21.

Iob 2.9.

3.1.

*Iudg.*14.

2.*Chron.*21.6. But what a notable warning is that in 2. Chron. 21.6. where the holy Ghoſt ſaith; *Iehoram walked in the way of Ahab, for he had the daughter of Ahab to wife?* as though it were a miracle if he

he had been better than he was, becauſe his wife was a temptation. Miſerable is that man which is fettered with a woman that liketh not his religion; ſhe will be nibbling at his prayer, and at his ſtudie, and at his meditations, till ſhe haue tired his deuotion, and turned the edge of his ſoule, as *Dauid* was tried of his malapart *Michol*, ſhe mocked him for his zeale, and liked her ſelfe in her folly. Many haue fallen at this ſtone. Therefore as Chriſt ſaith; *Remember Lots wife*; ſo when thou marieſt, remember *Iehorams* wife, and be not wedded to her which hath not the Wedding garment: but let vnitie goe firſt, and let vnion follow after, and hope not to conuert her, but feare that ſhe will peruert thee; leſt thou ſay after like him, which ſhould come to the Lords banquet, *I haue married a wife and cannot come*, Luk. 14.20.

2 Sam. 16.6.

Luke 16.32.

Luke 14.20.

Yet the chiefeſt point is behind, that is, our duties. The duties of mariage may be reduced to the duties of man and wife one toward another, and their duties toward their children, and their dutie toward their ſeruants. For themſelues, ſaith one, they muſt thinke themſelues like two birds, the one is the cocke, and the other is the dam: the cocke flieth abroad to bring in, and the dam ſitteth vpon the neſt to keepe all at home. So God hath made the man to trauell abroad, and the woman to keepe home: and ſo their nature, and their wit, and their ſtrength, are fitted accordingly: for the mans pleaſure is moſt abroad, and the womans within.

The duties of mariage.

Prou. 31.16.

The man and wife like Cock and Dam.

In euery ſtate there is ſome one vertue which belongeth to that calling more then other: as Iuſtice vnto Magiſtrates, and Knowledge vnto Preachers, & Fortitude vnto ſouldiers: ſo loue is the Mariage vertue, which ſings Muſicke to their whole life.

Wedlocke is made of two loues, which I may call the firſt loue, and the after loue. As euery man is taught to loue God before he be bid to loue his neighbour; ſo they muſt loue God before they can loue one another.

Mariage compounded of two loues.

To ſhew the loue which ſhould be betweene man and wife, Mariage is called *Coniugium*, which ſignifieth a knitting or ioyning together: ſhewing, that vnleſſe there be a ioyning of harts, and a knitting of affections together, it is not mariage indeede, but in ſhew and name, and they ſhall dwell in a houſe like two

poyſons

poysons in a stomacke, and one shall euer be sicke of another.

Therefore, first that they may loue, and keepe loue one with another, it is necessarie that they both loue God: and as their loue increaseth toward him, so it shall increase each to other. But the man must take heed that his loue towards his wife be not greater than his loue toward God, as *Adams* and *Sampsons* were; for all vnlawfull loue will turne to hatred; as the loue of *Amon* did toward *Thamar*; and because Christ hath forbidden it, therfore he will crosse it. This made *Vriah* so fearefull, lest the pleasure of his wife should withdraw his heart from God, that he would not go to his house, so long as he had cause to mourne and pray, although he had a wife which feared God like himselfe: and that you may see it is no cheape dalliance for the husband to make the wife, or the wife to make the husband lesse zealous then they were: in Deut. 13. the wife which did draw her husband from God is condemned to die. Therefore good wiues, when their husbands purpose any good, should incourage them like *Iacobs* wife, which bad him do according to the word of God, and if they see them minded to do any euill, they should stay them, like the wife of *Pilat*, which counselled her husband not to condemne Christ. For seeing holines is called the wedding garment, who shall weare this Wedding garment, if they weare it not which are wedded? When one holy hath found another, then the holiest seemeth to make the mariage, and his Angels come to the feast.

Genes. 3.6.
Judg. 16.17.
2. *Sam.* 13.15.
Matth. 10.36.
Genes. 30.16.
Matth. 17.19.
Matth. 22.11.

Best policie in mariage to begin well.

To passe ouer slights which seldome prosper, vnlesse they haue some warrant; The best policy in mariage is to begin well: for as boords well ioyned at the first, sit close euer after; but if they square at the first, they warpe more and more: so they which are well ioyned, are well maried: but they which offend their loue before it be setled, fade euery day like a Marigold, which closeth her flower as the Sunne goeth downe, till they hate one another more then they loued at first.

They must learne one anothers nature.

To begin this concord well, it is necessary to learne one anothers nature, and one anothers affections, and one anothers infirmities, because ye must be helpers, and ye cannot help vnlesse you know the disease. All the iarres almost which doe trouble this band, doe rise of this, that one doth not hit the measure of

the

the others heart, to apply themselues to eithers nature, whereby it commeth to passe, that neither can refraine when either is offended; but one sharpeneth another, when they had need to be calmed. Therefore they must learne of *Paul* to fashion themselues one to the other, if they would winne one another: and if any iarre doe arise, one saith, in no wise diuide beds for it, for then the Sunne goeth downe vpon their wrath, and the meanes of reconcilement is taken away. Giue passions no time: for if some mans anger stand but a night it turneth to malice, which is vncurable. 1.*Cor.*9.20. *Ephes.*4.25.

The Apostle saith, that there will be offences in the Church: so sure there will be many offences in mariage: but as he saith, these are trials who haue faith; so these are but trials who are good husbands, and who are good wiues. His anger must be such a moode, as if he did chide with himselfe, and their strife as it were a sauce made of purpose to sharpen their loue when it waxeth vnpleasant: like *Ionathans* arrowes which were not shot to hurt, but to giue warning. Knowing once a couple which were both cholericke, and yet neuer fell out, I asked the man how they did order the matter, that their infirmitie did not make them discord. He answered me; when her fit is vpon her, I yeeld to her, as *Abraham* did to *Sara*, and when my fit is vpon me, she yeelds to me, and so we neuer striue together, but asunder. Me thought it was a good example to commend vnto al maried folkes: for euery one hath his frenzie, and loueth them that can beare his infirmitie. Whom will a woman suffer, if she will not suffer her husband? and whose defects will a man beare, if he will not beare hers which beareth his? Thus much of their duties in generall, now to their seuerall offices. The man may spell his duty out of his name, for he is called *the head*: to shew, that as the eye, the tongue, and the eare, are in the head, to direct the whole body; so the man should be stored with wisedome and vnderstanding, and knowledge, and discretion, to direct his whole familie: for it is not right that the worse should rule the better, but the better should rule the worse, as the best rules all. The husband saith, that his wife must obey him, because he is her better; therefore if he let her be better than himselfe, he seemes to free her from her obedience, and bind himselfe to obey her. 1.*Cor.*11.19. 1.*Sam.*20.30. A sweete example, teaching how couples shall neuer fall out. *Genes.*16.6. *Ephes.*5.23. Note yee husbands.

His

The husbands first dutie.

His first dutie is called *Harting*, that is, hartie affection. As they are hand-fasted, so they must be heart-fasted: for the eye, and the tongue, and the hand, will be her enemies, if the heart be not her friend. As Christ draweth all the Commaundements to loue, so I may draw all their duties to loue, which is the hearts gift to the Bride at her mariage. First he must chuse his loue, and then he must loue his choise: this is the oyle which maketh all things easie. In *Salomons* song, which is nothing else but a description of Christ the Bridegrome, and the Church his spouse, one calleth the other loue, to shew, that though both doe not honor alike, yet both should loue alike, which the man may do without subiection.

Vnderstand in his mariage only.

The man is to his wife in the place of Christ to his Church: therefore the Apostle requireth such an affection of him towards his spouse, as Christ beareth towards his spouse: for he

*Ephes.*5.25. saith, *Husbands loue your wiues, as Christ loued his congregation*, that is, with a holy loue, and with a hartie loue, and with a constant loue, as the Church would be loued of Christ. Will not a man loue his glorie? Why *Paul* calleth the woman *the glorie*

1.*Cor.*11.7. *of the man*, for her reuerence makes him to be reuerenced, and her praise makes him to be praised. Therefore he which loueth not his wife, loueth his shame, because she is his glorie. Ephes.5.

*Ephes.*5.28. 28. *Paul* saith, *He which loueth his wife, loueth himselfe*: for thereby he enioyeth peace and comfort, and helpe to himselfe in all his affaires: therefore in the same verse *Paul* counselleth husbands to loue their wiues as their bodies. And after in the 33. verse, as though it were too litle to loue them as their bodies, he

*Leuit.*19.18. saith: *Let euery man loue his wife as himselfe*, that is, as his bodie and soule too. For if God commaunded men to loue their neighboures as themselues, much more are they bound to loue their wiues as themselues, which are their next neighbours. As *Elkanah* did not loue his wife lesse for her barrennesse, but saith,

1.*Sam.*17. *Am not I better vnto thee then ten sonnes?* as though he fauoured her more for that which shee thought her selfe despised: So a good husband will not take occasion to loue his wife lesse for her infirmities, but comfort her more for them, as this man did, that she may beare with his infirmities too.

*Mark.*10 7. When Christ saith; that *a man should leaue father and mother,*

and

and cleaue to his wife: he ſignifieth how Chriſt left his Father for his ſpouſe; and that man doth not loue his wife ſo much as he ſhould, vntill he affect her more then euer he did his father or mother. Therefore when God bad *Abraham* forſake all his kindred, yet he bad him not forſake his wife: as though the other ſometime might be forſaken for God, but the wife muſt be kept for God, like a charge which bindeth for tearme of life. *Geneſ.* 21.1.

His next dutie to loue, is a fruit of his loue: that is, to let all things be common betweene them, which were priuate before. The man and wife are partners, like two oares in a boate, therefore he muſt diuide offices and affaires, and goods with her, cauſing her to be feared and reuerenced, and obeyed of her children and ſeruants, like himſelfe, for ſhe is an vnder officer in his common-weale, and therefore ſhe muſt be aſſiſted and borne out like his deputie, as the Prince ſtandeth with his Magiſtrates for his owne quiet, becauſe they are the legges which beare him vp. To ſhew this communitie betweene husband and wife, he is to maintaine her as he doth himſelfe, becauſe Chriſt ſaith, *They are no more two but one*. Therefore when he maintaineth her, he muſt thinke it but one charge, becauſe he maintaineth no more but himſelfe, for they two are one. He may not ſay as husbands are wont to ſay, That which is thine is mine, and that which is mine is mine owne: but that which is mine is thine, and my ſelfe too. For as it is ſaid, *He which hath giuen vs his ſonne, can he deny vs any thing?* So ſhe may ſay, he which hath giuen me himſelfe, can he deny me any thing? The bodie is better than the goods, therefore if the bodie be mine, the goods are mine too. The husbands ſecond dutie. Man and Wife are two partners. *Marke* 10.8. *Rom.* 8.32.

Laſtly, he muſt tender her as much as all her friends, becauſe he hath taken her from her friends, and couenanted to tender her for them all. To ſhew how he ſhould tender her, *Peter* ſaith, *Honor the woman as the weaker veſſell*. As we doe not handle glaſſes like pots, becauſe they are weaker veſſels, but touch them nicely and ſoftly, for feare of crackes, ſo a man muſt intreate his wife with gentlenes and ſoftnes, not expecting that wiſedome, nor that faith, nor that patience, nor that ſtrength in the weaker veſſell, which ſhould be in the ſtronger, but thinke when he takes a wife, he takes a vineyard, not grapes, but a vine- The husbands laſt dutie. 1. *Peter* 3.7.

yard

yard to beare him grapes: therefore he must sow it, and dresse it, and water it, and fence it, and thinke it a good vineyard, if at last it bring forth grapes. So he must not looke to find a wife without a fault, but thinke that she is committed to him to reclaime her from her faults; for all are defectiues: and if he find the prouerbe true, That in space commeth grace, he must reioyce as much at his wife when she amendeth, as the Husbandman reioyceth when his vineyard beginneth to fructifie.

Husbands must hold their hands, and wiues their tongues.

This is farre from ciuill warres betweene man and wife; in all his offices is found no office to fight. If he cannot reforme his wife without beating, he is worthie to be beaten for chusing no better: when he hath vsed all meanes that he may, and yet she is like her selfe, he must take her for his crosse, and say with *Ieremy*, *This is my crosse, and I will beare it.* But if he strike her, he takes away his hand from her, which was the first part he gaue her to ioyne them together: and she may put vp her complaint against him, that he hath taken away part of her goods. Her cheekes are made for thy lips, and not for thy fists.

Genes. 21. 11. The very name of a wife, is like the Angell which stayed *Abrahams* hand when the stroke was comming. If *Dauid*, because he could not expresse the good and comfort of vnitie, was faine to say, *Oh how good and ioyfull a thing it is, for brethren to dwell together in vnitie!* Then weigh and iudge how harsh and bitter a thing it is, for man and wife to dwell together in enmitie. For the first yeere after mariage, God would not haue the husband go to warre with his enemies, but no yeere would he haue him warre with his wife; and therefore God gaue him that yeere to stay at home and settle his loue, that he might not warre nor iar after: for the God of peace dwelleth not in the house of warre. As a kingdome cannot stand if it be diuided, so a house cannot stand if it be diuided: for strife is like fire which leaues nothing but dust and smoke and ashes behind it. We reade in Scriptures of masters that stroke their seruants, but neuer of any that stroke his wife, but rebuked her. *Lot* was drunke when he lay with his daughters in stead of his wife, and so is he which striketh his wife in stead of his seruant. The law sheweth how a bond-man should be corrected, but the wife is like a Iudge, which is ioyned in commission with her husband to correct other. Wilt thou

Pſal. 133. 1.

Deut. 24. 9.

Matth. 12. 29.

Genes. 19. 33.

Deut. 23. 2.

thou ſtrike one in his owne houſe? no more ſhouldeſt thou ſtrike thy wife in her houſe. She is come to thee as to a ſanctuarie to defend her from hurt, and canſt thou hurt her thy ſelfe? Therefore *Abraham* was called *Saraes vaile*, becauſe he ſhould ſhield her: for a vaile is made to ſaue. *Abraham* ſaid to *Lot*, *Are we not brethren*; that is, may brethren iarre? but they may ſay, Are we not one? can one chide with another? can one fight with another? He is a bad hoaſt, that welcomes his gueſt with ſtripes. Doth a King trample his Crowne? *Salomon* calleth the wife, *The crowne of her huſband*: therefore he which woundeth her, woundeth his owne honor. She is a free Citizen in thine owne houſe: and hath taken the peace of thee the firſt day of her mariage, to hold thy hands till ſhe releaſe thee againe. *Adam* ſaith of his ſpouſe, *This is fleſh of my fleſh*: But *no man* (ſaith *Paul*) *euer hated his owne fleſh*. So then if a man aske whether he may ſtrike his wife, God ſaith nay; thou maiſt not hate thy wife, for no man hateth his owne fleſh: ſhewing, that he ſhould not come neere blowes, but thinke his wrath too much: for *Paul* ſaith, *be not bitter to your wiues*: noting that anger in a husband is a vice.

Geneſ. 20.16.

Geneſ. 13.8.

Prouerb. 12.4.

Geneſ. 2.23.

Epheſ. 5.19.

Coloſ. 3.16.

Doth the cocke ſpurre the henne? Euery man is aſhamed to lay his hands on a woman, becauſe ſhe cannot match him: therfore he is a ſhameleſſe man which laieth hands on his wife. The hand doth not buffet it owne cheeke, but ſtroke it. If a man be ſeene raging with himſelfe, he is caried to bedlem: ſo theſe mad-men, which beate themſelues, ſhould be ſent to Bedlem til their madnes be gone. *Salomon* ſaith, *Delight continually in her loue*: that is, begin, proceed and end in loue. In reuenge therfore, he ſheweth that delight is gone, becauſe he calleth loue their delight. Therefore as *Paul* ſaith of Biſhops; *A Biſhop muſt be no ſtriker*: ſo a husband muſt be no ſtriker: for he which ſtriketh his owne fleſh, breaketh that law which ſaith, *Thou ſhalt not make a skarre in thy fleſh*: and is like the Baalites, which wounded their own bodies. Thus we haue ſent a letter vnto husbands to reade before they fight. Now let vs goe home to loue againe. Wouldeſt thou learne how to make thy match delightfull? *Salomon* ſaid, *Reioyce in her loue continually*. As though thou couldeſt not delight without loue, and with loue thou maieſt delight continually,

Prouerb. 5.16.

1. *Tim.* 3.31. Of his wife.

Leuit. 19.28.

Deut. 14.

1 *King.* 18.28. It is properly ment in mourning for the dead, but it doth imply an vnlawfulnes to hurt our ſelues.

nually. Therefore loue is called the thankfull vertue, becauſe it
Prou.5.16. rendreth peace and eaſe, and comfort to them that makes of her. So much to husbands.

The womans duties.

Likewiſe the woman may learne her dutie of her names. They are called good wiues, as goodwife *A.* and goodwife *B.* Euery wife is called a goodwife, therefore if they be not good wiues, their names doe belie them, and they are not worth their titles, but anſwere to a wrong name, as players do vpon a ſtage. This name pleaſeth them well: but beſides this, a wife is called
Phil.4 3. a *Yokefellow*, to ſhew that ſhe ſhould helpe her husband to beare his yoke; that is, his griefe muſt be her griefe; and whether it be the yoke of pouertie, or the yoke of enuie, or the yoke of ſicknes, or the yoke of impriſonment, ſhe muſt ſubmit her necke to beare it patiently with him, or elſe ſhe is not his yoke-fellow, but his yoke, as though ſhe were inflicted vpon him for a penal-
Iob.2.9. tie, like to *Iobs* wife, whom the diuell left to torment him, when he tooke away al he had beſide. The Apoſtle biddeth to *Reioyce*
Rom.12.19. *with them that reioyce, and mourne with them that mourne.* With whom ſhould the wife reioyce; rather than with her husband? or with whom ſhould ſhe mourne, rather than with her owne
2.King.26. fleſh? *I will not leaue thee*, ſaith *Eliſha* to *Eliah:* ſo ſhe ſhould neuer leaue him till death. *Beare one anothers burthen*, ſaith *Paul:* who
Gal.6.2. ſhall beare one anothers burthen, if the wife doe not beare the
2.King.21. husbands burthen? Wicked *Iezabel* comforted her husband in
2.King.14.4. his ſicknes, and *Ieroboams* wife ſought for his health, though ſhe
Gen.12.1. was as bad as he. God did not bid *Sara* leaue her father, and her countrie, as he bad her husband; yet becauſe he bad *Abraham* leaue his, ſhe left hers too: ſhewing that ſhe was content, not only to be his play-fellow, but his yoke-fellow too.

Gen.2.18. Beſide a yoke-fellow, ſhe is called a *Helper*, to help him in his buſines, to help him in his labors, to help him in his troubles, to help him in his ſicknes: like a woman phyſitian, ſometime with her ſtrength, and ſometime with her counſell: for ſometime as
1.Cor.1.27. God confoundeth the wiſe by the fooliſh, and the ſtrong by the weake: ſo he teacheth the wiſe by the fooliſh, and helpeth the
1.Pet.3.1. ſtrong by the weake. Therefore *Peter* ſaith, *Huſbands are won by the conuerſation of their wiues.* As if he ſhould ſay, ſometime the
Gen.25.2. weaker veſſell is the ſtronger veſſell, and *Abraham* may take

counſell

counsel of *Sara*, as *Naeman* was aduised by his seruant. The Shunamites counsell made her husband receiue a Prophet into his house; and *Hesters* counsel made her husband spare the church: so some haue been better helpers to their husbands, then their husbands haue been to them: for it pleased God to prouoke the wise with the foolish, as hee did the Iewes with the Gentiles. 2.*Kin.*5.8. 2.*Kin.*4.10. *Hest.*7.3.

Beside a helper, she is called a *Comforter* too, and therefore the man is bid reioyce in his wife: which is as much to say, that wiues must be the reioycing of their husbands, euen like *Dauids* harpe to comfort *Saul*. Therefore it is said of *Rebeccah*, that she prepared meate for her husband, such as hee loued: so a good wife is knowne when her words and deedes, and countenances are such as her husband loueth. She must not examine whether he be wise or simple, but that she is his wife: and therfore they which are bound must obey, as *Abigail* loued her husband though he were a foole: for the wife is as much despised for taking rule ouer her husband, as hee for yeelding it vnto her. Therefore one saith, that a mankinde woman is a monster, that is, halfe a woman, and halfe a man. It becomes not the mistresse to be master, no more then it beseemeth the master to be mistresse, but both to saile with their owne winde. *Prou.*5.18. 1.*Sa.*16.23. *Gen.*27.9. 2.*Sa.*25.3.

Lastly, wee call the wife Huswife; that is, house-wife: not a streete-wife, like *Thamar*, nor a field-wife, like *Dinah*; but a house-wife: to shew that a good wife keepes her house. And therefore *Paul* biddeth *Titus* to exhort women that they bee *chast*, and *keeping at home*; presently after *Chast*, he saith *keeping at home*: as though home were chastities keeper. And therefore *Salomon* depainting the whore, setteth her at the doore, now sitting vpon her stals, now walking in the streetes, now looking out at the windowes, like cursed *Iesabel*; as if she held forth the glasse of temptation, for vanitie to gaze vpon. But chastitie careth to please but one, and therefore she keepes her closet, as if she were still at prayer. The Angell asked *Abraham*, *Where is thy wife?* *Abraham* answered, *She is in the Tent*. The Angell knew where she was, but yet he asked, that we might see how women in old time did keepe their tents and houses. It is recorded of the Sunamite that she did aske her husband leaue to goe vnto *Gen.*38.14. *Gen.*34.2. Why wiues are called huswiues. *Titus* 2.5. *Pro.*7.12. 2.*Ring.*3.30. *Gen.*18.9. 2.*King.*9.30.

the Prophet: though she went to a Prophet, and went of a good errand, and for his cause as much as her owne, yet she thought it not meete to goe far abroad without her husbands leaue. *Phidias* when he should paint a woman, painted her sitting vnder a Snailes shell, signifying, that she should go like a Snaile, which carrieth his house vpon his backe. *Salomon* bad *Shimei*, *Goe not beyond the riuer:* so a wife should teach her feete, go not beyond the doore: she must count the wals of her house like the bounds of the riuer which *Shimei* might not passe if he would please the King. For when *Adam* was away, *Eue* was made a pray. If her husband be from her, vntill he returne againe, she must thinke her selfe a widow, that is, separated from man; for *Vidua* doth signifie, *A viro diuisa*, that is, widow doth signifie diuided from man: therefore now she must haue no fellowship, nor company with men, because she is diuided from man. As it becommeth her to keepe home, so it becommeth her to keepe silence, and alwaies speake the best of her head. Other seeke their honor in triumph, but she must seek her honor in reuerence, for it becommeth not any woman to set light by her husband, nor to publish his infirmities. For they say, that is an euill bird that defileth her owne nest; and if a wife vse her husband so, how may the husband vse his wife? Because this is the qualitie of that sexe, to ouerthwart, and vpbraid, and sue the preheminence of their husbands; therefore the Philosophers could not tell how to define a wife, but calleth her, *The contrary to the husband*, as though nothing were so crosse and contrary to a man, as a wife. This is not Scripture, but no slaunder to many.

1. *King.* 2. 36. 37.

Husbands should not keepe their wiues so strait, but wiues should not thinke their house their prison, but as their paradise where they would be.

A wife may not vtter her husbands faults.

A wife, the contrarie to a husband.

As *Dauid* exalted the loue of women aboue al other loues, so *Salomon* mounteth the enuy of women aboue all other enuies: stubborne, sullen, tanting, gainesaying, outfacing, with such a bitter humor, that one would thinke they were molten out of the salt pillar, into which *Lots* wife was transformed. We say not al are alike, but this sect hath many disciples. Doth the rib that is in mans side fret or gaule him? no more then should she which is made of the rib. Though a woman be wise, and painfull, and haue many good parts, yet if she be a shrow, her troublesome iarring in the end will make her honest behauiour vnpleasant, as her ouer-pinching at last causeth her good huswiferie to be

2. *Sam.* 1. 26. *Prou.* 21. 19. *Genes.* 19 26. *Genes.* 2. 20.

euill

euill spoken of. Therfore although she be a wife, yet sometimes she must obserue the seruants lesson, *Not answering againe*; and hold her peace, to keepe the peace. Therefore they which keepe silence, are well said to hold their peace, because silence oftentimes doth keepe the peace, when words would breake it. *Tit.2.9.*

To her silence and patience, she must adde *The acceptable obedience*, which makes a woman rule while she is ruled. This is the wiues tribute to her husband: for she is not called his head, but he is called her head. Great cause hath man to make much of his wife, for great and many are her duties to him: for *Paul* saith, *Wiues submit your selues vnto your husbands, as to the Lord.* *Ephes.5.23.* Shewing that she should regard his will as the Lords will: but withall, as the Lord commandeth only that which is good and right, so she should obey her husband in good and right, or els she doth not obey him as the Lord, but as the tempter. The first subiection of woman began at sinne: for when God cursed her for seducing her husband, when the Serpent had seduced her, he said, *He shall haue authoritie ouer thee.* And therefore as the man named al other creatures, in signe that they should be subiect to him, as a seruant which commeth when his master calleth him by his name: so did he name the woman also, in token that she should be subiect to him likewise. And therfore *Assuerus* made a law, that euery man should beare rule in his owne house, and not the woman: because she sinned first, therefore she is humbled most: and euer since the daughters of *Sara* are bound to cal their husbands Lords, as *Sara* called her husband: that is, to take them for their Lords, for heads and gouernours. If ye disdaine to follow *Abrahams* spouse, the Apostle biddeth you follow Christs spouse: for he saith, *Let a wife bee subiect to her husband, as the Church is to Christ.* *A greater loue then this* (saith Christ) *no man can haue*: So a better example then this, no woman can haue. That the wife may yeeld this reuerence to her husband, *Paul* would haue her attire to be modest and orderlie, for garish apparell hath taught many gossips to disdaine their husbands. This is the follie of some men, to lay all their pride vpon their wiues, they care not how they slouen themselues, so their wiues iet like Peacockes. But *Peter* doth commend *Sara* for her attire, and not *Abraham*, shewing that women should

How farre the wife should obey.

Genes.3.16. *Genes.2.20.* *Vers.23.* *Hest.1.20.22.* *Num 30.7.* *Iudg.19.26.* *Gen.18.12.* *1.Pet.3.6.* *Ephes.5.24.* *Ioh.15.13.*

The cause why many despise their husbands. *1.Tim.2.9.* *1.Pet.3.5.*

Genes.3.21. braue it no more then men, and God made *Eues* coate of the
same cloth that he made *Adams*. They couered themselues with
Genes.3.7. leaues, and God derided them, but now they couer themselues
Luke 10.18. with pride, like Sathan which is fallen downe before them like
lightning, ruffe vpon ruffe, lace vpon lace, cut vpon cut, foure
and twentie orders, vntill the woman be not so precious as her
apparell: that if any man would picture Vanitie, he must take
a paterne of woman, or else he cannot draw her likenes. As *He-*
Matth.14.6. *rodias* was worse for her fine dauncing; so a woman may haue
two many ornaments. Frisled lockes, naked breasts, painting,
perfume, and specially a rolling eye, are the forerunners of adul-
terie; and he which hath such a wife, hath a fine plague. Once
women were maried without dowries, because they were well
nurtured; but now if they weighed not more in gold then in
godlinesse, many should sit like Nuns without husbands. Thus
we haue shadowed the mans duties to his wife, and the womans
to her husband.

Their duties to their seruants.

After their duties one to another, they must learne their du-
ties to their familie. One compareth the master of the house to
Esay 6.6. the Seraphin, which came and kindled the Prophets zeale: so he
should go from wife to seruants, and from seruants to children,
and kindle them in the zeale of God, longing to teach his
knowledge, as a Nurse to emptie her breasts. Another saith, that
a master in his familie hath all the offices of Christ, for he must
Reuel.5.10. rule, and teach, and pray; rule like a King, and teach like a Pro-
phet, and pray like a Priest. To shew how a godly man should
Act.13.16.& 18.8. behaue himselfe in his houshold; when the holy Ghost speak-
Luke.22.23. keth of the conuersation of any house keeper, lightly he saith,
that the man beleeued with all his houshold. As *Peter* being
conuerted, must conuert his brethren: so the master being con-
uerted, must conuert his seruants. For therefore God said, that he
would not hide his counsell from *Abraham*, because he would
teach his familie: and surely all dutie which is not done of con-
Philip.1.8. science, is but eyeseruice, and faileth at most need, as *Ziba* be-
trayed his master, when he should haue defended him. There-
fore before *Onesimus* was conuerted, *Paul* said, he was an vn-
profitable seruant; but when he was conuerted, he calleth him
more then a seruant, because such a seruant is better then many

seruants

seruants. Therefore though *Laban* was wicked himselfe, yet he reioyced that *Iacob* his seruant was godly, because God blessed him the better for him. *Ioshua* saith, *I and my household will serue the Lord:* Shewing that masters should receiue none into their houses, but whom they can gouerne, as *Ioshua* did: and if any haue crept into their doores, then they must put him forth againe: for *Dauid* saith, *I will not suffer a lier to stay in my house,* Psal.101.7 He saith not, a swearer, nor a theefe, but a lier: as if he should say, I will rid him out of my doores before he be a swearer, and a theefe, for a lier will grow to a swearer and a theefe in a day, as a dicer groweth to a begger in a night. Therefore it is noted of *Cornelius*, that all his houshold serued God as himself did. This is reported also of *Ioseph* and *Mary* for an example, that they went vp euery yeere with al their familie, to worship at Ierusalem, that their children, and their seruants might learne to know God as well as they. These examples be written for householders, as others are for Magistrates, and Ministers, and Souldiers, that no calling might seeke further thē the Scripture for instruction. Wherefore as you are masters now, and they your seruants, instruct them and traine them, as if you would shew what masters they should bee hereafter. After the care of their soules, they must care for their bodies: for if the labourer is worthie of his hire which laboureth but a day, what is the seruant worthie which labours euery day? Therfore *Paul* is so carnest with *Philemon*, to make much of *Onesimus* his seruant, that he desired *Philemon* to receiue him as he would himselfe. Therfore because cruell and greedy masters should not vse them too hardly, God remembred them in his creation, and made euerie weeke one day of rest, wherein they should be as free as their masters: so God pitieth the labourer from heauen, and euery Sabbath lookes downe vpon him from heauen; as if he should say, one day thy labours shall haue an ende, and thou shalt rest for euer, as thou restedst this day.

*Gen.*29.27. *Ioſh.*24.15. *Acts* 10.2. *Luke* 2.41. *Luke* 10.7. *Philem.*17. *Gen.*2.2.

By this we see, as *Dauid* did limit *Ioab*, that he should not kil *Absalon*; so God hath bound masters that they should not oppresse their seruants. Shall God respect thine, more then thou? Art thou made fresher to thy labour by a little rest, and is not thy seruant made stronger by rest to labour for thee? How

2. *Sam.*18.5.

Genes.31.9. many beasts and sheepe did *Laban* lose, onely for hardly intreating of a good seruant? therefore that is the way to lose, but not to thriue. He which counteth his seruant a slaue, is in an error: for there is difference betweene beleeuing seruants, and infidell seruants: the infidels were made slaues to the Iewes, because God hated them, and would humble them: but their brethren did serue them like helpers, which should bee trained by them. It is not a base nor vile thing to be called a seruant, for our Lord is called a seruant: which teacheth Christians to vse their seruants well for Christs sake, seeing they are seruants too, and haue one master Christ. As *Dauid* speaketh of man, saying: *Thou hast made him a little lower than the Angels*: so I may say of seruants, that God hath made them a little lower than children, not children, but the next to children, as one would say, inferiour children, or sonnes in law. And therefore the housholder is called *Paterfamilias*: which signifieth a father of his family, because he should haue a fatherly care ouer his seruants, as if they were his children: and not vse them only for their labour, like beasts.

Esa.42.1. *Matt.12.18.* *Psal.8.6.*

Besides, the name of a seruant doth not signifie suffering, but doing; therefore masters must not exercise their hands vpon them, but set their hands to worke; and yet as God laieth no more vpon his seruants than he makes them able to beare, so men should lay no more vpon their seruants than they are able to beare. For a good man (saith *Salomon*) will be mercifull to his beast, and therefore he will be more mercifull to his brother.

1.Cor.12.13. *Prou.12.10.*

That man is not worthie to be serued which cannot affoord that his seruants should serue God as well as himselfe. Giue vnto God that which is Gods, and then thou maist take that which is thine. *He that careth not for his familie* (saith *Paul*) *is worse than an Infidell*: because Infidels care for their families. But as *Agur* prayeth, *Giue me not too much, nor too little, but feede me with foode conuenient*: so their care should not be too much nor too little, but conuenient, or else they are worse than Infidels too, because couetousnesse is called Idolatrie, which is worse than infidelitie: for it is lesse rebellion not to honor the King, than to set vp another King against him, as the Idolaters doe against the King of heauen.

1.Tim.5.8. *Pro.30.8.* *Ephes.5.4.*

Next

Next vnto ſeruants inſtruction and labours, muſt be conſidered their corrections. As *Paul* ſaith, *Fathers prouoke not your children to wrath:* So may I ſay, Maſters prouoke not your ſeruants to wrath: that is, vſe ſuch reproofes, and ſuch corrections, that you doe not prouoke them, but moue them, that you doe not exaſperate them, but winne them: for reuiling words and vnſeaſonable fiercenes doth more hurt than good. And therefore the law of God did charge the maſter, that hee ſhould not inflict aboue fourtie ſtripes vpon his ſeruant, leſt hee ſhould ſeeme deſpiſed in his eyes. For while a childe, or ſcholler, or ſeruant, doth thinke that he is reproued for loue, or beaten with reaſon, it makes him thinke of his fault and is aſhamed: but when he ſeeth that hee is rebuked with curſes, and beaten with ſtaues, as though he were hated like a dog, his heart is hardened againſt the man which correcteth him, and the fault for the which he is corrected; and after he becommeth deſperate, like a horſe which turneth vpon the ſtriker: and therefore thinke that God euen then chides you whenſoeuer you chide in ſuch rage. For though there be a fault, yet ſome things muſt be winkt at, and ſome things muſt be forgiuen, and ſome puniſhed with a looke: for he which takes the forfeit of euery offence, ſhall neuer be in any reſt, but vexe himſelfe more than his ſeruant. *Ephes. 6. 4.*

Further, I haue heard experience ſay, that in theſe puniſhments it is moſt meete and acceptable to the offender, that the man ſhould correct his men, and the woman her maides: for a mans nature ſcorneth to be beaten of a woman, and a maides nature is corrupted with the ſtripes of a man. Therefore wee reade, that *Abraham* would not meddle with his maide, but committed her to his wife, and ſaid, *Doe with her as it pleaſeth thee:* as if he ſhould ſay, It belongeth not to me but to thee. *Gen. 16. 6.*

The maſter muſt correct his men, and the miſtris her maides.

Laſtly, we put the dutie toward children, becauſe they come laſt to their hands. In Latin children are called *pignora*; that is, *pledges*, as if I ſhould ſay, a pledge of the husbands loue to the wife, and a pledge of the wiues loue toward the husband: for there is nothing which doth ſo knit loue betweene the man and the wife, as the fruite of the wombe. Therefore when *Leah* began to conceaue, ſhe ſaid, *Now my husband will loue me:* as though the husband did loue for children. If a woman haue *Geneſ. 28. 31.*

Their duties toward their children.

many

many defects (as *Leah* had) yet this is the mends which shee makes her husband, to bring him children, which is the right wedding Ring, that sealeth and maketh vp the mariage. When their father and mother fall out, they perke vp between thē like little mediators, and with many pretie sports make truce when others dare not speake to them. Therefore now let vs consider what these little ones may challenge of their parents, that stand them in stead of Lawyers. Before we teach parents to loue their children, they had neede be taught not to loue them too much, for *Dauids* darling was *Dauids* traytor: and this is the manner of God, when a man begins to set any thing in Gods roome, and loue it aboue him which gaue it, either to take away it, or to take away him, before hee prouoke him too much: therefore if parents would haue their children liue, they must take heede not to loue them too much: for the giuer is offended, when the gift is more esteemed than he.

Mothers should nurse their children. *Genes.* 21.7. *Exod.* 2.8.

The first dutie is the mothers, that is, to nurse her child at her owne breasts, as *Sara* did *Isaac*: and therefore *Esay* ioyneth the nurses name and the mothers name both in one, and calleth them *nursing mothers*: shewing, that mothers should be the nurses. So when God chose a nurse for *Moses*, he led the handmaid of *Pharaohs* daughter to his mother, as though God would haue none nurse him but his mother. After, when the sonne of God was borne, his father thought none fit to be his nurse, but the Virgin his mother. The earths fountaines are made to giue water, and the breasts of women are made to giue sucke. Euery beast, and euery foule is bred of the same that did beare it, only women loue to be mothers, but not nurses. Therefore if their children prooue vnnaturall, they may say, thou followest thy mother, for shee was vnnaturall first, in locking vp her breasts from thee, and committing thee foorth like a Cuckow to bee hatched in a Sparrowes nest. Hereof it comes that wee say, *He sucke euill from the dug*: that is, as the nurse is affected in her bodie or in her minde, commonly the childe draweth the like infirmitie from her, as the egges of a Henne are altered vnder the Hawke. Yet they which haue no milke, can giue no milke. But whose breasts haue this perpetuall drought? Forsooth it is like the gowt, no beggers may haue it, but Citizens or Gentle-

Matth. 2.14.

women,

women. In the ninth chapter of *Hoſea*, drie breaſts are named for a curſe: what lamentable hap haue Gentlewomen to light vpon this curſe more then other? Sure if their breaſts be drie, as they ſay, they ſhould faſt and pray together, that this curſe might be remoued from them.

The next dutie is, *Catechize a child in his youth, and he will remember it when he is old*: This is the right bleſſing which fathers and mothers giue to their children, when they cauſe God to bleſſe them too. The wrong mother cared not though the child were diuided, but the right mother would not haue it diuided: ſo wicked parents care not though their children be deſtroyed, but godly parents would not haue them deſtroyed but ſaued, that when they haue dwelt together in earth, they may dwell together in heauen. As the Midwife frameth the body when it is yong and tender, ſo the parents muſt frame the mind while it is greene and flexible, for youth is the ſeede-time of vertue. They which are called fathers are called by the name of God, to warne them that they are in ſtead of God to their children, which teacheth all his ſonnes. What example haue children but their parents? and ſure the prouidence of God doth eaſe their charge more than they are aware; for a child will learne better of his father than of any other. And therefore we reade of no ſchoolemaſter in the Scripture but the parents: for when Chriſt ſaith to the Iewes; *If ye be the ſonnes of Abraham, ye will do the workes of your father Abraham*: he ſheweth that ſonnes vſe to walke in their fathers ſteps whether they be good or bad.

Prouerb. 22.6. How children ſhould be brought vp. 1. *King.* 23.6. *Luke.* 11.2. Except of Kings ſonnes. *John* 8.38.

It is a marueilous delight to the father and mother, when people ſay that their children are like them: but if they be like them in godlines, it is as great delight to others as to their parents: or elſe we ſay that they are ſo like, that they are the worſe for it. Well doth *Dauid* call children *arrowes*, for if they be well bred, they ſhoote at their parents enemies, and if they be euill bred, they ſhoote at their parents. Therfore many parents want a ſtaffe to ſtay thē in their age, becauſe they prepared none before; like olde *Eli*, which was corrected himſelfe, for not correcting his ſonnes. Are not children called the fruit of their parents? Therefore as a good tree is knowne by bringing forth good fruit, ſo parents ſhould ſhew their godlines in the edu-

Pſalm. 127.4. 1. *Sam.* 2.29. *Pſal.* 132.11. *Matth.* 12.33.

cation

cation of their children, which are their fruite. For this cause the
1. *Sam.* 1. 20. lewes were wont to name their children so when they were
1. *Sam.* 13, 14. borne, that euer after, if they did but thinke vpon their names, they would put them in mind of that religion which they shuld professe: for they did signifie some thing that they shuld learne.

Three examples of good parents. An admonition to such as call their children at all aduentures, sometimes by the names of dogs, euen as they prooue after. In 2. King. 22. we haue *Dauid* instructing his sonnes. In Genesis 39. *Iacob* correcting his sonnes: and in Iob 1. *Iob* praying for his sonnes. These three put together, instructing, correcting and praying, make good children, and happie parents.

Luk. 18. 17. Once Christ tooke a child, and set him in the midst of his disciples, and said, *Hee which will receiue the kingdome of heauen must receiue it as a little child:* shewing, that our children should be so innocent, so humble, & so voide of euill, that they may be taken for examples of the children of God. Therefore in Psal. 127. vers. 4. children are called *the heritage of the Lord:* to shew that they should be trained, as though they were not mens children, but Gods, that they may haue Gods heritage after. Thus if you doe, your seruants shall be Gods seruants, and your children shal be Gods childrē, and your house shall be Gods house, like a little Church, when others are like a den of theeues.

Col. 4. 15. *Phil.* 1. 8.

The name of stepmother expounded, and their duty. Now I speake to one which is a mother so soone as she is maried: therefore peraduenture you looke that I should shew the dutie of stepmothers. Their name doth shew them their dutie too: for a stepmother doth signifie a stedmother, that is, one mother dieth, and another commeth in her steed: therefore that your loue may settle to those little ones as it ought, you must remember that ye are their stedmother, that is, in stead of their mother; and therefor to loue them, and tender them, and cherish them as their mother did. She must not looke vpon them like *Reboboam*, who told his people that he would be worse vnto them then his predecessour; for then they will turne from her, as his subiects did from him: but she must come to them as
1. *Sam.* 2. 7. *Dauid* came to the people after *Sauls* death, and said, *Though your master Saul be dead, yet I will raigne ouer you:* so she must say
Ier. 22. 2. *Deu.* 24. 17. to them, though your mother bee dead, yet will I bee as a mother: so the children will loue her as much as their father. Further,

ther, these children are orphanes, and therefore you must not only regard them as children, but as orphane children. Now God requireth a greater care ouer widowes and orphanes, than ouer any other women or children. *Deut.24.17. and 26. 12.*

Lastly, you must remember that saying, *As you measure vnto other, so it shall be measured vnto you againe*: that is, as you intreate these children, so another may come after and intreate your children: for he which hath taken away the first mother, and sent you, can take away the second mother, and send a third, which shal not be like a stepmother to yours, vnlesse you be like a stepmother to these. *Matth.7.2.*

If these duties be performed in mariage, then I need not speake of Diuorcement, which is the rod of mariage, and diuideth them which were one flesh, as if the bodie and soule were parted asunder. But because all performe not their wedlocke vowes, therefore he which appointed mariage, hath appointed diuorcement, as it were taking our priuiledge from vs, when we abuse it. As God hath ordained remedies for euery disease, so he hath ordained a remedie for the disease of mariage. The disease of mariage is adulterie, and the medicine hereof is diuorcement. *Moses* licenced them to depart for hardnes of heart, but Christ licenceth them to depart for no cause but adulterie. If they might be separated for discord, some would make a commoditie of strife: but now they are not best to be contentious, for this law will hold their noses together, till wearinesse make them leaue strugling: like two spaniels which are coupled in a chaine, at last they learne to go together, because they may not goe asunder. As nothing might part friends, but *if thine eye offend thee pull it out*, that is, if thy friend be a tempter: so nothing may dissolue mariage but fornication, which is the breach of mariage; for mariage is ordained to auoid fornication, and therefore if the condition be broken, the obligation is void.

Diuorcement, the physike of mariage.

Matth.18.19.
Matth.19.8.
Why Christ would haue no diuorcement, but for fornication.

Matth.5.32.

Matth.19.9.
1.Cor.7.10.

And beside, so long as all her children are his children, she must needs be his wife, because the father and mother are man and wife: but when her children are not his children, she seemes no more to be his wife, but the others whose children she beares, and therefore to be diuorced from him. In all the old Testament, we reade of no diuorce betweene any, which shew-

Note.

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eth that they liued chaster then wee: yet no doubt this law was better executed amongst them, then amongst vs. Such a care God had in all ages and callings, to prouide for them which liue honestly: for diuorcement is not instituted for the carnall, but for the chst, lest they should bee tied to a plague while they liue. As for the adulterer and adulteresse, he hath assigned death to cut them off, lest their breath should infect others. Thus hee which made mariage, did not make it vnseparable, for then marriage were a seruitude. But as Christ saith of the Sabbath, *The Sabbath was made for man*, that is, for the benefit of man, and not for the hinderance of man: so marriage was made for man, that is, for the honour of man, and not for the dishonor of man: but if marriage should turne to fornication, and when it is turned to fornication, there might be no separation; then mariage were not for the honor of man, but for the trouble, and griefe, and dishonour of man. Therfore now ye haue heard how diuorcement is appointed for a remedie of fornication; if anie be ashamed of this physicke, let them be more ashamed of the disease. Because I haue spoken more then you can remember, if you aske me what is most needefull to beare away, in my opinion, there is one saying of *Paul*, which is the profitablest sentence in al the Scripture for man and wife to meditate often, and examine whether they finde it in themselues as they doe in other, lest their marriage turne to sinne, which should further them in godlines. *The vnmarried man careth for the things of the Lord, how he may please the Lord: but he that is married careth for the things of the world, how he may please his wife.* Also, *The vnmaried woman careth for the things of the Lord, how she may be holie: but she that is married, cares for the things of the world, how she may please her husband:* as though their pleasing of God, were turned all to pleasing one another, and their carnall loue had eaten their spirituall loue; as the leane kine deuoured the fat. Therefore it followes in the next words, *This I speake for your commoditie:* As though there were great commoditie in remembring this watch-word. All men haue not the feeling of Gods word, or else such a sentence might be an anchor for the maried to stay them, when any tentation goeth about this chaunge, which *Paul* feared euen in them which feared God before.

*Leu.*20.10.

*Mar.*2.27.

*Leuit.*20.10.

Conclusion.

A sentence for the married to thinke vpon.

*1.Cor.*7.32.

*Gen.*41.4.

*1.Cor.*7.3.4.

If

If thou haſt read all this booke, and art neuer the better, yet catch this flower before thou goe out of the garden, and peraduenture the ſent thereof will bring thee backe to ſmell the reſt. As the corps of *Azael* made the paſſengers to ſtand, ſo I placed this ſentence in the doore of thy paſſage, to make thee ſtand and conſider what thou doeſt before thou marieſt. For this is the ſcope and operation of it, to call the minde to a ſolemne meditation, and warne him to liue in mariage as in a temptation, which is like to make him worſe than he was, as the mariage of *Ieboram* did, if he vſe not *Iobs* preſeruatiue, to be iealous ouer all his life. *1.Sam.1.23.* *2.Chron.21.6.* *Iob.9.28.*

The allurements of beautie, the trouble about riches, the charges of children, the loſſes by ſeruants, the vnquietneſſe of neighbours, crie vnto him that he is entred into the hardeſt vocation of all other: and therefore they which haue but nine yeeres prentiſhip to make them good Mercers or Drapers, haue nineteene yeeres before mariage, to learne to bee good huſbands and wiues: as though it were a trade of nothing but myſteries, and had neede of double time ouer all the reſt.

Therefore ſo often as you thinke vpon this ſaying, thinke whether you be examples of it, and it will waken you, and chide you, and leade you a ſtraight path, like the Angell which led the ſeruant of *Abraham*. *Gen.24.40.*

Thus haue I chalked the way, to prepare you vnto mariage, as the Leuites prepared their brethren to the Paſſeouer: *Remember that this day you are made one*, and therefore muſt haue but one will. And now the Lord Ieſus, in whom you are contracted, knit your hearts together, that yee may loue one another like *Dauid* and *Ionathan*; and goe before you in this life, like the ſtarre which went before the Gentiles, that yee may begin, and proceede, and end in his glorie. To whom bee all glorie for euer. Amen. *2.Chro.35.6.* *1.Sam.13.1.* *Matth.2.9.*

FINIS.

A TREATISE OF THE LORDS SVPPER IN TWO SERMONS.

THE FIRST SERMON.

1.Cor.11.23.24.

The Lord Ieſus in the night that he was betrayed tooke bread: And when he had giuen thankes, he brake it, and ſaid, Take, eate: this is my bodie which is broken for you; this doe ye in remembrance of me.

The two breaſts of the Church.

THE Word and the Sacraments are the two breaſts wherewith our mother doth nurſe vs. Seeing euery one receiueth, and few vnderſtand what they receiue; I thought it the neceſſarieſt doctrine, to preach of the Sacrament; which is a witneſſe of Gods promiſes, a remembrance of Chriſts death, and a ſeale of our adoption. Therefore Chriſt hath not inſtituted this Sacrament for a faſhion in his Church, to touch, and feele, and ſee, as we gaze vpon pictures in the windows, but as the woman which

Matth.9.20. had the bloodie iſſue, touching the hemme of Chriſts garment, drue vertue from Chriſt himſelfe, becauſe ſhe beleeued: ſo Chriſt would that we touching theſe ſignes ſhould draw vertue from himſelfe, that is, all the graces which theſe ſignes repreſent.

2.Chron.35.6. Therefore as the Leuites vnder the Law, were bound to prepare their brethren before they came to the Paſſeouer: ſo preachers of the Goſpell ſhould prepare their brethren before they come to the Supper of the Lord. For which purpoſe I haue choſen this place to the Corinthians, which is the cleereſt and fulleſt declaration of this Sacrament in all the Scripture.

The Lord Ieſus in the night, &c.

The diuiſion. The ſumme of all theſe words is, the Inſtitution, and vſe of the Lords Supper. Firſt, *Paul* ſheweth the author of it, *the Lord Ieſus*; then the time when it was inſtituted, *in the night that he was betrayed*; then the manner how he did inſtitute it, *he tooke bread, and when he had giuen thankes, he brake it, and gaue vnto his Diſciples, &c.* then the end why he did inſtitute it, *for a remembrance of his death.*

The Author. Touching the Author, he which is ſignified by it, was the Au-

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thor of it, The Lord Ieſus hath bid vs to ſupper; *I am not worthie* (ſaith *Iohn*) *to looſe his ſhooe*: ſo wee are not worthie to waite at his trencher, and yet he will haue vs to ſit at his table. To him belongeth the power to ordaine Sacraments in his Church, becauſe he fulfilled the Sacraments of the Law. When Chriſt came, the Paſſeouer ceaſed, becauſe he is our Paſſeouer; that is, the Lambe by whoſe blood wee are ſaued. When Chriſt came, Circumciſion ceaſed, becauſe he is our Circumciſion, that is, the purifier and clenſer of our ſinnes.

Ioh. 1.27.

None but Chriſt may ordaine Sacraments.

Ioh. 1.27.

Reuel. 7.14.

Now theſe two Sacraments are fulfilled: he hath appointed two other Sacraments for them. In ſtead of the paſchal Lambe, which the Iewes did eate, he hath giuen vs another Lambe to eate, which *Iohn* calleth *The Lambe of God*, that is himſelfe; vpon whom all doe feede, whoſoeuer do receiue the Sacrament with an aſſured faith that Chriſt died to poſſeſſe them of life. The breaking of the bread doth ſignifie the wounding of the body: the powring out of the wine doth ſignifie the ſhedding of his blood. The eating of the bread and drinking of the wine, doth ſignifie that his fleſh and blood do nouriſh in vs life eternall, as the bread and the wine doe nouriſh the life preſent.

Ioh. 1.29.

In ſtead of Circumciſion, which began at *Abraham*, hee hath ordained Baptiſme, which began at *Iohn*, a more liuely repreſentation of the true Circumciſion of the heart, becauſe it repreſenteth vnto vs the blood of Chriſt, which waſheth our ſoules as the water in Baptiſme waſheth our bodies.

Gen. 17. 10.

Who was therefore called Iohn the Baptiſt. *Mat.* 3.10.

Touching the time; *in the night* (ſaith *Paul*:) therefore this Sacrament is called the *Lords Supper*, becauſe it was inſtituted at night when they vſed to ſup. But what night? *Euen that night* (ſaith *Paul*) *when he was betrayed*. That night which hee ſhould haue curſed, as *Iob* did the day of his birth, if he had ſuffered againſt his will; that night when he ſhould haue thought to deſtroy men, as men conſpired to deſtroy him; that night (ſaith *Paul*) this Sacrament of grace, and peace, and life began: *Euen that night when we betrayed him*. Many nights did hee ſpend in watching and praying for vs; and is there a night now for vs to betray him? That was a darke night, when men went about to put out the Sunne which brought them light. Who can but wonder, to ſee how Chriſt and they, for whom Chriſt came,

Reuel. 1.5.
Reu. 22.14.

The time.

Verſ. 23.
Ioh. 3.3.

were occupied at one time; whē they deuiſed miſchiefe againſt him, and ſought all meanes to deſtroy him, then hee conſulted how to ſaue them, and inſtituted the ſame night this bleſſed Sacrament, to conuey all his graces and bleſſings vnto them, *Euen that night when they betraied him.* The reaſon why this action was deferred vntil night, is, becauſe that was the time appointed by the law to eate the Paſſeouer, which was like a predeceſſor of this Sacrament. The reaſon why he deferred it vntill his laſt night, was, becauſe the Paſſeouer could not bee ended before the fulneſſe of time, and the true paſchall Lambe were come to be ſlaine in ſtead of the other. Therefore how fitly did Chriſt end the Paſſeouer, which was a ſigne of his ſuffering, ſo preſently before his ſuffering? And beſide, how ſweetly did he confirme his Diſciples faith, when as they ſhould ſee that, the next day performed before their eies which ouer night both in the Paſſeouer and in the Sacrament, was ſo liuely reſembled vnto them? If any man from this doe gather, that we ought to eate the Lords ſupper at night, as Chriſt did; he muſt vnderſtād that we haue not the ſame cauſe to do ſo which Chriſt had, becauſe of the Paſſeouer. And therefore the Church which hath diſcretion of times and places, hath altered both the time and the place, vſing the Temples in ſtead of the chamber, and the morning in ſtead of the euening: for indifferent things are ruled by order and decencie.

Why this Sacrament was inſtituted at night.

Why it was deferred till his laſt night.

Why wee receiue not the Lords Supper at night.

Verſe 23.24. Touching the manner, *He tooke bread, and when he had giuen thanks, he brake it and gaue it vnto them.* Hee would not eate it, nor breake it, before he had giuē thanks to God. What neede he which was God, giue thankes to God, but to ſhew vs what wee ſhould doe when we eate our ſelues? *In all things giue thankes* (ſaith *Paul*:) whereby wee declare that all things come from God: but the wicked beleeue eaſier that God doth take, then that he doth giue; and therefore they neuer pray heartilie vnto him for any thing, nor feelingly thanke him for it. For which the Lord complaineth, ſaying: *I haue loued you, yet ye ſay, wherein haſt thou loued vs?* ſhewing that wee are worſe than the Oxe, which knoweth his feeder. And if that wee acknowledge all things from God, yet we doe like *Lot*, Is it not a little one (ſaith he) when he craued to goe vnto *Zoar?* as though it were not much

1. *Theſ.* 5.18.

Note.

Mal. 1.2. *Eſa.* 1.5.

Geneſ. 19.20.

much which hee asked: so mince and extenuate the gifts of God, before we receiue them, and after; like them which haue a grace for dinner, and none for breakfast, as though they had their dinners from God, and breakfasts of their owne.

Our example did not so; although it was but bread which he receiued, yet he was more thankful for bread, then many which burie the foules, and fishes, and beasts in their bellie: for if account of all were kept; for one that praieth, *Giue vs this day our daily bread*, a hundred take their bread and meate, and sleepe too, which neuer pray for it. *Luke* 11. 3.

After he had giuen thanks, he brake it, and gaue vnto them, and said, Take eate: for when he had giuen thanks to God, then it was sanctified, and blessed, and lawfull to eate: so when thou Note. serues God, then it is lawfull for thee to vse Gods blessings, then thou maist eate and drinke as Christ did, but not before: for these things were created to serue them which serue God; if thou doest not serue him for them, thou encrochest vpon Gods blessings, and stealest his creatures which are no more thine, then thou art his: for the good God created all things for good men, as the diuels possessions are reserued for euill men.

Therefore as Christ would not breake the bread before hee had giuen thanks to the founder; so know, that there is some thing to be done before thou receiue any benefit of God: and presume not to vse his creatures with more libertie than his sonne did, which did not eate without giuing thanks, nor rise againe without singing a Psalme.

It followeth, *This is my bodie.* Here is the fruite of his thanks before; he prayed that the bread and wine might be blessed, and they were blessed. As *Isaacs* blessing shewed it selfe vpon *Iacob* whom he blessed, so Christ his blessing appeared straight vpon these mysteries: for it could not be said before, *This is my bodie*, because it was meere bread: but now it may be called his body, because his blessing hath infused that vertue into it, that it doth not only represent his bodie, but conuey his bodie and himselfe vnto vs. The efficacie of this blessing is in this Sacrament euer since, sanctifying it vnto vs as well as it did to the Apostles, euen as Christs prayer staied *Peters* faith after Christ was dead. *Matth.* 26. 30. *Genes.* 27. *Luke* 22. 32.

Now yee haue heard the meaning of these words, *Hee tooke*

Smith, H.

bread, and blessed it, and brake it, and gaue it: you shall see with what a mysticall resemblance they vnite Christ and vs. First, as Christ in the Supper tooke bread to feede vs: so in his birth hee tooke our flesh to saue vs. Secondly, as Christ when hee had taken the bread, blessed the bread to make it a spirituall foode: so Christ, when he had taken our flesh, powred forth most rich and pretious graces into it, to make it foode of life vnto vs. Thirdly, as Christ when hee had blessed the bread, brake the bread: so Christ when he had filled his body with most pretious graces, brake it vp like a rich treasure house; his hands by the nailes, his backe by the stripes, his head by the thornes, his side by the speare; that out of euery hole, a riuer of grace and goodnes might issue and flow forth vnto vs. Lastly, as Christ gaue the bread when he had broken it: so Christ (by a liuely faith) communicateth his body after hee hath crucified it. Hereby we are taught, that when we see the Minister take the bread to feede vs, we must conceiue, that Christ (being God from euerlasting) tooke our flesh to saue vs. When we see the Minister blesse the bread to a holy vse, wee must conceiue, that Christ (by vniting the Godhead vnto it) sanctified his flesh for our redemption. When wee see the minister breake the bread to sustaine our bodies, we must conceiue, that Christ in his death, brake his bodie to refresh our soules. When we see the Minister giue the bread to our hand, we must conceiue, that Christ as truly offereth himselfe to our faith, to be receiued of vs.

Heb. 2. 16.

Ioh. 17. 19.

1. *Pet.* 2. 24.

Ephes. 3. 17.

Because vpon these words, the Papists ground their Transubstantiation, that is, that the bread is changed into Christs flesh, and the wine is turned into Christs blood, whereby we eate the same bodie which died vpon the Crosse, and drinke the same blood which issued out of his side: That you may see the blindnes of this Popish dreame, I would haue you but marke euerie word of the scripture, how they make against Transubstantiation, that yee may see them slaine like *Goliah* with their owne sword. Euen as God made *Caiaphas* speake against himselfe, so the Scriptures which heretikes alleage doe make against themselues, like the Baalites which wounded their owne flesh. I may liken their allegations to Sathans, when hee tempted Christ in the wildernesse, he alleaged but one sentence of Scripture for himselfe,

1. *Sam.* 17. 15.
Ioh. 18. 14.
1. *King.* 18. 22.

Heretikes alleadge scripture like the Diuell.

Matth. 4. 4.
Psalm. 91. 11.

himselfe, and that Psalme out of which he borrowed it, made so plaine against him, that he was faine to picke here a word and there a word, and leaue out that which went before, and skip in the middest, and omit that which came after, or els he had marred his cause. The Scripture is so holy, and pure, and true, that no word nor syllable thereof can make for the diuel, or for sinners, or for heretikes: yet as the diuel alleaged scripture, though it made not for him, but against him; so do the Libertines & Epicures, and Heretikes, as though they had learned at his schoole.

Now there is no sentence of the scripture, which the wiser Papists alleage boldly for their Transubstantiation, but this, that Christ said, *This is my body*: by which they may proue as well, that Christ is a doore, because he saith, *I am the doore:* or a vine, because he saith, *I am a vine:* for his sayings are like. Figuratiue speeches must not be construed literally, but this is Heretikes fashion. If you marke you shall see throughout, that all the testimonies which the Papists alleage for their heresies, are either tropes, or figures, or allegories, or parables, or allusions, or darke speeches; which when they presume to expound allegorically, or literally, without conference of any other scriptures, then they wander and stray from the marke, or else it is impossible that the trueth should maintaine error, that is, that the scripture should speake for heresie, if it were not wrested and peruerted: therefore we see that *Eue* neuer erred, vntill she corrupted the Text.

Matth.26.26.

John 10.7.9. Iohn.15.1.

Note.

Gen.3.3.

Now we will enter the lists with our aduersaries, and see whether these words doe prooue that the bread and wine are turned into Christs body. *Paul* saith, *Iesus tooke bread*: well then, yet it is bread: when he had taken it, then he blessed it; what did he blesse? the bread which he tooke; well then, yet it is bread: when he had blessed it, then he brake it; what did he breake? the bread which he blessed; well then, yet it is bread: when he had broken it, then he gaue it; what did he giue? the bread which he brake; well then, yet it is bread: when he had giuen it, they did eate it; what did they eate? the bread which he gaue them; well then, yet it is bread: when they did eate it, then he said, *This is my body*; what did he call his body? the bread which they did eate; well then, yet it is bread. If it be

Arguments against Popish Transubstantiation.

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bread all this while, when he did take it, and blesse it, and brake
Matth. 22. 34. it, and gaue it, and they did eate it, when is it turned into his body? here they stand like the Sadduces, as mute as fishes.

2 Now that ye may see, that not we onely say it is bread and wine after the consecration; in the 27. verse, Christ himselfe doth call it bread & wine after he had giuen it, as he did before.
Mark. 14. 25. And in Marke he saith, *I will drinke no more of the fruite of the vine.* Here Christ saith, that it was the fruite of the vine which hee dranke; but his bloud is not the fruite of vines, but wine: therefore wine was his drinke, and not bloud.

3 Besides, if you would heare *Paul* expound Christ, he sheweth that all our fathers had the same substance of Christ in their Sa-
1. Cor. 10. 4. craments, that wee haue in ours; for he saith, *They all did eate the same spirituall meate, & al drank the same spiritual drinke.* Straight
Vers. 3. 4. he saith, *that this meate, and this drinke was Christ.* Marke that he
Vers. 4. saith not only, *They did eate the same meate* that we eate; but he saith, *that this meate was Christ*: and not onely so, but to shew that Christ is not a corporall meate, as the Papists say, he saith, he is a spiritual meate, as we say: therefore you see that we doe not eate him corporally, no more then our fathers, but that as they did eate him spiritually, so do we; for spirituall meate must be eaten spiritually, as corporall meate is eaten corporally.

4 Againe, for the signes to be turned into the thing signified by them, is vtterly against the nature of a Sacrament, and makes it no Sacrament, because there is no signe: for euery Sacrament doth consist of a signe, and a thing signified; the signe is euer an earthly thing, and that which is signified is a heauenly thing. This shall appeare in all examples: As, in Paradise there was a very Tree for the signe, and Christ the thing signified by it: in Circumcision there was a cutting off of the skin, & the cutting
Gen. 2. 9. off of sinne: in the Passe-ouer there was a Lambe, and Christ;
Gen. 17. 11. in the Sabbath there was a day of rest, and eternall rest: in the
Exod. 12. 3. sacrifices there was an offering of some beasts, and the offering
Exod. 23. 11. of Christ, in the Sanctuarie there was the holy place, and hea-
Heb. 9. 1. uen: in the Propitiatorie there was the golden couering, and
Exod. 30. Christ our couer: in the Wildernes there was a rocke yeelding
Exod. 25. 24. water, and Christ yeelding his bloud: in the Apparition there
Exod. 17. 16. was a Doue, and the holy Ghost: in the Manna there was bread,
Mat. 3. 16.

and

and Christ: in Baptisme there is very water which washeth vs, and Christs bloud washing vs: so in the supper of Christ, there is very bread and wine for the signe, and the body and bloud of Christ for the thing signified, or else this Sacrament is against the nature of all other Sacraments. *Iohn 6.49. Iohn 1.33. 1.Cor. 11.19.*

Againe, there must be a proportion betweene the Passeouer and the Lords Supper, because this was figured by the other. 5 *Exod. 12.*

Now the Iewes had in their Passeouer, Bread and Wine, and a Lambe: so our Sauiour Christ instituting his last Supper, left Bread, and Wine, and a Lambe: the which name is giuen to himselfe, because he came like a Lambe, and died like a Lambe. *Matth. 26.26. Iohn. 19.*

Againe, if Christs very body were offered in the Sacrament, then it were not a Sacrament, but a sacrifice, which two differ as much as giuing, and taking: for in a sacrifice we giue, and in a Sacrament we receiue, and therefore wee say our sacrifice, and Christs Sacrament.

Againe, euery sacrifice was offered vpon the Altar. Now marke the wisedome of the holy Ghost: least we should take this for a sacrifice, he neuer names Altar when he speakes of it, but, *The table of the Lord.* Therfore it is no boubt but the diuel hath kept ỹ name of Altar, that wee might thinke it a sacrifice. 6 *Exod. 27.*

Againe, if the bread were Christs flesh, and the wine his bloud; as these two are separate one from the other; so Christs flesh should be separate from his bloud: but his body is not diuided, for then it were a dead body. 7

Againe, that which remaineth doth nourish the bodie, and relish in the mouth as it did before: which could not bee, but that it is the same foode which it was before. 8

Againe, I would aske, whose are this whitenes, and hardnes, and roundnesse, and coldnesse? None of them say, that it is the whitenes, and hardnes, and roundnes, and coldnes of Christs body: therefore it must needes bee the whitenes, and hardnes, and roundnes, and coldnes of the bread, or els qualities should stand withot substances; which is, as if one should tell you of a house without a foundation. 9

Againe, as Christ dwelleth in vs, so he is eaten of vs: but hee dwelleth in vs onely by faith, Ephes. 3. 17. Therfore he is eaten onely by faith. 10

11 Againe, none can be saued without the communion of the body of Christ: but if all should communicate with it corporally, then neither infants, nor any of our fathers, the Patriarkes, or the Prophets, should be saued, because they receiue it: not so.

12 Againe, Christ saith not, *This wine*, but *This cup*: and therefore by their conclusion, not onely the wine should bee turned into bloud, but the cup too.

13 Againe, *Paul* saith, *They which receiue vnworthily, receiue their owne damnation.* But if it were the flesh of Christ, they should rather receiue saluation then damnation, because Christ saith: *He that eateth my flesh, and drinketh my blood, hath life euerlasting.* Ioh. 6. 54.

14 Againe, if they would heare an Angell from heauen: when Christs bodie was glorified, an Angell said to the woman, *He is risen and is not here*, Mat. 28. as if he should say: his body is but in one place at once, or else he might haue been there though he was risen.

15 Againe, why doe they say in receiuing this Sacrament euer since the primitiue Church, *Lift vp your hearts*, if they haue all in their mouthes?

To end this controuersie, here wee may say as the disciples said to Christ, *Whether shall we goe from thee?* I meane, we neede not to go to any other expositor of Christ then Christ himselfe. Therfore marke what he saith: At first, when Christ said that he was the bread of life, and that all which would liue, must eate him, they murmured vntill he expounded his words: and how did he expound his words? Thus, *He that commeth vnto mee hath eaten, and he that beleeueth in me, hath drunke.* After when he instituted this Sacrament in like words, they murmured not, which they would as before, if hee had not resolued them before, that to eate his body, and to drink his bloud, was nothing but to come to him, and beleeue in him.

Iohn 6.68.

Iohn 6.60.

Iohn 6.35.

After he had said so, they murmured not, because they did see some reason in it. As it is plainly said, *This is my body*; so it is plainly said, *These words are spirit*: that is, they must be vnderstood spiritually and not literally.

Iohn 6.63.

But if it be flesh indeede, why do they not satisfie the simple people how they may eate this flesh in Lent, when they forbid them

them to eate any flesh: they must needs eate it doubtfully, and he which doubteth, saith *Iames*, receiueth nothing: therfore he which eateth the Masse, receiueth nothing.

I did not alleage the Fathers in my sermon, but if any suspend his assent, till they bring in their verdict, let him heare them make confession of their beleefe.

Augustine saith, The Lord doubteth not to say, *This is my bodie*; when he gaue onely a signe, or sacrament of his body. Aug. vpon the 3. Psal.

Tertullian saith, *This is my bodie*, that is, a signe of his body. Tertul. against Marcion the 4. booke.

Ambrose saith, The bread and wine remaine still the same thing that they were. Ambro. 4. booke, 4. chapter of Sacraments.

Theodoret saith, After the consecration, the mysticall signes doe not cast off their owne nature, but abide still in their first substance and forme. Theod. dialogue 1.

Origen saith, The bread that is sanctified with the word of God, as touching the materiall substance thereof, goeth into the belly and forth againe like other meates. Orig. on Matth. 15.

Irenæus saith, That it hath two things in it, one earthlie and the other heauenly. Iren. lib. 4. cap 34 against Valentius.

Cyril saith, Our Sacraments auouch not the eating of a man. *Ad ob. Theo. Anathematis.*

Cyprian saith, The Lord called bread made of many graines, his body; and called wine made of many grapes, his bloud. Cyp. Epist. lib. 1.

Athanasius saith, Christ made mention of his ascension into heauen, that he might withdraw his Disciples from corporall and fleshly eating. In that gospell whosoeuer speaketh a word, &c.

Chrysostome saith, God giueth vs things spirituall, vnder things visible and naturall. And againe, being sanctified, it is deliuered from the name of bread, & is exalted to the name of the Lords body, although the nature of the bread still remaine. Hom. 60 to the people of Antioch.

And because they beleeue that the Pope cannot erre, Pope *Gelasius* setteth to his hand, and saith with the rest: Neither the substance of the bread, or nature of the wine, cease to be more then they were before. To Cæsarius the Monke. Against Eutiches the Heretike.

Tell vs Papist, doe not these Fathers speake as plaine as we? Canst thou auouch Transubstantiation more flatly then they deny it? how had this heresie been chased, if the diuell had hatched it in their time?

Thus the Scriptures on the one side, and the fathers on the other

Vpon the Canon. lect. 40.

other side, did so trouble three archpapists, *Biel*, *Tonstal*, and *Fisher*, that *Gabriel Biel* saith, How the body of Christ is in the Sacrament, is not found in the Canon of the Bible.

1. Booke of the Sacraments. page. 46.

Tonstal saith: it had been better to leaue euery man to his own coniecture, as they were before the Councell of Laterane, then to bring in such a question.

Against the captiuitie of Babylon, made by M. Luther.

Fisher saith: No man can proue by the words of the Gospel, that any Priest in these daies doth consecrate the very body and blood of Christ.

Luk. 19. 22.

Here is fulfilled, *Out of thine owne mouth I will condemne thee.* But wee will carrie the matter so, because a Iudge must haue two eares, therefore now let them speake.

The Papists allegations for the reall presence.

Because they cannot tell how the bread and wine should be turned into flesh and blood, and yet appeare bread and wine still, they say it is a miracle: but how do they proue it? if they contend it is a miracle, they must shew vs a signe: for euery miracle may be seene, like al the miracles of *Moses*, and Christ, and the Apostles: and therfore a miracle is called a signe, because it may be seene like a signe, & the word signifieth a wonder. And the Iewes craving a miracle, said, *Shew vs a miracle:* as though they were taught to iudge of miracles by sight. All which doth shew that a miracle may be seene; but here no miracle is seene.

Exod. 4. 8. *and* 21.

Exod. 9.

Againe, a miracle (especially in the time of the Gospell) is an extraordinarie thing; but they make this an ordinary thing: for if the bread and wine be turned into flesh and blood, then miracles are as common as Sacraments, and so because they haue Masse euery day, they should worke miracles euery day.

Lastly, this seemeth strange that *Augustine* (whom they so much honor) gathered all the miracles which are written in the Scripture, and yet amongst all, speakes not of this: therefore then it was counted no miracle: but *Paul* speakes of lying miracles, and this is one of them.

2. *Thes.* 1. 9.

Obiection. Answere.

If they say that Christ can turne bread and wine into his body, and therfore he doth. First, they must proue that he will, for they can doe many things themselues which they doe not, because they will not: therefore it is an old answer, that from *Can* to *Will* no argument followeth. The Leper did not say vnto Christ, If thou canst, thou wilt: but, *if thou wilt, thou canst.*

Mark. 2. 40.

But

But the queſtion which they think cannot be anſwered, like their inuincible Nauies, is this. If the bread be not his body, why doth he call it his body? Reſolue this knot and al is cleere. Mark then, and we will looſe it as well as we can. He ſaith, *This is my body*: as he ſaith after, *which is broken for you*. Why? his body was not broken before he ſuffred, how did he ſay then, *which is broken*, before it was broken? There is no ſenſe of it but this, the bread was broken, & ſignified that his body ſhould be broken. Obiection. Anſwere.

Now, as the breaking of the bread did ſignifie the breaking of his bodie, ſo the bread muſt needes ſignifie his bodie: but as his body was not broken indeede when the bread was broken; ſo the bread could not be his body indeed: for then his body ſhould haue bin broken when the bread was broken: Yet let them obiect what they can.

If (ſay they) the bread and wine be not changed into his bodie and blood, why doth hee ſpeake ſo darklie? hee might haue ſpoken plainer. Obiection.

I anſwere, though this ſeeme darke to Papiſts, yet it was not darke to the Apoſtles, they vnderſtod his meaning wel enough and al the reſt for 1215. yeeres after Chriſt before Tranſubſtantiation was ſpoken of. If the Apoſtles had not vnderſtoode his meaning, they would not ſtick to aske him, as their māner was: vntill they were acquainted with Chriſts phraſe, whenſoeuer they doubted vpon any of his ſpeeches, they were wont to come vnto him and ſay; *Maſter what is thy meaning?* but they were vſed to ſuch phraſes: for it was Chriſts manner to teach by ſimilitudes, ſhewing one thing by another, which is the plaineſt manner of teaching, and moſt vſed in holy Scripture, eſpecially in the types and ſhadowes of this Sacrament. For example, Chriſt calleth the Lambe the Paſſeouer, in place whereof this Sacrament ſucceeded, and therfore preſently after they had eaten the Paſſeouer, Chriſt inſtituted this Sacrament to bee vſed for it. Chriſt (I ſay) called the Lambe the Paſſeouer, and yet the Paſſeouer was this, an Angel paſſed ouer the houſes of the Iſraelites, and ſtroke the Egyptians: this was not a Lambe; & yet becauſe a Lambe was a ſigne of this Paſſeouer, as the bread and wine is of Chriſts bodie, therefore Chriſt called the Lambe the Paſſeouer, as he called the bread and wine his bodie. Anſwere. *Luk.* 8.9. *Matth.* 26.17. *Exod.* 12.17.

Againe,

Gen.17.13. Againe, Circumcision is called the *Couenãt*, and yet Circumcision was nothing but the cutting away of a skin: but the Couenant is, *In Abrahams seede all Nations shall be blessed, I will be their God, and they shalbe my people, I wil defend and saue them, and they shall serue and worship me.* This is not Circumcision, and yet as though Circumcision were the couenant it selfe, it is called the Couenant, because it signifieth the Couenant: so bread and wine are called Christs body, because they signify Christs body.

Gen 12.3.

Tit.3.5. Againe, Baptisme is called Regeneration, and yet Baptisme is a dipping of our bodies in water: but Regeneration is the renuing of the minde to the image wherein it was created. This is not baptisme, and yet as though Baptisme were Regeneration it selfe, it is called Regeneration, because it signifieth Regeneration: so the bread and wine are called Christs body, because they signifie Christs body.

2.Cor.6.11.

Luk.22.20. Againe, the Cup is called the new Testament; and yet the Cup is but a peece of mettall filled with wine: but the new Testament is; *He which beleeueth in the sonne, shall be saued.* This is not a Cup, and yet as though the Cup were the new Testament it selfe, it is called the new Testament, because it signifieth the new Testament: so the bread and wine are called Christ body, because they signifie Christs body.

John 3.36.

They which knew that the Lambe is not the Passeouer, though Christ called it the Passeouer; that Circumcision is not the Couenant, though God calleth it the Couenant; that Baptisme is not Regeneration, though it be called Regeneration; that the Cup is not the new Testament, though Christ called it the new Testament; could they not as well vnderstand, that the bread and wine were not Christs body, though Christ called them his body? As they vnderstood these speeches, so they vnderstood this speech: therefore they which say, that the Bread and Wine are Christs body, because Christ saith, *This is my body*; may as well say, that the Lambe is the Passeouer, because Christ calleth it the Passeouer; that Baptisme is Regeneration, because *Paul* calleth it Regeneration; that the Cup is the new Testament, because Christ calleth it the new Testament.

Matth.26.26.

If euery Sacrament was called by the thing which it signified, and yet neuer any Sacrament was taken for the thing it selfe:

ſelfe: what reaſon haue they to take this Sacrament for the thing it ſelfe, more then all the reſt? It is the conſent of all Writers, that a Sacrament is a ſigne, therfore not the thing ſignified: no more then the buſh at the doore is the wine in the ſeller. If I call the Prince a Phœnix, the Vniuerſitie a Fountaine, the Court a Peacocke, the Citie a Sea, the Country an Hermite: why can the Papiſts vnderſtand me, and not vnderſtand Chriſt?

What a darke, and ſtrange, and intricate, and incredible ſpeech had this been for them to vnderſtand groſly, and literallie? Would they thinke that they did eate Chriſts bodie, when his body ſtood before them, and he had told them before, that his body was like their bodie? Nay, this would haue required moe words, and made them come againe, with *Maſter, what is the meaning?* For they were not ſo inſtructed yet before the reſurrection, to beleeue euery thing without queſtioning, if it were contrarie to ſenſe and reaſon: but as they asked, who had giuen him any meate, when he ſaid that he had meate, and they could ſee none: ſo they would haue asked, what meate is this which we ſee not? How can euery one of vs eate his bodie, and yet he hath but one body, and that body is whole when we eate it: Loe he ſtandeth before vs and ſaith, that his bodie is like vnto ours, and yet he takes bread and breakes it, and giues it vnto vs to eate, and when we eate it, he ſaith, *This is my bodie*, and yet his bodie ſtandeth before vs ſtill. If his body be like ours (as he ſaith) how can it be eaten, and be there, for ours cannot? Thus they would haue queſtioned, if they had not been vſed to ſuch phraſes: but as they could vnderſtand him, when he called himſelfe a ſtone, a rocke, a doore, a window, and a vine: ſo they pickt out his meaning, when he had ſaid that bread was his body: for he had told them before, that he was *the bread of eternall life*.

Luk.9.8.

Iohn 4.33.

Luke 24.39.

Now the bread of eternall life is not eaten with teeth, for the body cannot eate ſpiritually, no more then the ſoule can eate corporally: and therefore hee is ſuch a bread as is eaten with faith, and ſo himſelfe ſaith in the Goſpell of *Iohn*. Marke this eating by faith, and all the ſtrife is ended. Fleſh and blood indeede neede not faith to chew them, for the teeth can chew them well enough. Therefore if the bread and wine were the bodie of Chriſt, then we need not faith to eate it, but all thoſe

Iohn 6.35.

which

which haue teeth might eate Christs bodie, yea the Mice might eate it as well as men, for they eate the same bread that we doe, as well after it is consecrated as before.

If this be not enough to batter the ruines of this vpstart Heresie, I will come to Interrogatories, and see whether they haue learned it by rote, or by reason.

Matth.26.26. If they ground their Transubstantiation vpon these words of Christ, *This is my bodie*, which he spake to his Disciples, I aske them, whether they receiue that body which was mortal, or that bodie which is glorified? because one of these bodies they must needes receiue, either his mortall bodie, or his glorified bodie. If they say that it is his mortall bodie; the mortall bodie will not profit them, for you see that mortal foode is but for this mortal life: neither hath Christ a mortall bodie now to communicate vnto them, because it is chaunged to an immortall bodie; therefore they cannot receiue the mortall bodie, because Christ hath not a mortall bodie to giue vnto them: if they say, that they receiue his glorified bodie, then they must flie from this Text: for at that time Christ had not any glorified bodie.

Neither Christs mortal bodie nor immortall in the Sacrament.

When this Sacrament was instituted, and Christ said, *This is my bodie*, his body was not glorified, because the Sacrament was instituted before his death, and his bodie was glorified after his resurrection: therefore if they receiue the same bodie which the Apostles receiued, as they say they doe, they cannot receiue a glorified bodie, because then Christ had not a glorified body to communicate vnto them.

Thus the rocks and sands are on both sides them, they receiue a bodie neither mortall, nor immortall: if Christ hath any such bodie, iudge you. Here they stand like a foole, which cannot tell on his taile. *Nebuchadnezzar* dreamed a dreame and knew not what it meant.

Dan.4.15.

Mark.14. 24. Besides, I aske them to whom Christ spake when he said: *This is my bodie? Marke* saith, he spake to thē, that is, to his Disciples: wel then, if these words, *This is my bodie*, were not spoken to the signes, but to the persons: not to the bread and wine, but to the receiuers, as the words which follow, *Doe this in remembrance of mee*: if these words were not spoken to the bread and wine, then it is plaine that they do not change the nature of the bread

Christ spake not to the bread and wine, but to his Disciples.

and

and wine. If the nature of them bee not altered, then the ſubſtance remaineth, and then wee receiue no other ſubſtance with them, becauſe two ſubſtances cannot be in one place.

What then, is there nothing in the Scrament but bread and wine, like an hungrie nunſcion? Nay, we ſay not that the Sacrament is nothing but a bare ſigne, or that you receiue no more then you ſee: for Chriſt ſaith, that it is his body; and *Paul* ſaith, that it is the communion of Chriſts bodie and blood: Therfore there is more in ſacramentall bread, than in common bread; though the nature be not changed, yet the vſe is changed: it doth not onely nouriſh the bodie as it did before, but alſo it bringeth a bread with it which nouriſheth the ſoule: for as ſure as we receiue bread, ſo ſure we reciue Chriſt; not onely the benefits of Chriſt, but Chriſt: although not in a popiſh manner: yet we are ſo ioyned and vnited vnto him, euen as though wee were but one bodie with him. More in the Lords Supper, then bread and wine. 1. *Cor.* 10. 16.

As the ſpouſe doth not marry with the lands and goods, but with the man himſelfe; and being partaker of him, is made partaker of them: ſo the faithfull doe not onely marry with Chriſts benefits, but with Chriſt himſelfe; and being partakers of him, they are made partakers of his benefits: for Chriſt may not in any wiſe bee diuided from his benefits, no more than the Sunne from his light. A ſimilitude.

It is ſaid, *The father gaue vs his ſonne*, and ſo the ſonne giueth vs himſelfe. For as the bread is a ſigne of his body, ſo the giuing of the bread is a ſigne of the giuing of his body. Thus he lieth before vs like a Pellican, which letteth her young ones ſuck her blood: ſo that we may ſay, the Lord inuited vs to ſupper, and he himſelfe was our meate. *Rom.* 8. 32.

But if you aske how this is? I muſt anſwer: It is a myſterie: but if I could tell it, it were no miſterie. Yet, as it is ſaid, when three men walked in the midſt of the furnace, *One like the ſonne of God walked amongſt them*: So, when the faithful receiue the Bread and Wine, one like the ſonne of God ſeemeth to come vnto them, which fils them with peace, and ioy, and grace, that they marueil what it was which they receiued beſides bread and wine. *Dan.* 3. 25.

For example, thou makeſt a bargaine with thy neighbour for houſe or land, and receiueſt in earneſt a peece of gold. That- A ſimilitude.

which

which thou receiueſt is but a peece of gold: but now it is a ſigne of thy bargine, and if thou keepe not touch with him, happilie it will claſpe thee for all that thou art worth: ſo, that which thou receiueſt is bread, but this bread is a ſigne of another matter, which paſſeth bread.

Another ſimilitude.

Againe, thou haſt an obligation in thy hand, and I aske thee what haſt thou there? and thou ſaiſt, I haue here an hundred pounds: why (ſay I) there is nothing but paper, inke, and waxe: Oh but by this (ſaieſt thou, I will recouer an hundreth pounds, and that is as good. So beloued, this is as good, that vnder theſe ſignes, you receiue the vertue of Chriſts bodie and blood by faith, as if you did eate his bodie, and drinke his blood indeede, which was horrible to thinke, that any ſhould deuoure their God, thinking thereby to worſhip him: neuer any heretike, nor Idolater, conceiued ſo groſſely of their God, before the Papiſt. We reade of a people which did eate men, but neuer of any people which did eate their God.

All the Apoſtles ſay, that it was needfull that Chriſt ſhould take our fleſh: but no Apoſtle ſaith, that it is needfull that we ſhould take Chriſts fleſh; for all the bleſſings of Chriſt are apprehended by faith: and nothing fit to apprehend him whom we ſee not, but faith: and therefore one of their owne * pillers ſaid, *Beleeue and thou haſt eaten.* Faith doth more in religion then the mouth, or elſe we might ſay with the woman, *Bleſſed are the breaſts which gaue thee ſucke*; and ſo none ſhould bee bleſſed but Marie: but Marie was not bleſſed becauſe Chriſt was in her bodie, but becauſe Chriſt was in her heart. And leaſt this ſhould ſeeme incredible vnto you, becauſe Marie is called bleſſed among women; when Chriſt heard the woman ſay, *Bleſſed are the breaſts which gaue thee ſucke*, he replied vnto her, *Bleſſed are they which heare the word of God and keepe it: theſe are my brethren, and ſiſters, and mother*, ſaith Chriſt; as though the reſt were no kin to him in heauen, though they were kin in earth. Thus if Chriſt were in thy bodie, and thou ſhouldeſt ſay as this woman: *Bleſſed is the bodie that hath thee in it*, nay would Chriſt ſay *Bleſſed is the heart that hath me in it.* If Marie were no whit better for hauing Chriſt in her armes, nor for hauing him in her bodie, now much better art thou for hauing him in thy belly, where

* So they account. *Auguſtine.* *Luk.* 11.27.

Luke 8.22.

Note.

where thou canſt not ſee him? Muſt the ſunne needs come to vs, or elſe cannot his heat and light profit vs? Nay it doth vs more good, becauſe it is ſo farre off: ſo this Sun is gone from vs, that he might giue more light vnto vs, which made him ſay, *It is good for you that I go from you:* therfore a way with this carnall eating of ſpirituall things. *Many daughters haue done vertuouſlie, but thou* (ſaith *Salomon*) *ſurpaſſeſt them all:* ſo many heretikes haue ſpoken abſurdly, but this ſurpaſſeth them all, that Chriſt muſt be applied like phiſicke, as though his bloud could not profit vs, vnleſſe we did drinke it, and ſwallow it as a potion. Is this the Papiſts vnion with Chriſt? Is this the manner whereby we are made one fleſh with Chriſt, *to eate his fleſh?* Nay, when he tooke our fleſh vnto him, and was made man, then we were vnited to him in the fleſh, and not now. Chriſt tooke our fleſh, wee take not his fleſh, but beleeue hee tooke ours: therefore if you would know whether Chriſts body be in the Sacrament, I ſay vnto you, as Chriſt ſaid vnto *Thomas*, touch, feele, and ſee. In viſible things God hath appointed our eyes to be iudges; for as the ſpirit diſcerneth ſpiritual obiects, ſo ſenſe diſcerneth ſenſible obiects. As Chriſt taught *Thomas* to iudge of his body, ſo may we; and ſo ſhould they: therefore if you cannot ſee his bodie, nor feele his bodie, you may gather by Chriſts ſaying to *Thomas*, that he would not haue you beleeue that it is his body; for my bodie (ſaith Chriſt) may bee ſeene and felt: and thus Tranſubſtantiation is found a lyar.

Iohn 16.7. *Prou.* 31.29.

No naturall or corporall preſence or vnion.

A way to know whether Chriſts bodie be in the Sacrament.

Iohn 20.27.

Now if you aske me why Chriſt called the ſigne by the name of the thing it ſelfe, I aske thee again; Maiſt thou ſay when thou ſeeſt the picture of the Queene, this is the Queene, and when thou ſeeſt the picture of a Lyon, this is a Lyon; And may not Chriſt ſay, when he ſeeth a thing like his body, *This is my bodie?*

Why Chriſt calleth the bread his bodie.

I ſhewed you before, that euery Sacrament is called by the name of the thing which it doth ſignifie, and therefore why ſhould we ſtumble at this more then the reſt? The reaſon why the ſignes haue the name of the things, is to ſtrike a deepe reuerence in vs, to receiue this Sacrament of Chriſt reuerently, ſincerely, and holily, as if that Chriſt were there preſent in bodie and blood himſelfe.

And ſurely, as he which defaceth the Kings ſeale is conuicted

ted of contempt and treason to her owne person: so hee which prophaneth these seales of Christ doth not worship Christ, but despite him, and that contempt shall be required of him, as if he had contemned Christ himselfe. This is the reason why Christ calleth the signes of his bodie his bodie, to make vs take this Sacrament reuerently; becauſe we are apt to contemne it, as the Iewes did their Manna.

Vers. 24. It followeth: *Do this in remèbrance of me:* that is, these signes shal be a remembrãce of my death: when you breake the bread, you shal remember the wounding of my bodie: and when you drinke the wine you shal remember the sheading of my bloud. If we do this in remembrance of Christs bodie, which was broken like the bread, it is an argument that his body is not there, becauſe remembrance is not of things present, but of things absent: we remember not, but wee see that which is before vs. This might put the Papists in remembrance that Christ is not sacrificed now when wee doe but remember his sacrifice: this is not Christs sacrifice, but a remembrance of his sacrifice: he was sacrificed before, and now it is applied least his sacrifice should be in vaine. This was done once really, when he offered himself vpon the crosse; therefore that offering was called a sacrifice, becauſe he was sacrificed indeede: but this offring is called a Sacrament, becauſe it is but a signe of his sacrifice.

If Christs bodie were in the Sacramect, it were not a Sacrament, but a Sacrafice.

If Christ in this Sacrament were offered indeede, then it should bee called a sacrifice, as his once offering was: but becauſe it is but a remembrance of his sacrifice, therefore it is called a Sacrament. This is not a sacrifice of Christ, but a sacrifice of our selues. Least we should take it to bee a sacrifice of Christ, Christ himselfe calleth it a remembrance of his sacrifice, *Doe this in my remembrance.*

Here is our worke. As Christ hath done, so must we do; so we ministèr, and so you receiue; we can giue you nothing but that which we haue receiued from him, as *Paul* saith: Therefore if Christ did not giue his mortall body which stood before them, and could not profit them; nor his glorified bodie, which was not glorified then, and when it was glorified, ascended vp into heauen, and there abideth: how can these iugling Priests make their God againe, which made them? They can no more turne

wine

wine into bloud,& bread into flesh, than they can command a gnat to become a camel: for it is a greater worke to make God, than to make the world. Therefore as Christ saith, *When they tell you here is Christ, and there is Christ, beleeue them not:* So when they tell you that Christ is in heauen, and that Christ is in earth, in this place and that place, beleeue them not: for *Elias* ascension was a figure of Christs ascension: when *Elias* was ascended, yet some sought for his bodie vpon earth: so though Christ be ascended, yet many seeke his bodie vpon earth: but as they could not find *Elias* body, so these cannot find Christs bodie, although they haue sought three hundred yeeres.

Mat. 24. 23.

2. *King.* 2. 17.

But if his body were vpon earth, as they say; should wee handle it, and touch it, now it is glorified? After his resurrectiō he said vnto *Mary, touch me not*; because his bodie was glorified, that is, not to be touched with fingers any more, but with faith. Therefore we read of none which touched his body (after it was risen) but onely *Thomas*, to settle his faith.

Iohn 20. 17.

Thus you see we neede to suborne no witnesses, for euery word in this text which they alledge for Transubstantiation, doth make against Transubstantiation: whereby if Antichrist doth signifie those which are against Christ, you see who may be called Antichrist. There is no question in Poperie (except Purgatorie the Popes publican and tasker) about which the Papists are at such ciuill wars among themselues, as about this Transubstantiation. They cannot tell when the change beginneth, nor what manner of change it is, nor how long the change continueth: some hang one way, and some another, like the Midianites, which fought one against another. And no maruell though their consciences stagger about it: for to shew you the right father of it, it was one of the dreames of *Innocentius* the third, in the yeere of our Lord 1215. So many yeres passed before Transubstantiation was named, and then a Pope set it first on foot: so it came out of Rome, the grandame of all heresies, and for want of scriptures, hath bin defended with fire and sword, and swallowed moe Martyrs then all the gulfes of the Papall sea beside.

Iudg. 7. 22.

A monster of his age.

Eight absurdities which follow Transubstantiation.

Now, whē the doctrines of men goe for scriptures, you shal see how many errors rush into the Church: for grant but this to

Pope Innocentius as the Papists do, that the bread & wine are
1 changed into Christs bodie: First it will follow, that Christs bodie is not ascended vp to heauen, because it remaineth vpon
Act.19.11. earth; and so one of the articles of our faith shall bee falsified, which saith, *He is ascended into heauen:* or if he be ascended, and
Rom 8.34. descended againe, another article will be falsified, which saith,
Act 3.21. *That he sitteth at the right hãd of his father:* that is, as *Peter* saith,
2 hee abideth in heauen. Secondly, it will follow, that Christ hath not a true body, but a fantasticall body, because it may be in many places at one time: for if his body be in the Sacramẽt, he must needs haue so many bodies as there bee Sacraments; nay he must haue so many bodies as there bee bittes in euery
3 Sacramẽt. Thirdly, it will follow, that his bodie is deuided from his soule, and consequently is a dead bodie, because the bread is onely changed into his bodie, and not into his soule. Fourth-
4 ly, it will follow, that the wicked, and prophane, and reprobate may receiue Christ as wel as the godly, because they haue
5 a mouth to eate as well as the best. Fiftly, it will follow, that
Heb.9.28. Christs sacrifice once for all, was not sufficient, because wee
and.10.12. must sacrifice him againe, and breake his bodie, and shed his
6 blood, as the Iewes crucified him vpon the crosse. Sixtly, it will follow, that the bread being turned into the bodie of our Re-
7 deemer, hath a part of our redemptiõ as wel as Christ. Seuenthly, it will follow, that Christ did eate his owne body: for all the fathers say, that he did eate the same bread which he gaue to
8 his Disciples. Lastly, it will follow, that a Massing Priest shal be the creator of his Creator, because he makes him, which made him. All these absurdities are hatched of Transubstantiation.

Thus whẽ men deuise Articles of their own, while they strike vpon the anuill, the sparkes flie in their face; and they are like the man which began to build, and could not finish it. When I see ẏ Papist in so many absurdities for entertaining one error, me thinks he seemeth like a Collier which is grimed with his
Act.5.29. owne coales. Therefore as in manners we should thinke of *Peters* saying, *whether is it meet to obey God or men?* so in doctrines we should thinke, whether it be meet to beleeue God or men.

Conclusion. Thus you haue heard the Author of this Sacrament, *The Lord Iesus*; the time when it was instituted, *in the night that he was betraied*

traied; the manner how it was instituted, *after thankesgiuing*: the end why it was instituted, *for a remembrance of his death*; and the discouerie of Transubstantiation, one of the last heresies which Babylon hatched. Now, they which haue been Patrones of it before, should doe like the father and mother of an Idolater, that is, lay the first hand vpon him to shorten his life. Thus I end: Thinke what account ye shall giue of that ye haue heard. *Deut.13.6.&9*

The end of the first Sermon.

A TREATISE OF THE LORDS SVPPER.

The Second Sermon.

1.Cor.11.25.26.27.28.

25. *After the same manner also he took the Cup when he had supped: saying, This Cup is the New testament in my bloud; this do as oft as ye drinke it in remembrance of me.*

26. *For as often as ye shall eate this bread, and drinke this Cup, yee shew the Lords death till he come.*

27. *Wherefore, whosoeuer shall eate this bread, and drinke the Cup of the Lord vnworthily, shall be guiltie of the bodie and bloud of the Lord.*

28. *Let a man therefore examine himselfe, and so let him eate of this bread, and drinke of this Cup.*

HEre I am to speake of the second seruice, as it were, at the Lords Table, and of that preparation, which is like the Wedding Garment, that euery man must bring to this banquet. These words are diuersly repeated of the Euangelists. Here it is said, *This Cup is the New Testament in my bloud.* In Matthew and in Marke it is said, *This Cup is my bloud of the New Testament.* This is the first mention which Christ makes of a Testament, as though now his promises deserued the name of a Testament, because the seale is set vnto them, which before this Sacrament were not sealed, but like a bare writing without a signet. This word Testament, doth implie a *Matth.26.28. Mark.16.24.*

promiſe,& therefore teacheth vs that the Sacrament doth confirme,and ſtrengthen,and nouriſh our faith, becauſe it ſealeth the promiſe which we ſhould beleeue.

Here is to be noted,that Chriſt doth not only ſpeake of a Teſtament, but he calleth it a *New Teſtament*;which words neuer met together before:as though the Law were for the old man to mortifie him,and the Goſpell for the new man to comfort him againe:or,as if the old Teſtament had ſo waſht her face, & changed her apparell at Chriſts comming, that one would not think it the ſame,but a new Teſtament,becauſe euen now ſhee was ſhadowed with a thouſand Ceremonies,and now they are gone from her,like a miſt at the Sunne riſing. As Chriſt calleth Loue, *A new commandement*, becauſe he renewed it like a law worne out of memorie;ſo he calleth the promiſe of ſaluation,*a new Teſtament:* becauſe as it was renewed to *Shem*,and after renewed to *Abraham*,and after renewed to *Dauid*,ſo now he renewed it againe,which ſhould be alway new and freſh vnto vs.

*Ioh.*13.34.

Euery Teſtament is confirmed with blood.The old Teſtament was confirmed by the blood of Goates, and Bullocks, and Rams;but the new Teſtament is confirmed by the blood of Chriſt: *My blood*(ſaith Chriſt)*,is the bloud of the new Teſtament:* nay,*This cuppe* (ſaith Chriſt) *is the new Teſtament*. You may ſee then that they may gather aſwell of Chriſts words, that the cup is the new Teſtament, as that the wine is his blood: for Chriſt ſaith, *This cup is the new Teſtament*, as well as hee ſaith, *this wine is my bloud,or this bread is my bodie*.Beſide,when Chriſt ſpeakes of a new Teſtament, he implieth that the old Teſtament is fulfilled; the ſacrifices and ceremonies of the Law did ſignifie Chriſt before he came,therefore they are fulfilled in his comming. No more Sacrifices, no more Ceremonies, for the truth is come.Sacrifices and Ceremonies are honorably buried with the Prieſthood of *Aaron*,let thē reſt:it is not lawful to violate the ſepulchers of the dead,& take their bodies out of earth, as the witch would raiſe *Samuel* out of his graue. Therefore they which retaine Ceremonies,which ſhould bee abrogated, reliques of Iudaiſme,or reliques of Papiſme, may bee ſayd to violate the ſepulchers of the dead and diſturbe the deceaſed, like ỹ witch,which preſumed to raiſe *Samuel* out of his graue.

*Heb.*9.18.

*Mat.*26.
*Luk.*22.20.

*Heb.*8.13.

Againſt ceremonies.

1.*Sam.*28.14.

This

This Teſtament is called a Teſtament in bloud, becauſe the Teſtament and Will of a man is confirmed when the man is dead: ſo Chriſt confirmed his Teſtament by his death. *Moſes* ſaith, that life is in the blood: ſo the blood of Chriſt is the life of this Teſtament. If Chriſts blood had not been ſhed, this Teſtament made vnto vs, had bin vnprofitable, as the Teſtament of a father is vnto his ſonne, if the father ſhould not die but liue: Therefore the Apoſtle ſaith, without ſhedding of blood there is no remiſſion of ſinnes. Therefore the Teſtament or couenant of the remiſſion of our ſinnes, is called the Teſtament in bloud: the blood of Chriſt is the ſeale of the Teſtament, which wee haue to ſhew vnto God for the remiſſion of our ſinnes, and the two Sacraments are a ſeale of that bloud, to witneſſe that it was ſhed.

Luk.17.11.

Heb.9.22.

Againe, this is a matter regarded in Teſtaments and Wils: to the Teſtament of him that is dead, no man addeth or detracteth; but as the Teſtator made it, ſo it ſtandeth without alteration. So ſhould this Teſtament of Chriſt, and this Sacrament of Chriſt; no man ſhould alter it now hee is dead, for hee which addeth or detracteth, hath a curſe in Gods booke.

Deu.4.2. *Reu.22.18.*

Therefore Chriſt when hee inſtituted this Sacrament, commanded, *Doe this*; that is, doe as I doe; leſt they ſhould ſwarue one whit from his owne manner: yet how many gawdes haue the Papiſts added to it? that hee which had heard Chriſt ſay, *Doe this in remembrance of me*, and ſhould ſee how they handle the matter in their Maſſe, could ſee nothing to remember Chriſt by, but a vayle to hide Chriſt from him. Therefore this Commaundement was repeated againe, when hee gaue the Wine, *Doe this, &c.*

As hee commanded them to eate the Bread in remembrance of him; ſo hee commaunded them to drinke the Wine in remembrance of him: nay, he ſpeakes more preciſely of the wine than the bread; for he ſaith of the wine, *Drinke you all of this*, which hee ſayth not of the bread. Surely Chriſt did foreſee that ſome proude Heretikes would do otherwiſe after him, euen as it is come to paſſe: for the Papiſts doe breake this commandement of Chriſt, as flatly as *Saul* brake the cõmandement of *Samuel*. *Samuel* cõmanded him to kill the fat & the leane, *Saul* kil-

The popiſh receiuing vnder one kinde confuted.

Mat.26.27.

led

1. Sam. 15. 9. led the leane, but not the fat; so Christ commandeth to receiue bread and wine: they teach to receiue bread, but not wine. Christ saith, *Drinke you all of this:* they say, drinke not all of this: Christ gaue the bread and wine to all; they giue the bread to al, and the wine to some: their Priests receiue all, but the people must content themselues with halfe: the Priest eates and drinks, but the people must not drinke for spilling on their clothes. Is this the Church which cannot erre? Doe they thinke to hemme Christ in their Masse, and shut his ordinance out of their Masse?

Matth. 27. 25. The Souldiers diuided Christs coates, but these diuide his body, and seperate the bread and wine which Christ hath ioyned.

Col. 2. 22. *Paul* speaketh of Heretikes which taught, *Touch not, taste not, handle not:* so these say, Touch not, taste not, handle not; when they should say, Touch, and taste, and handle. Of all Heresies either old or new, there is none so iniurious to the common people, as the pasture of Popish shauelings: for they may not read the scriptures, they may not come to Councels, they may not examine that which is taught them, they may not bee buried without a Mortuarie, they may not drinke at the Communion: as though their Priests were their Lords.

How the Popish Priests do iniure the people.
1
2
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4
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Act. 5. 2. Therfore we may say as a Heathen did: *There is no charity in the Papists Sacraments:* because like *Ananias*, the priests keepe backe that which they should distribute, & mangle the sacrifice as though *Ely* his sons had left his hooke to the Massing Friers.

1. Sam. 2. 13.

Mark. 7. 13. Thus that ye may know who succeded the Pharisies, they haue fulfilled that which the Pharisies did, that is, *By their owne commandements, they haue made the commandement of God of no effect.* For whereas the purpose of Christ was to trie our faith wholy to himself, that we should not seeke for any thing without him, knowing that the maintenance of this life hath neede both of meat and drink; to teach vs that al sufficiency is in himself; by bread and wine he sheweth, ỳ he is in stead both of meat and drinke, that is, in stead of all: which signification is taken away where the wine is not giuen as well as the bread. Therefore as it is said of a horrible and odious crime, *Consider the matter, and giue sentence:* so I wish all to consider this innouation, and giue sentence of it. Can there be any cleerer contradiction to the word, or bolder check to Christ, then when he saith,

Iudg. 19. 30.

Drinke

Drinke ye all of this; to say, drink not al of this? It is euen as when God said, *Ye shall die*, the diuel said, *You shall not die*: Shall wee goe now to a Councell, or a Father, or a Doctor, to enquire whether this doctrine be like Christs doctrine? I doe verelie thinke that none is here so simple, but that he seeth, that if any thing can bee contrarie to Christs speech, this is contrarie to it: but this is onely their detraction from the Sacrament. Gen 2.17.

Now you shal heare their additions to the Sacrament: looke vpon their vestures, and their gestures, and their Altars, and their pixe, and their incense, and their beckes, and their nods, and their turnings, all this is more then Christ did: and therefore the Prophet may say againe, *Who hath required this of you?* Did Christ commaund you to doe more then he did, and not doe as he did? Therefore let them which haue eyes to see, bee thankfull for their light, when they heare how blind they were whom God gaue ouer to be seduced. Esay 1.12.

The fruit of this Sacrament is noted in these words, *which is brokē for you, which is shed for you*, ỳ is (as *Matthew* interpreteth) *shed for the remission of sins*. As all was made for vs, so all which Christ spake, he spake for vs, and all which Christ did, he did for vs, and all which Christ suffered, hee suffered for vs, that the sins of men might be forgiuen: and yet so few apprehend this benefit, that the way to heauen is called *A narrow way*, as though all these paines did ransome but a small number, and certaine order of men. Al are not saued by Christs death, but al which are saued, are saued by Christs death: his death is sufficiēt to saue all, as the Sunne is sufficient to lighten al: but if any man wink, the Sun will not giue him light; so if any man contemne, and wil not receiue Christ, he wil not thrust him into heauē, but euery man shal haue that which he chuseth (as *Dauid* saith) *Blessing to him that loueth blessing, & cursing to him that loueth cursing*. Verse 24. Matth. 26.28. Gen. 1. 2. Cor. 4.15. Matth. 7.13. Psal. 109.17.

There wants not a hand to giue, but a hand to take; *I would*, (saith Christ) *but you would not*; Stretch forth thy hand, and here is Christs hand, which takes Gods hand and mans hand, and ioynes them together, and then the remission of sinnes is sealed. This is the Will and Testament of Christ. Matth. 13.

He had no goods, nor lands, nor money to giue by his Testament. A rich man when he dieth, bestoweth the mony which he hath

hath gathered, & forgiueth many debts which are owing him: but Christ hath nothing to giue, nor any thing to forgiue. The Lord of al had least of al, and he might say like his seruant *Peter: Gold and siluer haue I none*, no not a graue to bury his body in, but the graue that *Ioseph* made for himselfe, serued to bury Christ. His father was a Carpenter, but neuer made any house for himselfe? his mother lay in a stable for want of a chamber; his disciple was faine to borrow twentie pēce for him of a fish. Therfore when one offered, *maister I will follow thee*, thinking to gaine by his seruice, like retainers to noble mē; he replied vnto him; *The Foxes haue holes, and the fowles haue nests, but the Sonne of man hath not a house to hide his head*: shewing that the beasts & foules were richer then he: therfore when he had nothing to giue, he gaue himself, and when he had no debters to forgiue, he forgaue his enemies. What then? this is a poore and weake Testament, which gaue nothing. Oh the goodliest Testament that euer was made, for it bringeth to vs the remission of sins! Is it such a matter to forgiue sins? Yea, the greatest benefit in all the world, nay, a greater benefit then all the world: for thus it stood; Thou hadst committed high treason against the Queenes person; thou art detected, apprehended, accused, conuicted, and condemned vpon it, to be hanged, drawn and quartered, and thy quarters to be set vp for a spectacle, like a carkasse which thou hast seene hanging vpon a gibbet, and the crowes pecking vpon it. What a horror and shaking to thy mind, to thinke of that day, when all these torments, and shame and feare shall surprise thee at once, which would make thee quake and tremble, if thou shouldest see but another so dismembred before thy face? Thou hast no comfort now but this, when I haue suffered I shall bee free, before to morrow at this time all my paine will be past, though my shame continue, and my children be beggers. What grace, what fauour, what mercie now to pardon thee all this, and saue thy life, and set thee at libertie, as though thou hadst neuer offended? So I and thou, & euery one here had cōmitted treason against the King of Kings, and stood condemned for it, not to suffer, & then be free, like them which breake the lawes of men; but to suffer and suffer, and euer to suffer, all that the diuels would heape vpon vs.

Act. 3.6. *Mark.* 15.46. *Matth.* 13.55. *Luk.* 2.16. *Matth.* 17.27. *Luk* 9.57. *Luk.* 23.34.

A similitude of mans estate.

Then

Then came the mercie of God for Christ, which shedde his blood, like an vmpier betweene God and vs, and sayd, as *Esay* sayd to *Hezechia*, "*Thou shalt not dye but liue, Loose him and let him goe*, for he is mine: so we were stayed like the widowes son, when he was carried to his graue. This is the benefit of Christs death, and this Sacrament is the remembrance of it, and therefore whensoeuer we receiue it, this addition commeth with it, *Which is shed for the remission of sinnes*; our faulte was so heinous and greeuous, that no ransome could counteruaile it, vnles God himselfe had suffered for vs.

His words are not so, but the effect of his words. 2. *King.* 20. 5. *Luk.* 7. 15. *Matth.* 26. 28.

Being in this extremity, neither mã nor Angel offred his life for vs, but the Prince himselfe which should haue crucified vs, came to be crucified of vs for vs, that we might say with stedfast faith, *I beleeue the remission of sins*, not the satisfaction of sins, but the remission of sins. Marke this distinctiõ against popish merits of works or penance. Christ hath satisfied, & not we; we are remitted, and not Christ: therfore we say in our cõfession, *I beleeue the remissiõ of sins*, which I may cal the merciful Article, because it is the quintessence, and sweetnes of the twelue. Therfore who but Antichrist durst depraue it? If there be a satisfaction for our sinnes by our works, or by our pilgrimages, or by our Masses, or by our penance, let Christ neuer be called a forgiuer, but an exchanger, like the Pope which selleth his pardons.

The mercifull article.

Wretched creatures which wil not receiue the Lord when he comes to the dore! Christ saith *Take for nothing*, and they say no, we will not take, but buy. Vile, base, miserable men disdaine to take grace of God without satisfaction, but they will cope with the Lord, and giue him so many pilgrimages, fast so many dayes, heare so many Masses, and pay so many works for it, vntill they haue done as much good as they haue done euil. Our sins are infinit, and God is infinite: but our works are finite in number and measure: how can they answere then to that which exceedeth number and measure? Therefore be content with *Iosephs* brethren, to take your money againe; and say that you haue corne for nothing, that is, you are saued for nothing: or else when you say, *I beleeue the remission of sins*, you lie vnto God, because you doe not beleeue the remission of sins, but satisfaction for sinnes, like the Papists.

Rev. 21. 6. *Gen.* 42. 25.

It

Verse 26. Three arguments against Transubstantiation in one verse.

It followeth, *As often as yee shall eate this bread and drinke this cup, yee shall shew the Lords death till he come.* Here are three inuincible arguments against popish Transubstantiation, like the three witnesses, vnder which euery word doth stand.

Dan. 17. 6.

First we are said to eate bread; then it is not flesh, but bread. Secondly, we are said to shew the Lords death; then it is but a shew or representation of his death. Thirdly, it is sayd, vntill he come; if he be to come, then he is not come: if he be come, how can we say, vntil he come? The effect of this verse was shewed in these words, *Doe this in remembrance of me.* For to say, *Doe this in remembrance of me*, and to say, *So oft as you doe this, you shew my death*, is much at one. So that if you call this Sacrament a shew of Christs death, as it is called here, then it is not Christ, or if you call it a remembrance of Christ, as it is called there; yet is it not Christ, but a shew or remembrance of Christ: but this is such a shew and remembrance, that the next verse saith,

Verse. 27. *Whosoeuer receiueth it vnworthily, is guiltie of the body and blond of Christ.*

What it is to receiue vnworthilie.

Will ye know, who receiueth vnworthily? In the nine and twentieth verse, *Paul* saith; *he discerneth not the Lords body*: that is, which putteth no difference betwene this bread and other, but eateth like a child, the meate which he knoweth not: and after the bread seemeth stones to him, and the wine poyson, because his conscience telleth him, I haue receiued vnworthilie, before I could say like *Dauid*, *My heart is prepared. My sheepe* (saith Christ) *know my voice:* as they discerne Christs words, so they discerne Christs body, and therfore so often as they come to the Lords table, they seeme to come into ỹ Lords presence, there they greete, and kisse, and imbrace one another with affections, which none can knowe but they that feele, like *Iohn* which leaped in the wombe so soone as Christ came neere him.

Psal. 108. 1. Psal. 57. 7. Iohn. 10. 27.

Luk. 1. 41.

How receiuers may be guiltie of Christs death. Mark. 14. 44. Mat. 25. 15. Mark. 15. 25.

Will yee knowe beside, what it is to be guiltie of the bodie and bloud of Christ? Euen as *Iudas* was guiltie for betraying him, and *Pilat* for deliuering him, and the Iewes for crucifying him: so they are guiltie which receiue this Sacrament vnworthily, as *Pilate* and *Caiphas* and *Iudas* were. If they bee guiltie of Christs death, they are guiltie of their owne death too; as if they had committed two murthers: and therefore *Paul* saith after,

ter, that many of the Corinthians died, onely for the vnworthy receiuing of this ſacrament. As the Word is the ſauour of death to them which receiue it vnworthily: ſo the ſacrament is the ſauor of death to thē which receiue it vnworthily: it neuer goeth into their mouth, but they are traitors *ipſo facto*, and may ſay to hell, this day haue I taken poſſeſſiō of thee, becauſe I am guilty of Chriſts blood. Therefore it followeth immediatly, *let a man examine himſelfe before he eate of this bread, or drinke of this wine:* as if he ſhould ſay, If hee which receiueth this Sacrament vnworthily, be guiltie of Chriſts death, like *Iudas* which hanged himſelfe; if theſe ſignes be receiued to ſaluation or damnation, like the word: the next leſſon is to examine your ſelues before you receiue, leſt you receiue like the ſonne of perdition, which ſwallowed the bread and the Diuell together. Therefore: *Let a man examine himſelfe, and ſo let him eate:* that is, let him examine firſt, and receiue after: for if we ſhould receiue the bread of the earth reuerently, how ſhould wee receiue the bread of heauen? When *Iehonadab* came to *Iehu* his chariot, he ſaid, *Is thy heart vpright as my heart is toward thee?* So when we come to the Lords table, he would haue our hearts vpright to him, as his hart is to vs: for who feaſteth his enemies & mockers? The golden Ring ſitteth higheſt at our table, but the wedding garment ſitteth higheſt at this table. It is ſafer eating with vnwaſhen hands, then with an vnwaſhen heart. The Iewes were taught to chuſe the Lamb of the Paſſe-ouer on the tenth day of the firſt moneth, in which moneth they came out of Egypt; and on the fourteenth day after, they were taught to eate him: ſo they had foure dayes reſpite betweene the chuſing and the killing, to prepare and ſanctifie themſelues for the Paſſeouer, which was a ſigne of the Lords Supper. This admoniſhed them, that the matter (now to be performed) was very waighty, and therefore they were deeply to conſider it: for now was the action and ſumme of all ſaluation in handling. If they did prepare themſelues ſo, before they did receiue the figure of this Sacrament, how ſhould we be prepared before we receiue the Sacrament it ſelfe? Therefore as *Ioſiah* commaundeth the Leuites to prepare the people: ſo *Paul* aduiſeth the people to prepare themſelues, that is, to examine whether they haue faith and

1. *Cor.* 11. 30.

2. *Cor.* 2. 16.

How wee ſhould be prepared before we come to the Lords table.

Iohn 13. 17.

1. *Sam.* 9. 13.

2. *King.* 10. 15.

Iem 2. 2.

Exo. 12. 3. & 6.

1. *Chro.* 35.

loue,

loue, and repentance before they come to this feast. By this all may see: first, that *Paul* would haue euery laie man skilful in the Scripture, that he be able to examine himselfe by it: for this admonitiō is not to them which minister the Sacrament, but to al which receiue the Sacrament. And ỹ rule by which we must examine our selues, is the law which we should obey: therefore if the rule be vnknown, the examinatiō must be vndone. Our doctrine must be examined by the doctrine of the Prophets & Apostles; our prayers must be examined by the fixe petitions of Christs praier; our beleefe must be examined by the twelue articles of faith; our life must best examined by ỹ ten cōmandemēts of the Law. Now, he which hath his Touch-stone may trie gold from copper; but he which hath it not, takes one for the other: therefore, before *Pauls examine*, you had neede to learne Christs *Search*; *Search the Scriptures*, and they will lighten you to search your selues. This is the doctrine with which I wil end, and the necessarie poynt for which I chose this Text, to teach you (if I could) that Christian Art how to examine your selues.

All are bound to know the Scriptures.

Act. 17. 11.

Note.

Exo. 20. 1. &c.

2. *Cor.* 13. 5.

Iohn 5. 39.

Let a man examine himselfe before he eate. Here is first an examination: secondly, an examination of our selues: thirdly, an examination before we come to the Sacrament. Touching the first; here *Paul* saith, *Examine your selues*, but in 2. Cor. 13. hee doubleth his charge, *Proue your selues*; and againe at next word, *Examine your selues*: as if he should say, this work must be done when it is done, because it is neuer throughly done; and therefore we must double our examinatiō, as *Paul* doubleth his coūsell. If a man suspect his enemie, hee will trie him with a question; if that will not search him, he will put forth another; if that be spied hee will moue another; like one which putteth diuers keyes into a locke vntill it open; so he which examineth, must trie and trie, proue and proue, search and search: for the Angell of darknesse is like an Angell of light, and wee haue no way to discouer him, but that of *Iohn*: *Try the spirits*. God examineth with trials, the diuell examineth with temptations, the world examineth with persecutions: wee which are thus examined, had need to examine too. If any man skill not what *Examining* meaneth, the very word *Examine* is so pregnant that it prompteth vs how we should examine: for it signifieth to put our selues

Vers. 28.

The diuision.

2 *Cor* 11. 14.

1. *Iohn* 4. 1.

ſelues vnto the Touch-ſtone, as if wee would trie Gold from Copper. Therefore one ſaith, that Examination is the eye of the ſoule, whereby ſhee ſeeth her ſelfe, and her ſafetie, and her danger, and her way which ſhee walketh, and her pace which ſhe holdeth, and the end to which ſhe tendeth: ſhe lookes into her glaſſe, and ſpieth euery ſpot in her face, how all her graces are ſtayned; then ſhe takes the water of life, and waſheth her blots away. After ſhee lookes againe, and beholdeth all her gifts, her faith, feare, loue, patience, meekenes, and marketh how euery one doe flouriſh or wither. If they fade and decay, that ſhe feeleth a conſumption; then ſhe takes preſeruatiues and reſtoratiues of praier, and counſaile, and repentance, before the ſickneſſe grow. Thus euery day ſhe letteth downe a bucket into her heart, to ſee what water it bringeth vp, leaſt ſhe ſhould corrupt within, and periſh ſuddenly. A deſcription of true examination.

To heare, and read, and pray, and faſt, and communicate, is a worke of many: but to examine thoſe works is the faſhion of few: and therefore *Ieremie* complaineth, *No man ſaith, what haue I done?* as if he ſhould ſay, No man examineth himſelfe. And therefore in all the ſcripture it is ſaid but of one, *That hee feared all his workes:* as though he durſt not thinke, nor ſpeake, nor doe any thing before he had examined what it was, from whence it came, and whither it went: ſo the more precious treaſure is deeper hid in the ground. *Ierem.* 3. 5. *Iob.* 9. 28. *Matth.* 13. 14.

The ſecond point is to *Examine our ſelues. Paul* ſaith, *Try all things*, much more ſhould we trie our ſelues. The good ſower doth ſow his own ground, but the bad ſower doth ſow another mans ground, as the diuel did. The Diſciples of Chriſt ſaid, *Maſter, Is it I?* not, Maſter, is it he? The diſciples of *Iohn* asked, *Maſter what ſhall we doe?* not, Maſter, what ſhall they do? We muſt obey ſome, and heare others, and admoniſh others, and loue all? but examine our ſelues. That which we apply vnto others, the Apoſtle applieth vnto our ſelues: for when we ſpeak of an examiner, we intend one which examineth others; when we ſpeak of an accuſer, we intend one which accuſeth others; when wee ſpeake of a Iudge, we meane one that iudgeth others: but the ſcripture crieth, *Examine thy ſelfe, accuſe thy ſelfe, iudge thy ſelfe*; that is, be not curious to ſearch a mote in thy brothers 1. *Theſ.* 5. 21. *Mat.* 13. 25. *Mat.* 26. 12. *Luk.* 3. 10. 1. *Cor.* 11. 28. 31.

eye,

Matth. 7. 3. eye, but pull out the beame which is in thine owne eye. This doth shew that they which sit in Gods chaire to iudge others, commonly haue greater faults themselues, then they whom they vse to iudge: and therfore Christ called their fault a beam, and the others a moate. This made *Dauid* say, *Examine thy heart: thy heart* is thine owne heart, therefore thou must examine whether *thou* pray, whether *thou* watch, whether *thou* fast; and not whether *he* pray, whether *he* watch, whether *he* fast, as the Pharisie examined the Publican; lest thou haue *Peters* checke: when he examined what *Iohn* should doe, Christ said, *What is that to thee? follow thou me.* Thou art a priuate man and hast a priuate examination, therefore let thy question be, *What haue I done?* and make thy Anatomie of thy selfe.

Psal. 4. 4.

Luk. 18. 11.

Ioh. 21. 22.

See beloued, we may not beleeue our selues, before we haue examined our selues; for we are false harted: and the notablest cousner that deceiueth most, for one time that hee deceiueth others, ten times he deceiueth himselfe. Because the flesh is a wily seruant, and will lie like *Gehezi* to his Master, and face him that it hath not sinned, when it commeth from sin; therefore as *Elisha* examined his seruant, so the soule must examine her seruant; that is, man must be iealous of himselfe, and take himself for a lyer, for a flatterer, for a dissembler, vntill he be throughly acquainted with himselfe, for no man is so often beguiled as by himselfe, by trusting his double heart, and taking his owne word without further triall. If *Paul* had bid vs examine others, we would haue sifted them like Satan. *Satan hath desired to sift thee,* (saith Christ to *Peter*;) so we haue a desire to sift others. Euen *Peter* which was sifted of Sathan, longed to sift *Iohn*, and know what hee should doe, before he harkened to his owne charge. Therefore the helpe of examination is a needfull preseruatiue, although we were as sound as *Peter*. They which are suspected of a crime, doth not examine thēselues, but are examined of others, lest they should be partiall: but a Christian must examine himselfe of his crime, and be his owne iudge, his owne accuser, and his owne condemner: for no man knoweth the spirit of man, but the spirit which is in man, which wil condemne him if he be guiltie, and tell him all that he hath done, and with what minde he did it, and what hee deserueth for it.

Luk. 22. 13.

Ioh. 21. 21.

1. *Cor.* 11. 31.

1. *Cor.* 2. 11.

Rom 2. 15.

1. *Iohn* 3. 21.

This

This is the priuate arraignement, or close sessions, when Conscience sits in her chaire to examine, and accuse, and iudge, and condemne her selfe, because she will not be cõdemned of God.

Thus holy men haue kept the sessions at home, and made their hearts the fore-man of the Iurie, and examined themselues as we examined others, the feare of the Lord stoode at the doore of their soules, to examine euery thought before it went in, and at the doore of their lippes, to examine euery word before it went out, whereby they escaped a thousand sins, which we commit, as though we had no other worke. So thou shouldst sit in iudgement of thy selfe, & cal thy thoughts, and speeches, and actions, to giue in euidence against thee, whether thou be a Christian or an infidell, a sonne or a bastard, a seruant or a rebell, a Protestant or an hypocrite: if thou find not faith, nor feare, nor loue, nor zeale, when thou examinest thy selfe, let no man make thee beleeue that thou art holy, that thou art sanctified, that thou art a Christian, that thou art a beleeuer, that thou art a Gospeller, because thou art worse then thou seemest thy selfe: for euery man is partiall to himselfe when he is most humbled.

Therefore if my heart tell me that I doe loue God, whom shall I beleeue before my selfe? As *Salomon* saith; *No man can search the heart of the king:* so *Paul* saith; *No man knoweth the spirit of any man, but the spirit which is in man:* that is, no man feeleth the heart of man so well as himselfe. And yet himselfe, although hee haue liued with it euer since hee was borne, doth not know his owne heart, vnlesse hee examine it narrowly, no more then hee knoweth his owne bones, or his veines, or his sinewes, or his arteries, or his muscles, how many are in his bodie, or where they lie, or what they doe. *Prou. 25. 3.* *1. Cor. 2. 11.*

This seemes straunge that a man should not know his owne heart: yet it is true that the best of all doth not know his owne heart, though he hath dwelt with it from his mothers wombe. For Christ saith to his Disciples, euen to his Disciples, *you know not of what spirit you are*, that is, you thinke better of your selues then you are, and know not what the clocke striketh within. There is a zeale without knowledge, and there is a knowledge without zeale: there is a faith without obedience, and there is *Luk. 9. 55.*

an obedience without faith; there is a loue without feare; and there is a feare without loue, and both are hypocrites. Therefore as *Daliah* searched where *Sampsons* strength lay, so let euerie man search where his weakenes lieth, and alway be filling the emptie gap.

Iud.16.6.

Now this examination must go before vs to the Sacrament. Euery meate worketh according as it is digested, & this meate worketh according as it is receiued. Therfore when Christ had taught that wee should doe in receiuing the sacrament, now *Paul* sheweth what we should do before we receiue the Sacrament. *Let a man examine himselfe.* But some will come before they examine themselues: and therfore as the Priests of the law had authoritie to put by lame and blind Sacrifices, so the Ministers of the Gospel haue power to put by lame and blind receiuers, and he which doth not so, giueth a sword into their hands to kill themselues. If the pastor would vse this examination duly, it were the onely way to make euery one examine himselfe, least he be put by like *Non proficients.* As *Iephtah* discerned the Ephramites, because when they should pronounce Shibboleth, they pronounce Sibboleth: so all which cannot pronounce Christ, that is, giue a reason of their faith, are to bee thrust from this table.

Luk.8.18.
Eccle.5.17.

There is a hearing, and a preparatiue before hearing. There is a praying, and a preparitiue before praying. There is a receiuing, and a preparitiue before receiuing: which if it bee wanting, the receiuer receiueth vncomfortably, the prayer prayeth idly, the hearer heareth vnfruitfully, like those which doe eate before hunger, and drinke before thirst.

This preparatiue before hearing, and praying, and receiuing, doth signifie that there is a kinde of phisicke in these three: for preparatiues are ministred alwaies before phisicke, and as the preparatiue which goeth before, maketh way to the phisicke, or else it would doe no good but hurt: so vnlesse examination goe before the Sacrament, wee seale vp the threatnings which are written against vs, in stead of the promises which are made vnto vs: for the Sacrament is a seale, and therfore sealeth good or euill, as euery other seale doth.

Luk.1.76.

The second examination.

The preparatiue before we receiue, is to *Examine.* As *Iohn*

was

was the fore-runner of Christ, so examination is the fore-runner of the Sacrament, like the Harbinger which rideth before to prepare the roome. For if *Iob* commaund his sonnes to sanctifie themselues before they did come to his sacrifice, how should we sanctifie our selues before we come to Christs Sacrament, wherein we are commaunded to doe as the Lord himselfe did which instituted it? It is said that the chamber wherein Christ did institute this Sacrament, was trimmed; the chamber wherein the Apostles receiued this sacrament, was trimmed: If *Iudas* chamber, his inner chamber had been trimmed so too, hee had receiued this Sacrament with as much comfort as the other Disciples did: but becausse his heart was not trimmed: therefore he was the first which was condemned for the vnworthie receiuing of the Sacrament.

Iob.1.5.

Luk.22.12.

Adam did not thinke that death had been in an apple, so you would not thinke that death should be in bread: but as a coale hath fire in it, beside the coale it selfe, which fire doth either warme, or burne; so this meate hath another meate in it, beside that which is seene, which doth either saue, or destroy: therefore he which commeth to this spirituall meate, must examine whether he haue a spirituall mouth, as well as a carnall mouth, or else he shall receiue no more then hee seeth, and that which he seeth not shall destroy him.

Gen.3.6.

No man (saith Christ) *putteth new wine into old vessels, least the vessels breake, and the wine leake.* This wine is new wine, therfore put it into new vessels, holy vessels, sanctified vessels, or else it will leake forth and breake the vessell, and thou shalt haue no more taste of it, then while the relish of breade is in thy mouth. When Christ commeth to our house, shall wee not looke whether our chamber bee trimmed, as the chamber was trimmed against his comming to the Passe-ouer? But how shall wee trim it?

Mar.2.22.

When a man takes an office, hee examineth his substance? when he takes a trade, he euamineth his skill: when he goeth to fight, hee examineth his strength: but these wants are no wants when he goeth to the Sacrament. Wilt thou know now vpon what articles thou must enquire at that time, that is, how thou shouldest examine thy selfe? As some prayer may

1.Thes.5.16.

Iob.9.28. be at all times; ſo ſome examination is at all times. Thus *Iob* examined himſelfe euery day, nay, euery houre, becauſe hee ſcanned all that he did.

But there is a ſpeciall examination before the Sacrament, becauſe it is the bread which is receiued to ſaluation; or damnation; becauſe it is the feaſt, to which whoſoeuer commeth without his wedding garment, ſhall be caſt into vter darknes; becauſe it is a ſeale which ſealeth a curſe or a bleſſing.

1.Cor.11.29.
Mat.22.11.

Therefore hauing obſerued that examination is the neceſſarieſt leſſon in Chriſtianitie, and leſſe knowne then other, I haue ſtudied ſince my ſermon, to lay downe three examinations which you ſhould vſe at all times, and a ſpeciall examination, for the Communicants Catechiſme, which leadeth immediatlie to the Sacraments as a gueſt is handed to the Table. In the firſt examination I will ſhew thee a tule how thou ſhalt trie others ſpirits, and how thou ſhalt trie thine owne.

Three examinations.

The firſt examination of the triall of ſpirits.

1 Of others ſpirits.

1 Thou ſhalt trie ſtraunge ſpirits by their manner of ſpeaking, plainly, or doubtfully, boldly or fearefully: therefore we reade that the oracles of the Heathen had a double meaning, and that the falſe Prophets neuer ſpeake boldly, but where their patrons were readie to fleſh them.

1.King. 22.11.

2 By the proportion of faith: for euery hereſie is contrarie to ſome article of our beleefe, as euery ſinne is againſt ſome of the tenne Commaundements.

3 By the euent of their ſpeeches; for they take not effect, as it is ſaid in the 18. chapter of Deuteronomie, and therefore they are called falſe prophets.

Deu.18.22.
Mat.7.15.

4 By their fruits: for none of the falſe prophets were good men.

Mat.7.16.

5 By their ſucceſſe: for if they be not of God they will come to naught, as the Arrians, and Manichees, and Pelagians are vaniſhed, as if they had neuer been: ſo time ſhall weare out euery doctrine that is not truth. This is thy rule to trie others ſpirits.

1 The examination of our owne ſpirits.

Thou ſhalt trie thine owne ſpirit by the motions that it hath to good or euill. For as a good ſtomack turneth all that it eates into good nutriment: and a bad ſtomack turneth all that it eates into raw humors: ſo likewiſe a good mind conuerteth

all

all that it heareth, and all that it seeth, and all that it feeleth, vnto some profit: but a bad minde maketh a temptation of euery thing: therefore it is said, *To the cleane all things are cleane*, and so, *to the vncleane, nothing is cleane*: that is, they defile themselues with euery thing. *Rom* 14.14. *Tit.*1.15.

Secondly, by the first cause, or preparation which thou hadst vnto it: for whatsoeuer it be, thy thoughts will be where thou loueſt: to verifie that saying, *Where a mans treasure is, there will be his heart*: for likely the beginning is a picture of the end, and the act is like the thought which set it a worke. 2 *Mark.*6.21.

Thirdly, by the manner of the consolation in it, whether it be of knowledge, or ignorance, whether it be constant, or mutable, calme or boysterous, simple or mixt: for as a cleere fountaine yeeldeth cleere streames, so a pure heart hath pure ioyes. 3

Fourthly, whether it bring to Christ, or take any thing from him to thy selfe; like all the parts of Popery, which mangle his honor either to Angels, or to Saints, or to Pope, or to Images. If it abide all these questions, and draw thee not from any good, then thou maist say it is from God, water the seede, O Lord, which thou hast sowne. This is the fruite of thy first examination. In the second, by making thee discerne whether another be a Christian, I will teach thee to know whether thy selfe be a Christian; which that thou maist reach to, obserue this direction, and thou shalt see of what side thou art. 4

The second examination vpon the differences betweene the wicked and the godlie.

It must needes be, that they which walke to contrarie ends, should goe diuers waies: therefore there bee moe differences betweene the children of God, and the children of the world, than there betweene men and beasts.

1 First they are distinguished in *will*: for the wicked striue to bring Gods will to their will, like *Balaam*, which when hee had an answere, stayed for another: but the faithfull labour to bring their will to Gods will, like Christ which said; *Not as I will, but as thou wilt*. *Num.*22.19. *Mat.*26.36.

2 They are distinguished in *Faith*: *All men haue not faith* (saith *Paul*) *but the iust liue by faith*: as if he should say, the iust beleeue, and the vniust beleeue not. The iust beleeue, and apply that they beleeue to themselues: the wicked may beleeue like the diuels, but their faith is like the gadding Hen, which *2.Thes.*3.2. *Rom.*1.17. *Iam.*2.19.

carrieth her egges to other, and neuer laieth at home: so they beleeue that other shall be saued, but not themselues.

3 They are distinguished in *Hope:* for because the wicked hope not for any mends of God, therefore they neuer deferre their reward: but if they do any good, they are trumpets of it themselues, for feare it should not be blazed enough: and therefore Christ said, that the Pharisies had their reward already, because they were boasters of their works: and if they do not good but euill, yet they would be magnified as much for euill, as other are for good. But the faithful are likened to handmaides which wait their reward: *Their left hand seeth not when their right hand doth well,* and they are affraid to take honour of men, for losing their honour with God, like *Iohn Baptist*, which made his vertues meaner then they were, and debased himselfe, when he might haue got a name aboue his Lord.

Mat.6.2.

2.Tim.3.2.

Psal 123.2.

Matth.6.3.

Iohn 1.21.

4 They are distinguished in *Obedience*: therefore Christ teacheth vs to iudge men by their fruit, as an vnfallible rule: for the euill tree will bring foorth euill fruit, and the good tree good fruit, and neither can change his propertie, although the euill fruit is sometimes beautifull, and the good fruite sometime blasted. All slip, but in the wicked one sinne teacheth another, and in the faithfull one sinne preuenteth another.

Matth.7.17.

5 They are distinguished in *Repentance:* for the wicked doe but weepe for their sinnes past, but the godly purpose to sinne no more: so *Pharaoh*, *Saul*, and *Iudas* said, *I haue sinned:* but *Shadrach*, *Meshech*, and *Abednego* said, *We will not sinne:* therefore the heart of the godly is called *a contrite heart*, but the heart of the wicked is called *a heart that cannot repent.* Beside, as Christ cast out a legion of diuels at once, so the godly would be purged for all their sinnes together; but the wicked neuer consent to leaue all, but as *Naaman* said, *Let the Lord spare me in this,* so euer he excepteth one sinne, which is his beloued sinne, like *Herod* which reformed many things, and yet would not leaue his brothers wife.

Exo.10.16.

1.Sam.15.30.

Mark.17.3.

Dan.3.18.

Psal.51.17.

Rom 2.5.

Luk 8.30.

2.King.5.18.

Mat.14.3.

6 They are distinguished in *Charitie:* for ye shall neuer see the wicked loue their enemies: and therefore when the Pharisies could not loue their enemies, they taught that men might hate their enemies: and Christ speaking of the Publicans and sinners,

Matth.5.43.

Luk 6.32.

ners, exhorteth his Disciples not to loue like them, because they loued none but their friends.

They are distinguished in *Prayer:* for the wicked cannot pray, therfore *Dauid* saith, *They call vpon the Lord:* as if they had not the *spirit of prayer:* and therefore Christ calleth their prayer *babling*, for they thinke not of God when they speake vnto him. 7 *Psalm.* 14.4. *Zac* 1.2.13. *Rom* 8.16. *Matth.* 6.7.

They are distinguished in *Patience:* no hypocrite can beare the crosse, but saith like *Cain, It is heauier then I can suffer:* but *Paul* and *Silas* sing in prison: for a faithfull man would haue something to humble him, and reioyceth to beare his masters markes, because the woundes of a louer are sweete. 8 *Gen.* 4.13. *Act.* 16.25. *Gal.* 6.17.

They are distinguished in the *vse of aduersitie:* for this is a proper and peculiar marke of Gods children, to profit by affliction: and therefore we reade not in all the punishments of the wicked, that one of them said like *Dauid, It is good for me that I haue been afflicted.* 9 *Psal.* 119.71.

They are distinguished in *Humilitie:* for the wicked are not humbled before the crosse, like *Pharaoh* that neuer sorrowed, but when he suffered: but the Apostles learned humility of their master, before their persecution came. 10 *Ex.* 8.8.15. *Matth.* 11.29.

They are distinguished in their *iudgement of the word:* for to the wicked it seemeth the hardest, and simplest, and vnpleasantest booke that is: and therefore *Paul* saith, *that it is foolishnes vnto them:* but to the godly it seemeth the wisest, and eloquentest, and sweetest, and easiest booke of al others, as though God did suddenly bring the vnderstanding of it to them, as *Iacob* said of his venison: according to that, *Hee that will doe his will, shall know his doctrine.* 11 *1.Co.* 1.11. *Gen.* 27.20. *Iohn* 7.17.

They are distinguished in their *Iudgement of God:* the wicked are perswaded now and then of Gods mercie for the present time while they feele it, as the Iewes praised him alwaies, when he did as they would haue him; but they cannot perswade themselues, that God will be mercifull to them still, like *Iob*, which said, *Though the Lord kill me, yet will I trust in him:* therfore the hope of the righteous is called *hope in death.* Beside, if the wicked loue God, it is but for his benefites, as *Saul* loued him for his kingdome. And this is alwaies to bee noted, that 12 *Exo.* 15.20. *Iob.* 13.15. *Prou.* 14.32. *Prou.* 23.18. *1.Sam.* 10.6.

in the wicked, the feare of Hell is greater than is their hope of Heauen: but in the faithfull, the hope of Heauen is greater than their feare of Hell.

13 13 They are distinguished in their *Delights*: for the sport of
Dan.5.4. the vngodly is folly, like *Belshazzars*: and therfore when they are sicke or troubled, they neuer run to the word for comfort, as though Gods promise pertained not to them: but to feasts, or tables, or tales, or musicke, as *Saul* did to the harpe. But all
1.Sam.16.23. 2.Sam.6.14. the delights of the godly are like *Dauids* dance about the Ark; they are neuer merrie, but when they are doing well; nor at
Gen.51.28. peace, but when their prayers haue ouercome God, like *Iacob*.

14 14 They are distinguished in their *opinions of death*: for the
Phil.1.23. Luk.2.29. faithfull long to be dissolued, and although they might liue euer in continuall prosperitie, yet they would not stay so long out of heauen: but the wicked would neuer be dissolued, because death comes alwaies vnto them like a iaylor to hale vnto prison; as *Achab* said to *Michaiah, that he neuer propheſied good*
1.King.22.8. *to him*. Hereby a man shall know whether he haue faith: for if he doe beleeue the promises, he will be glad to receiue them.

15 15 They are distinguished in their *sense of sin*: wicked men feele the lothsomenes of their vices, but none but the faithfull feele the defects of their righteousnes. The naturall man neuer complaineth of his good workes, but vaunteth of them: But a
Esa.64.6. godly man findeth fault with his praiers, and his almes, and his
Psal.16.2. watches, like *Isaiah*, that said, his righteousnes was like a men-
Mat.4.12. strous cloath. As Christ met the temper in the wildernes, a place of prayer, and fasting, and meditation: so a godly man meeteth the temper in his prayer, and in his fasts, and in his meditations, that is, he findes some let or spot, or want in al his deuotions. Therefore vnlesse thy righteousnes mislike thee as well as thy prophanenes, know that yet thou art no further than the wicked.

16 16 They are distinguished in their *Ends*: for the children of God propose the glorie of God, and leuell all their thoughts, and speeches, and actions, as if they were messengers sent to carrie him presents of honor.

Psalm103.1. Thus did *Dauid* when he said, *All that is within me praise the Lord*. As though himself had rather be without praise, then his master:

maſter: but the children of the world ſet vp their own glory for their mark, like *Nebuchadnezzar*, which ſaid, *For the honour of my maieſtie.* Dan. 4. 27. Therefore they ſpeake, and looke, and walke, as if they did ſay to their tongue, and eyes, and feete, and apparell, as *Saul* ſaid to *Samuel, Honour me before this people.* Dan. 4. 27. 1. Sam 15. 13. 17

Laſtly, they are diſtinguiſhed in *Perſeuerance:* for the zeale of the wicked laſteth not, and therefore God ſaith, *They are ſoone turned out of the way:* but the zeale of the faithfull was repreſented by the fire of the Temple, which neuer went out. By theſe differences thou maiſt ſee how much thou doeſt differ from the wicked, or whether thou be of their band. Exod. 2. 38. Leuit. 6. 12.

Then come to the third examination: as the diuell tempteth thee, to ſee what thou wilt doe for him, ſo thou muſt tempt thy ſelfe, and get of thy ſoule what it would doe for God, and what it would ſuffer for him, which hath ſuffered death for it. Therefore here we will ſet downe certaine interrogatories whereof thou ſhalt examine it. The third examination. Mat. 4. 9.

1 Firſt, whether thou haſt the heart of *Ioſhua* to worſhip God, as boldly, as thou doeſt, though all the world did renounce him, and euery one did mocke thee as they did *Noah*, while he built the Arke? Ioſh. 24. 15.

2 Whether thou wouldeſt not deny Chriſt as *Peter* did, if thou were in *Peters* ſtreights and nothing to ſuccour thee but policie? Matth. 26. 70.

3 Whether thou wouldeſt not ſteale, if thou didſt ſee a bootie as fit as *Achan*, which thou mighteſt catch vp, and no man ſpie thee? Ioſh. 7. 8. 1.

4 Whether thou wouldeſt refuſe a bribe like *Eliſha*, if thou didſt meete with one which were as willing and able to giue it as *Naaman?* 2. King 5. 16.

5 Whether thou wouldeſt not deceiue, if thou were in ſuch an office as the falſe Steward, whoſe maſter referred all vnto him, and knew not when he kept any thing backe? Luk. 16. 6. Although this is a parable, yet it carrieth the ſignification of a Hiſtorie.

6 Whether thou wouldeſt not fulfill thy luſt as *Dauid* did, if thou haddeſt his oportunitie and allurement, and mighteſt do it without danger of law like a King, as *Dauid* might?

7 Whether thou wouldeſt not tell a lie, as *Abraham* did, if it ſtoode vpon thy life, which made him twice diſſemble that 1. Sam. 11 4.

his

Gen.12.13. Gen.20.2. his wife was his sister, least he should die for her beautie?

8 Finally, if it should bee said vnto thee as the diuell said to Christ, *All these will I giue thee, if thou wilt fal downe and worship me*: that is no more, but if thou wilt sinne, whether thou wouldest yeeld or no?

Matth.4.9. If thou hast sinned thus and thus before, I will not say therefore the Lord will not heare thee. But *Dauid* saith, *If I regarde wickednes in my heart, the Lord will not heare me*, that is, if for any cause a man purpose and carrie a minde to sinne when hee is tempted, the Lord is so farre from helping him, that hee will stand like *Baal*, as though he did not heare him: for he hath a traytors mind as deepe as any, which thinks, for a Dukedome I would betray my Prince, though hee neuer play the traytor in his life. Thus you haue heard how to trie spirits, and how to discerne a Christian from an hypocrit, and how to appose your hearts, that ye may be sure to iudge rightly what ye are.

Psal.66.18. 1.King.18.26.

The fourth examination. Now we come to that examination, which is the Epitome or abridgement of all these, for memorie is short, and al are not of one strength: but some runne, and some go, and some creepe, and all doe wel, so long as they striue to perfection. The matters whereof principally the mind should be examined before the Sacrament, are these.

Heb.6.1.

1 The receiuers articles. First, whether thou hast faith, not only to beleeue that Christ died, but that he died for thee: for as the Scripture calleth him a redeemer, so *Iob* calleth him his redeemer.

2 Esa.59.20. Iob.19.25. The second article is, whether thou be in charitie, not whether thou loue them which loue thee; but whether thou loue them which hate thee: for Christ commaundeth vs, *To loue our enemies*.

Matth.5.44.

3 Matth 12.36. The third article is, whether thou repent, not for thy open and grosse sinnes, but for thy secret sinnes and pettie sinnes, because Christ saith, *That we must giue account for euery idle word*.

4 Rev.22.11. The fourth article is, whether thou resolue, not to sin againe for any cause, but to amend thy euill life, not when age commeth, or for a spurt, but to begin now, and last till death: for Christ is *Alpha* and *Omega*, both the beginning, and the end, as well in our liuing, as in our being, which hath made no promise to them which begin, but to them which perseuere.

Rev.2.11.

The

The laſt article is, whether thou canſt find in thy heart to die for Chriſt, as Chriſt died for thee: we are bid not onely to follow him, but to beare his croſſe: and therefore wee are called ſeruants, to ſhew how wee ſhould obey; and wee are called ſouldiers, to ſhew how we ſhold ſuffer. 5 *Luke* 12.38. 2.*Tim*.3.4.

Theſe are the receiuers articles, whereof his conſcience muſt be examined before he receiue this Sacrament: happie is hee which can ſay, *All theſe haue I kept:* for the Doue was not ſo welcome to *Noah*, as this man is to Chriſt. But if thou find not theſe affections within, but a neſt of vices, leaue thine offering at the Altar, and returne to thine examination againe: for thou art not a fit gueſt to ſup with the Lord, vntill thou haue on this *Wedding garment*. *Matth*.19.20. *Gen*.8.11. *Matth* 5.24. *Matth*.22.11.

How is it then, that ſome regard their other garments more then this? *Paul* ſaith, *Examine your ſelues*, and they examine their apparell: if they haue new cloathes in the countrie, then they are readie to receiue. I haue knowne many kept from the Sacrament a whole yeere together by their maſters, for nothing, but for want of a new ſute to ſet them forth with their fellowes. The preparation of countrie folke before they receiue.

Others reſpect whether it be a faire day, that they may walke after ſeruice, making that day vpon which they receiue, like a ſchollers thurſday, which he loues better thē al the daies in the weeke, onely becauſe it is his play-day. Thus like the Iewes, *They ſit downe to eate and riſe vp to play*, that as Chriſt calleth the Phariſies prayer *Babling*, Matth.6.7. ſo their receiuing may be called dallying.

When they haue the Sacramēt in their belly, they think that all is wel, as *Micah*, when he had a Leuite in his houſe, thought that God loued him: but as the Leuit did not profit him, becauſe he receiued nothing but the Leuit, ſo the bread and wine do them no good, becauſe they receiue nothing but bread and wine for want of faith. Maruel not then if you haue not felt that comfort after the Sacrament, which you looked for, for it is comfortable to none but to them which prepare their harts and examine themſelues before, becauſe it is not the mouth, but the heart which receiueth comfort. *Iudg*.17.

Now it may be that the moſt which are here haue brought a

mouth.

mouth and not a heart, these goe away from the Sacrament to despight Christ, as *Iudas* went frō the Sacrament to betray him.

Iohn 13.30.

The other goe away like one which hath receiued a cheerefull countenance of the Prince, all his thoughts are ioy, and the countenance of the Prince is still in his eie. As he which hath eaten sweete meate, hath a sweete breath: so they which haue eaten Christ, all their sayings and doings are sweete, like a perfume to men, and incense to God: their peace of conscience, and ioy of heart, and desire to do good, will tell them whether they haue receiued bare signes, or the things signified.

How a man shall know whether hee haue receiued well.

Euery one which receiueth this Sacrament, shall feele himselfe better after it, like the Apostles: or else he shall find himselfe worse after it, like *Iudas*. Hereby ye shal know whether ye haue receiued like the Apostles, or like *Iudas*. Thus we haue ended the doctrine of the Lords Supper. Now if you cannot remember all that I haue said, yet remember the text: that is, Examine your selues before you reciue this Sacrament hereafter.

FINIS.

THE EXAMINATION OF VSVRIE IN TWO Sermons.

To The Reader.

HEre thou hast the Sermons which haue bin often desired, because of the matter fit for the Citie. One saith, that he would neuer speake to Vsurers, and Bribemongers, but when they be vpon their death-beds: for he which liueth by sin, resolueth to sin, that he may liue;

Matth. 27 4.

But when he goeth to hanging, Iudas *himself wil say,* I haue sinned.

Act. 9.11.

If I speake not to Vsurers vpon their death-bed, yet I speake to Vsurers which shal lie on their death-bed. Three things doe giue me hope. One is, that all hearts are in the hands of God, to call them at what houre he list, and therefore Saul *may become an Apostle.*

The next is, that the third crow doth waken moe then the former, and therefore after the crowing of other, this crow may happily be heard.

The

The last is, that there is no sinne, but some men haue been reclaimed from it, and so may Vsurers from their sinne.

Therefore go my booke like Dauid *against* Goliah, *and fight the Lords battels against Vsurers. The Lord giue that successe to his doctrine in these leaues, that it may consume Vsurers, as* Ioshuah *drone out the Chananites before him. If I could take but this one weede out of the Londoners garden, I were answered for my health, and my strength spent amongst them. Reade with thy best minde, and thou shalt profit more.* 1.Sam.17.51. Iosh.5.1.

Thine H. S.

THE EXAMINATION OF VSVRIE.

The First Sermon.

Psalm.15. vers.1. and 5.

1 *Lord, who shall dwell in thy tabernacle? Who shall rest in thine holy mountaine?*

5 *He that giueth not his money to Vsurie.*

THese two verses must now be considered together, because one is the question, and the other is the answer: *Dauid* demaunds who shall come to heauen? and God tels him that Vsuers shall not come thither: as if he should say, they goe to hell. Therefore as *Paul* taught *Timothie* to warne them which are rich, as though they had more neede to be warned than other: so this sentence seemeth to be penned for a warning to the rich, because it strikes vpon the rich mans vice. *Verse 1.* 1.*Tim.*6.17.

I haue spoken of Briberie and Symonie, and now I must speake of their sister Vsurie. Many times haue I thought to speak of this theame, but the arguments which are alleaged for it, haue made me doubtful what to say in it, because it hath gone as it were vnder protection. At last you see it falleth into my text, and therefore now I cannot bauke it any longer. Therfore if any here haue fauoured this occupation before, let him now

submit

submit his thoughts to Gods thoughts: for I will alleage nothing against it, but that which is built vpon the rocke.

Vsury is the sin which God wil try now whether you loue better than his word: that is, whether you wil leaue it if he forbid it. For if he flatly forbid it, & yet you wilfully retaine it, then you loue Vsurie better then Gods word. Therefore one saith well that our Vsurers are heretikes, because after many admonitiõs, yet they maintaine their error, & persist in it obstinately, as Papists do in popery. For this cause I am glad, that I haue an occasiõ to grapple with this sin where it hath made so many spoiles, and where it hath so many patrones: for it is said, that there be moe of this profession in this City, then there be in all the Land beside. There be certaine sins, which are like an vnreasonable enemie, which will not be reconciled to death: and this is one of these euerlasting sinnes, which liue and die with a man. For when he had resigned his pride, and his enuie, and his lust, yet Vsurie remaineth with him, and he saith as *Naaman* said; *Let the Lord be mercifull vnto me in this*, let me haue a dispensation for this; as though this were a necessarie sinne, and hee could not liue without it. There bee three sinnes which are counted no sinnes and yet they doe more hurt then all their fellowes; and those are Briberie, Nonresidencie, and Vsurie; these three (because they are gainefull) are turned from sinnes to occupations.

Vsurers heretikes.

2. *King*. 5. 18.

Three sinnes counted no sinnes.

How manie of this Citie for all they are vsurers, yet would be counted honest men, and would faine haue Vsurie esteemed as a trade: whereas, if it were not so gainefull, it would bee counted as great a sinne as any other, and so it is counted of all but them which liue by it. This is the nature of pleasure and profit, to makes sinnes seeme no sinnes if wee gaine any thing by them: but the more gainefull a sinne is, the more dangerous it is; and the more gainefull Vsurie is, the more dangerous it is. I will speake the more of it, because happily you shall not heare of this matter againe.

The contents of this Treatise.

First I will define what Vsurie is: Secondly, I will shew you what Vsurie doth signifie: Thirdly, I will shew the vnlawfulnes of it: Fourthly, I will shew the kinds of it: Fiftly, I will shew the arguments which are alleaged for it: Sixtly, I will shew the

punishment

punishment of it: Seuenthly, I will shew you what opinion we should hold of them, which doe not lend vpon Vsurie, but borrow vpon vsurie: Lastly, I will shew you what they should doe which haue got their riches by Vsurie.

Touching the first, Vsury is that gaine which is gotte by lending for the vse of the thing which a man lendeth, couenanting before with the borrower, to receiue more then was borrowed: and therfore one cals the Vsurer a legall theefe, because before he steale, he tels the partie how much he will steale, as though hee stole by law. This word *more*, comes in like a sixte finger, which makes a monster, because it is more then should bee. Another defining Vsurie, calleth it the contrarie to charitie: for *Paul* saith, *Loue seeketh not her owne*, but Vsurie seeketh anothers that is not her own; therfore Vsurie is far from loue: but *God is loue*, saith *Iohn*, therefore Vsurie is farre from God too.

The definition of Vsurie.

Vsurers steale by law.

1. *Iohn* 4.8.

Now all the commandements of God are fulfilled by loue, which Christ noteth, when he draweth al the commandements to one commandement, which is, *Loue God aboue all things, and thy neighbour as thy selfe*: as if he should say, hee which loueth God, will keepe all the commaundements which respect God, and he which loueth his neighbour, will keepe all the commaundements which respect his neighbour: therefore to maintaine loue, God forbiddeth all things which hinder this loue, and amongst the rest heere hee forbiddeth Vsurie as one of her deadliest enemies. For a man cannot loue and be a Vsurer, because Vsurie is a kind of crueltie, and a kind of extortion, and a kind of persecution, and therefore the want of loue doth make Vsurers: for if there were Loue, there would bee no Vsurie, no deceite, no extortion, no slandring, no reuenging, no oppression: but we should liue in peace and ioy, and contentment like the Angels; whereby you see that all our sins are against our selues: for if there were no deceit, thē we should not be deceiued: if there were no slaunder, then we should not bee slaundered; if there were no enuie, then wee should not be enuied; if there were no extortion, then we should not be iniured; if there were no Vsurie, then we should not be oppressed. Therefore Gods law had been better for vs than our owne

Mat. 22. 37.

law

law: for if his law did ſtand, then we ſhould not be deceiued, nor ſlaundered, nor enuied, nor iniured, nor oppreſſed. God hath commaunded euery man to lend freely, and who would not borrow freely? Therefore they which brought in Vſurie, brought in a law againſt themſelues.

Luk.6.35.

Exek.18.12. *Nehem.2.5.*

The firſt Vſurers which wee reade of, were the Iewes, which were forbidden to be Vſurers: yet for want of faith and loue *Ezechiel* & *Nehemiah* doe ſhew, how the Iewes, euen the Iewes which receiued this law from God himſelfe, did ſwarue from it as they did from the reſt. Firſt, they did lend vpon Vſurie to ſtrangers, after they began to lend vpon Vſurie to their brethren: and now there be no ſuch Vſures vpō earth, as the Iewes which were forbidden to be Vſurers: whereby you may ſee how the malice of man hath turned mercie into crueltie. For whereas lending was commanded for the benefite of men, Vſury hath turned it to the vndoing of men: for they take when they ſeeme to giue, they hurt when they ſeeme to helpe, they dammage when they ſeeme to vauntage: therefore it is well noted, that Vſurie hath her name of biting: and ſhe may well ſignifie biting, for many haue not onely been bitten by it, but deuoured by it, that is, conſumed all that they haue. Therefore as the Apoſtle ſaith, *If you bite one another, take heede ye bee not deuoured one of another*: ſo I may ſay, If you be Vſurers one to another, take heede you bee not deuoured one of another, for Vſurers are biters.

Deut.15.10.

Gal.5.15.

Becauſe it ſignifieth an aduerſarie: Neſhec.

As the name of the diuell doth declare what an enemy he is; ſo the name Of Vſurie doth declare what an enemie ſhe is. That you may know Vſury for a biter, her name doth ſignifie biting. If there were one biting Vſurie, and another healing Vſurie, then Vſurie ſhould haue two names, one of biting, and another of healing: but all Vſurie ſignifieth biting, to ſhew that all Vſurie is vnlawfull.

Now you haue heard what Vſurie is, and of what it is deriued, you ſhall heare the vnlawfulnes of it.

1 The vnlawfulnes of Vſurie.

Firſt, it is againſt the law of charity, becauſe charitie biddeth vs to giue euery man his owne, and to require no more then our owne: but Vſurie requireth more then our own, and giues not to other their owne. Charitie reioyceth to communicate

her

her goods to other, and vsurie reioyceth to gather other mens goods to her selfe.

Secondly, it is against the law of Nations: for euery Nation hath some law against vsury, and some restraint against vsurers, as you shall heare when we speake of the punishment. 2

Thirdly, as it is against the law of Nations, so it is against the law of Nature, that is, the naturall compassion which should bee among men. You see a riuer when it goeth by an emptie place, it will not passe vntill it hath filled that emptie place, and then it goeth forward to another empty place and filleth it, and so to another emptie place and filleth it, alwaies filling the places which are emptie: so should wee, the rich should fill the poore, the ful should fil the hungrie, they which abound should fill them which want, for the rich are but Gods Amners, and their riches are committed to them of God to distribute and do good, as God doth himselfe. As the water is charitable after a sort, so is the ayre: for it goeth into emptie places too, and filleth them as the water doth. Nature cannot abide that any place should be emptie, and therefore the ayre though it bee a light bodie, and so naturally ascendeth vpward, yet rather than any place in the earth should be emptie, the ayre will descend as it were from his throne, and goe into caues, into dens, and into dungeons, to fill them. If the rich were so good to their empty brethren, as the aire & water are to other empty things: as there is no emptie place in the world, so there should be no emptie person in the world: that is, the rich in Israel would fill the poore in Israel. But the rich make the poore to fill them: for Vsurers feede vpon the poore, euen as great fishes deuoure the small. Therfore he which said, *Let there not be a begger in Israel,* Deu. 15. 4. said too, Let there not be an Vsurer in Israel; for if there be Vsurers in Israel, there will be beggers in Israel: for Vsurers make beggers, euen as Lawyers make quarellers. 3 A similitude.

Fourthly, it is against the law of God. First, it is forbidden in Exod. 22. where it is said, *If thou lend money vnto my people, that is, to the poore with thee, thou shalt not oppresse them with vsurie:* here is vsury called oppression; therefore if oppression be a sin, vsurie is a sin too. Secondly, it is forbidden in Leu. 25. 26. where it is said, *Thou shalt not giue thy money to vsury, nor lend thy victu-* 4

als for increase. Here you may see, that men may be Vsurers of victuals and other things, as well as of money. Thirdly, it is forbidden in Deut. 23. where it is said, *Thou shalt not lend vnto thy brother vpon vsurie.* And lest you should say that hee meaneth but one kinde of vsurie, he sheweth that he meaneth all kindes of vsurie: for after in the 19. verse hee saith, *As vsurie of money, vsurie of victuals, vsurie of corne, or vsurie of any thing that is giuen to vsurie*: because some are not vsurers of money, but some are vsurers of victuals, some are vsurers of cloath, some are vsurers of corne, some are vsurers of wine, some are vsurers of oyle, and some of one thing, and some of another, and none would be counted vsurers, but they which lend money vpon vsurie: therefore God forbiddeth so precisely vsurie of any thing, shewing that all vsurie is vnlawfull.

It is a miserable occupation to liue by sin, and a great comfort to a man when he looketh vpon his gold and siluer, and his heart telleth him, all this is well gotten, and when he lieth vpon his death-bed, and must leaue all to his children, he can say vnto them, I leaue you mine owne: but the vsurer cannot say, I leaue you mine owne, but I leaue you other mens: therfore the vsurer can neuer die in peace, because if he die before he make restitution, he dieth in his sinne.

When Christ raised *Lazarus* from death, after he had laine foure daies in the graue, he wept so ouer his sepulchre, that the
Ioh. 11. 34. standers about said one to another: *See how he loueth him.* As it may be said of Christ, see how hee loueth vs, so it should be said of vs, see how they loue one another. For Christ said to his dis-
Ioh. 13. 24. ciples, *Loue one another as I haue loued you:* but it may be said of the Vsurer, see how he hateth other, and loueth himselfe. For when he saith that he lendeth for compassion, he meaneth for compassion of himselfe, that he may gaine by his pitie. The vsu-
A similie. rer loueth the borrower as the Iuy loueth the Oke: the Iuy loueth the Oke to grow vp by it, so the Vsurer loueth ỹ borrower to grow rich by him. The Iuy claspeth the Oke like a louer, but it claspeth out all the iuyce and sap, that the Oke cannot thriue after: so the Vsurer lendeth like a friend, but he couenanteth like an enemie, for he claspeth the borrower with such bands, that euer after he diminisheth as fast as the Vsurer increaseth.

Christ

Christ expounding the commandement which forbiddeth to steale, saith, *Lend freely*: shewing that vsury because she lendeth not freely, is a kinde of theft, and the Vsurers a kind of theeues, for else this exposition were not right. Therefore *Zacheus*, as though he had stolne other mens goods, when hee began to repent, hee restored them againe foure-folde, euen as theeues are enioyned to restore foure-folde for that which they haue stolne: so *Zacheus* restored foure-folde, as though he had stolne. It seemeth that *Zacheus* was no great theefe, because hee restored foure-folde for all that he had gotten wrongfully, for he got but the fourth part of his goods wrongfullie at the most, or else hee could not haue restored fourefolde againe. But now, if some should restore foure-folde for all that they haue gotten wrongfully, they should restore more than they haue, because all which Vsurers get, they get wrongfullie: for their occupation is a sin; and therefore one saith: Because they cannot restore foure-folde here, they shall suffer an hundredfold hereafter.

Vnderstand that his sermon vpon the mount, is an exposition of the commandements, or else the text will not seeme to implie this. *Luk.* 19. 8. In some kind of theft. *Exod.* 22.

Amaziah is forbidden to strengthen himself with the armies of Israel, onely because Israel had offended God; if *Amaziah* might not ioyne the armies of Israel with his armies to strengthen him, darest thou ioyne the goods of the poore with thy goods to inrich thee? When God set *Adam* his worke, he said; *In the sweat of thy browes thou shalt liue*: not in the sweat of his browes, but in the sweat of thy browes: but the Vsurer liueth in the sweate of his browes, and her browes: that is, by the paines, and cares, and labours of another, for hee taketh no paines himselfe, but only expecteth the time when his interest will come in, like the bellie which doth no worke, and yet eateth all the meate. *2. Chro.* 25. *Gen.* 3. 19.

When God had finished his Creation, he said vnto man, and vnto beasts, and vnto fishes, *Increase and multiplie*: but he neuer said vnto money, increase and multiplie, because it is a dead thing, which hath no seede, and therefore is not fit to ingender. Therefore he which saith to his money, Increase and multiply, begetteth a monstrous birth like *Anah*, which deuised a creature which God hath not created before. Christ saith to his disciples, *If you loue but them which loue you, what are you better* *Gen.* 1. 28. *Gen.* 36. 42. *Matth.* 5. 46.

than the Publicanes? for they loue their brethren: so I may say, if you will lend to none but to them which will pay you vsurie for it, what are you better than the Iewes? for the Iewes would lend for vsurie; and if you bee no better than the Iewes, then you shall speede no better than they. For as Christ said, *Except your righteousnes doe exceed the righteousnes of the Pharisies, your reward shall not exceede the reward of the Pharisies:* so except your charitie doe exceed the charitie of the Iewes, your reward shall not exceede the reward of the Iewes. All this doth shew that the Vsurer is like *Esau*, of whom God said, *Esau haue I hated.* Now in the 112. Psalme, you shal see who is like *Iacob*, of whom God saith, *Iacob haue I loued:* for there *Dauid* saith, *A good man is mercifull and lendeth:* and straight vpon it he setteth this crowne, *He shall neuer be moued, but be had in perpetual remembrance:* as if he should say, this is the good mans vsurie, this is his increase, euen a good name, and euerlasting ioy. Againe, in the 23. of Exodus it is said, *Lend vnto him which wanteth without vsurie, that the Lord may blesse thee:* as if he should say, Let the Lord pay the increase, feare not to be losers by doing good, for God hath giuen his word to requite it himselfe. As he saith to them which were afraid to pay tithes, and offer sacrifice, *Trie me if I will not powre downe a blessing vpon you:* so hee seemeth to say vnto them which are afraid to lend, Trie me if I will not powre downe a blessing vpon you. Whom will you trust, if you doe not trust your Creator, your Father, your Redeemer, your Preseruer, and your Sauiour?

Mat. 5. 29.

Mal. 1. 3.

Psalm. 112. 5.

Mal. 3. 10.

Deut. 15. 10.

The kinds of Vsurie.

Now you haue heard the vnlawfulnesse of Vsurie, you shall here how many kinds there be of it. As other Crafts are called Mysteries, so I may fitly call it, The mysterie of Vsurie, for they haue deuised moe sorts of vsurie, than there be tricks at Cards: I cannot reckon halfe, and I am afraide to shew you all, lest I should teach you to be Vsurers, while I disswade you from vsurie. Yet I will bring foorth some; and the same reasons which are alleaged against these, shall condemne all the rest.

1. Some will not take vsurie, but they will haue the vse of your Pasture, or your land, or your Orchard, or your Teame, or your Kine, vntill you pay the money againe, which in that time will grow to a greater gaine to the Vsurer, and a greater losse to the borrower,

borrower, than if he had paid more monie than other Vſurers are wont to take.

Some will not take vſurie, but they will take plate, and veſſel, and tapiſtrie, and bedding, and other houſehold ſtuffe, to vſe and weare vntill their money come home, which wil loſe more in wearing, than the intreſt of the money would come to. This vſury is forbidden in the 2. of *Amos*, where God complaineth, ſaying, *They lie downe vpon the cloathes which are laid to pledge:* ſhewing, that wee ſhould not lie downe vpon ſuch cloathes, that is, we ſhould not vſe or weare the thing which is laid to pledge. 2

Some will take no vſurie, but they will take a pawne which is better than the money which they lend, and then they will couenant, that if he bring not the money againe by ſuch a day, he forfeiteth his pawne: which day the Vſurer knoweth that the poore man is not able to keepe, and ſo hee keepeth the pawne for his money, which is worth twice his money. This vſurie is forbidden in Leuit. 25, where it is ſaid; *Thou ſhalt not take vſurie or vantage:* As if he ſhould ſay, thou ſhalt not take the forfeiture, for then thou takeſt vantage, when thou takeſt more than thou lendeſt. 3

Some will not take vſurie, but they will buy ſomething at a ſmall price, and then couenant with the borrower, that he buy the ſame againe of the ſame price at ſuch a day: which day the Vſurer knoweth that the borrower is not able to keepe, and ſo he getteth for a little, that which the other might haue ſold for much more. This vſurie is condemned in the firſt chapter to the Theſſalonians, the fourth verſe, where it is ſaid, *Let no man defraude or circumuent his brethren in any thing.* 4

Some wil not take vſurie, but they will lend out their money to occupiers, vpon condition to be partakers in their gaines, but not in their loſſes: So one takes all the paines, and abideth al the venture, and the other that takes no paines, reapeth halfe the profit. This vſurie is forbidden in 2. Theſſ. chap. 2. verſ. 10. where it is ſaid; *He which will not worke, let him not eate.* 5

Some wil not take vſurie, but if he be a labourer, or a Maſon, or a Carpenter which borroweth of him, he will couenant with him for ſo many daies worke, he ſhal labour with him ſo many 6

daies, or ſo many weeks, for no money, but the lone of money. This vſurie is condemned in Luke 10.7, where it is ſaid, *The labourer is worthie of his hire.*

7 Some wil not take vſurie, but if you haue not preſent money to pay for their wares, they will ſet a high price of them, for the forbearing of the time, and ſo they do not only ſel their wares, but they ſell time too: that is, they do not only ſell their owne, but they ſell Gods owne. Therefore one ſaith of theſe; when he ſelleth the day, hee ſelleth the light, and when hee ſelleth the night, he ſelleth reſt: therefore when he would haue the light of heauen, and the reſt of Paradiſe, it ſhall be ſaid vnto him, that he hath ſold both alreadie. For hee ſold light when he ſold the day, and he ſold reſt when he ſold the night: and therfore now he can haue neither light nor reſt. Hereafter let not the Londoners ſay, that they giue time, but that they ſell time.

8 There be other Vſurers, which will not lend themſelues, but giue leaue to their wiues, and they play like huckſters, that is, euery moneth a penny for a ſhilling, which is one hundreth for another in the yeere.

9 But that I was informed of them ſince this ſermon was preached, I had left out our capital Vſurers which will not lend any money, becauſe they dare not require ſo much gaine as they would haue; but if you would borrow an hundred pound, they will giue you wares worth threeſcore pound, and you ſhal anſwere them an hundred pound for it. Theſe are the Vſurers generall, which lurke about the Citie like Rats, and Weſels, and Fulmers, of whom may be ſaid the ſame which is ſaid of the diuels: *They ſeeke whom they may deuoure.*

1. *Pet.* 5.8. 10. Vſurers couſins.

There be other couſins to Vſurers, which are not counted Vſurers: ſuch as take money for that which they ſhould giue freely; ſuch as take as much for a counterfeit, as for the beſt; ſuch as take a fee of a client, and doe him no pleaſure: ſuch as take money for Maſſes, and Dirges, and Trentals, and Pardons, and ſuch like drugs, which doe no more good than fire out of the chimney. This is a kinde of vſurie and deceit beſide, which one day they will caſt away, as *Iudas* did his thirtie pence.

Obiections made by vſurers.

Now you haue heard the kindes of Vſurie, you ſhall heare the arguments which are deuiſed for vſurie.

Sinne

Sinne is neuer compleat vntill it be excuſed: this is the vantage which the Diuell getteth by euery ſin, whenſoeuer hee can faſten any temptation vpon vs, wee giue him a ſinne for it, and an excuſe to boot, as *Adam* our father did. Firſt he ſinned, and *Gen.1.* then he excuſed: ſo firſt we ſinne, and then we excuſe, firſt a Vſurer, and then an excuſer: therefore euery Vſurer will defend vſurie with his tongue, though he condemne it with his conſcience. If the Image makers of Epheſus had not liued by Images, *Act.19.25.* they would haue ſpoken for Images no more than the reſt: for none ſtood for Images but the Image makers: ſo if the vſurers did not liue by vſurie, they would ſpeake for vſurie no more than the reſt, for none ſtand for vſurie, but Vſurers.

It is an eaſie matter (if a man be diſpoſed) to ſpeake ſomething for euery vice: and ſome defend the Stewes, ſome defend Nonreſidencie, ſome defend ſwearing by my faith, ſome defend bowling vpon the Sabbath, and ſome defend Vſurie: but, *Will you pleade for Baal?* (ſaith *Ioaſh*) that is, will you pleade for *Iudg.6.31.* ſinne which will pleade againſt you? A ſin is a ſin when it is defended: nay a ſinne is two ſinnes when it is defended: for, *He that breaketh one of the leaſt Commandements* (ſaith Chriſt) and *Mat.5.10.* teacheth others to doe ſo, *is the leaſt in the kingdome of heauen.* A Squire of low degree, is a Squire of no degree: ſo the leaſt in the kingdome of heauen, is none of the kingdome of heauen. Who then is the leaſt in the kingdome of heauen? not he which breaketh the leaſt of the commandements, but he which teacheth others to doe ſo: that is, he which by defending, and excuſing, and mincing, and extenuating his ſin, incouraging others to ſinne too.

To defend Vſury, they diſtinguiſh vpon it, as they diſtinguiſh of lying. As they ſay, there is a pernicious lie, and an officious lie, and a merrie lie, and a godly lie: ſo they ſay, there is the merchants vſurie, and the ſtrangers vſurie, and the widowes vſurie, and the Orphanes vſurie, and the poore mans vſurie, and the biting vſurie, and the charitable vſurie, and the neceſſarie vſurie. As God ſaid, *Ye ſhall die*; and the woman ſaid, *peraduenture* *Gen.2.* *ye ſhall die*; and the Serpent ſaid, *yee ſhall not die*: ſo there bee three opinions of Vſurie. Some ſay like God, *thou ſhalt die*; they Three opinithinke that Vſury is vtterly vnlawful, becauſe God hath vtterly ons of vſurie.

forbidden it: some say like to the woman, *peraduenture thou shalt die*; they doubt whether Vsurie be vttery vnlawfull or no, because it is so much tolerated: some say like the Serpent, *thou shalt not die*; they think that Vsurie is lawfull, because it is gainfull, as *Saul* thought, that the Idolaters beasts should not be killed, because they were fat. But as he was commanded to kil the fat beasts, as well as the leane beasts: euen so we are commanded to kill fat sinnes as well as leane sinnes, gainefull sinnes as well as prodigall sinnes.

Gen 3.
1. Sam. 15. 9.

1 Obiections for vsurie.

They which pleade for vsurie, obiect these arguments. First they say, God doth allow some kind of vsurie: for in Deut. 23. it is said, *Of a stranger thou maist take vsury*. I perceiue no Scripture speaketh for Vsurers, *of a stranger* (saith God) *thou maist take vsurie*: but thou takest vsurie of thy brother? therfore this condemneth thee, because thou vsest thy brother like a stranger. Here *stranger* doth signifie the Iewes enemies, whom they were commanded to destroy: therefore marke how much this maketh against vsurie, which they obiect for vsurie. God doth not licence the Iewes to take vsurie of any but their enemies, whom they might kill. They might not be vsureres vnto any, but to them of whom they might be destroyers; whom they might slay, of them onely they might take vsurie: shewing that vsurie is a kinde of punishment, and such a kind of punishment, as if we are to kill a man, it were a very fit punishment for him: and therefore the Iewes might take vsurie of none, but them whom they might kill. I hope Vsurers will alleage this Scripture no more.

2. Secondly, they say they lend for compassion, and so make vsurie a worke of charitie. This were charitie, not to be partakers in our gaines, but to be partakers in our losses: but Vsurers will bee partakers in our gaines, but not in our losses; nay, though we lose, yet they will gaine. Is this charitie? It is Vsurers charitie.

3. Thirdly, they say, if he gaine and I gaine too, is not this wel? may he not consider my friendship, and be thankful? Yes, hee may bee thankfull: but no man is bound to be thankfull, but when he hath receiued a good turne, then hee is tried whether hee will be thankfull or no, and if he requite thy courtesie, then he

he is thankfull: but if thou binde him to requite it, then thou art couetous.

Fourthly, they ſay Vſury is neceſſarie for Orphanes, and Widowes, and ſtrangers, which haue no other way to get their liuing, and therefore ſome vſurie muſt be tolerated. If Vſurie be neceſſarie for vs, how did the Iewes without it? Did God think it good for the ſtate of their Common-weale to be without Vſurers; and is it good for the ſtate of our Common-weale to haue Vſurers? this is wiſdome againſt God. 4

Fiftly, they ſay, if I may not gaine by the money which I lend, I wil lend no more, but keepe my money to my ſelfe: nay, that is as bad to keepe thy money from them which neede, as to lend thy money for vſurie: For Chriſt ſaith, *From him which borroweth turne not away thy face:* therefore thou art bound to lend. As he hath a curſe in Prouer. 11. which keepeth his corne when he ſhould ſell it vnto them which hunger; ſo he hath a curſe in *Ezechiel* 18. which keepeth his money when he ſhould lend it vnto them which want. 5 *Matth.* 5. 41.

Sixtly, they ſay becauſe vſurie comes of biting, the biting vſurie is onely forbidden, and none but the biting vſurie: why then all vſurie is forbidden, for all vſurie commeth of biting; ſo the wiſe God hath giuen it a name to condemne it. 6

Laſtly, they alleage the law of the land for it, and ſay the Queenes ſtatute doth allow vs to take vpon vſurie tenne in the hundred. Theſe are like the Iewes, which ſaid, *We haue a law, and by our law he ſhall die:* when they could not ſay by Gods law he ſhall die, then they ſaid, *by our law he ſhal die:* ſo when they cannot ſay by Gods law we may take vſurie, they ſay by mans law we may take vſurie, this is the pooreſt defence of all the reſt: for if Gods law forbid thee, can any law of man excuſe thee? As it would not ſerue *Adam* to ſay, *The woman bad me*, ſo it will not ſerue the Vſurer to ſay, ŷ law doth licence me: for though peraduenture our law doth tolerate more then ſhould bee tolerated, yet I would haue you know, that our law doth not allow ten in the hundred, nor fiue in the hundred, nor one in the hundred, nor any vſurie at all: but there is a teſtament in our law, that no vſurer take aboue ten in the hundred; it doth not allow ten in the hundred, but puniſheth that tyrant which exacteth 7 *Ioh.* 19. 7. *Gen.* 3.

aboue

aboue ten in the hundred. It is much like that toleration which we reade of diuorces: for the hardnes of mens hearts, Christ saith that *Moses* did suffer the man and wife to part asunder: so for the hardnes of mens hearts, our *Moses*, our Prince is faine to suffer as it were a kinde of vsurie, because otherwise no man would lend.

Mat. 19.7.

These are the best excuses which our Vsurers haue to pleade for themselues, against they come before the tribunall seate of God: and if their reasons will not stand before men, nor their owne conscience, how will they stand before the Lord? and yet he which speaketh to these, maketh himselfe a mocke. Christ preached many sermons, and neuer was scorned at any, but when he preached against couetousnesse, then it is said, that he was mocked: shewing, that these kind of men are most incorrigible, and wedded to their sin till death make them part. Yet (for their greater condemnation) we are commanded to speake to them which will not heare: of which number is euery reader of this sermon, if he be a Vsurer after.

Luk. 16.14.

Ezek. 2.5.

What the Vsurer is like.

Now you long to heare what the Vsurer is like. To what shal I liken this generation? they are like a Butlers boxe; for as all the counters at last come to the Butler, so all the money at last commeth to the Vsurer: ten after ten, and ten after ten, and ten to ten, till at last he receiue not only ten for an hundred, but an hundred for ten: this is the onely difference, that the Butler can receiue no more then hee deliuered, but the Vsurer receiueth more thē he deliuereth. They are euen like a moath that eateth a hole in cloth, so Vsurie eateth a hole in siluer. If you haue a peece of siluer which is as much as an hundred pounds, in one yeere Vsurie will eate a hole in it as big as ten pounds: in two yeeres she will eate a hole as big as twentie pounds: in three yeeres she will eate a hole as big as thirtie pounds. Nay, now they say, he is but a bad husband, which cannot eate a hole as big as fifty pounds in a yeere: that is, which cannot gaine halfe in halfe; how many holes haue these moaths eaten in poore mens garments? they are like Nonresidents, that is, such bad members, that no man speaketh for but themselues: as no man standeth for Nonresidencie, but he which is a Nonresident, or he which would be a Nonresident; so no man standeth for Vsurie,

rie, but he which is an Vsurer, or he which would be an Vsurer.

They are like *Iesabel*, which said, *Let me alone I haue a way.* If there be no way to liue (saith the false Steward) I know what to doe, I will deceiue: so if there be no way to liue (saith the Vsurer) I know what to do, I will oppresse. If I cannot liue by buying, nor by selling, nor by flattering, nor by labouring, I wil liue by oppression. But as one in his Comment speakes to the false Steward; Thou saist I know what to doe, but doest thou know what thou shalt suffer? So I say to Vsurers, you say you know what to doe, but doe ye know what ye shall suffer? Indeede he knoweth not what to do, which knoweth not to doe well: and therefore Christ said of his persecutors, *That they knew not what they did.* Here I will end the first daies examination. Now I may conclude with *Paul, I haue not spoken, but the Lord*: and therefore as the Lord said vnto *Saul* that he persecuted him; so they which resist this doctrine, doe contemne him, and not me.

1. *Kin.* 22. 7

Luk. 16. 4.

Luk. 23. 34.

2. *Cor.* 7. 10

Act. 9. 22.

The end of the first Sermon.

THE EXAMINATION OF VSVRIE.

The Second Sermon.

IT remaineth that we speake of the Vsurers punishment: then, what may be thought of them which do not take vsurie, but giue vsurie. Lastly, what they should doe, which haue got their riches by vsurie.

To begin with the punishment, not only Gods law, but euen the Canon law doth so condemne Vsurie, that first it doth excommunicate him from the Church, as though he had no communion with Saints. 1 The punishments of Vsurers.

Secondly, it doth retaine him from the Sacraments, as though he had no communion with Christ. 2

Thirdly, it doth depriue him of his Sepulchre, and will not suffer him to be buried, as though he were not worthie to lie in the earth, but to lie in hell. 3

Lastly, it maketh his will to be no will, as though his goods 4

were

were not his owne: For nothing is ours, but that which we haue rightly got: and therefore we say, It is mine by right, as though it were not ours, vnlesse it be ours by right. This is the iudgement of mans law.

Now you shall heare the iudgement of Gods law. A Vsurer doth receiue two incomes, one of the borrower, and another of the reuenger: of the borrower he looks for gaine, but of the reuenger he lookes for punishment. Therefore all the scripture propheseth euill vnto him, as *Michaiah* did to *Achab*. *Salomon* saith: *He which increaseth his riches by vsurie, gathereth for them which will be mercifull to the poore.* As if he should say: when he hath loden himselfe like a Cart, he shall be vnloden like a Cart againe, and they shall inherit his money, for whom he did neuer gather it. For he which is vnmercifull to the poore, meaneth not to gather for them which will be mercifull to the poore. But *Salomon* saith: That they shall be his heires, which will be mercifull, as he was vnmercifull.

Pro. 28. 8

Now marke whether this prophecie of *Salomon* be true; I know not how many in this City do increase by vsurie, but this prophesie seemeth to be verified of many: for it is noted, that the riches and lands of Aldermen and Merchants and other in London, doe not last so long, nor indure so well, as the riches and lands of other in the countrie, and that their children doe not proue so well as others, nor come to that place in the Common-weale, which for their wealth their parents looked that they should come to. I can giue no reason for it, but the reason of *Salomon*, *He which increaseth by vsurie, gathereth for them which will be mercifull to the poore:* that is, their riches shall goe from their heires to Gods heires, according to that, *The riches of the sinner is laid vp for the righteous:* that is, the righteous shal enioy that which the wicked gathereth.

Pro. 31. 13.

All riches are vncertaine, but the riches which are euill gotten, are most vncertaine: they may be called moueable goods, for they are very moueable, like the cloudes which neuer rest till they fall as they climed. God saith that he will smite the vsurer with his fist, not with the palme of his hand, but with his fist, which giueth a greater blow. As his hands were shut against the poore, so Gods hands shall be shut against him, that his punishment

Exe. 22. 13.

niſhment may be like his ſinne. But if you will heare their final ſentence, *Dauid* ſaith here; *That they ſhall not dwell in Gods Temple, nor reſt in his holy mountaine.* Then we will ſeeke no more puniſhments, for this puniſhment is all puniſhments. If they ſhall not come to heauen, whoſe then ſhal thoſe riches be? Nay, whoſe then ſhall the honor be when that day commeth? If hee ſhall not reſt in heauen, then he ſhall reſt in hell, where no reſt is. Then ſaith one, the Vſurer ſhall crie vnto his children, Curſed be you my children, becauſe you were the cauſe of theſe torments, for leaſt you ſhould be poore, I was an Vſurer and robbed other, to leaue riches vnto you. To whom the children ſhal replie againe: nay, Curſed be you father, for you were the cauſe of our torméts, for if you had not left vs other mens goods, we had not kept other mens goods. Thus when they are curſed of God, they ſhall curſe one another: curſe the Lord for condemning them, curſe their ſinnes for accuſing them, curſe their parents for begetting them, and curſe themſelues becauſe they cannot helpe themſelues. As they which are bleſſed do nothing but bleſſe, ſo they which are accurſed, do nothing but curſe. Note.

This is the ſecond vſurie which the vſurer ſhall receiue of God, after hee hath receiued vſurie of men: then the name of vſurie ſhall be fulfilled, as it ſignifieth biting; ſo when it hath bitten other, it ſhall bite the Vſurer too, and neuer reſt biting; then they ſhall wiſh that they could reſtore againe as *Zacheus* did, and ſhall not reſtore, becauſe their money is gone. Therefore if Chriſt be come to your hearts, as hee came to *Zacheus* houſe, reſtore now as *Zacheus* did, and eſcape this iudgement. Luk. 19.

This is the end of the Vſurer & his money, if they ſtay together till death, yet at laſt there ſhall be a diuiſion. The diuell ſhall take his ſoule, the earth ſhall take his bodie, the ſtrangers ſhall take his goods, and the mourners ſhall reioyce vnder their blackes, and ſay, Wickednes is come to the graue. Therefore if thou wouldeſt not be counted an Vſurer, then refraine to be a Vſurer now, for they which are Vſurers now ſhall be counted Vſurers then. Thus you haue heard the Vſurers paiment. Note.

Whether it be lawfull to giue vſurie.

Now if you will know whether it be vnlawful to giue vſury, as it is vnlawfull to take vſurie; I wiſh that you could reſolue your ſelues, that I might not ſpeake of it: for I haue heard ſome

preachers

preachers say, that there be some truths which they would be loth to preach: and so there be some truths which I would bee loth to preach, because many heare by halues, and some for malice or ignorance, will take things otherwise then they are spoken; yet because I haue promised, I will speake something of it.

Ier. 15. 10. 1. Obiect. Answere. Well then, may we neither take vsurie, nor giue vsurie? I know that *Ieremie* saith, *I haue not lent vpon vsurie to others, neither haue others lent vpon vsurie to me:* as though both were vnlawfull, not onely to take vsurie, but to giue vsurie. But thereby *Ieremie* doth signifie that hee was no medler in the world, whereby they should enuie him like other men, and therefore he cleereth himselfe chiefly from vsurie, because Vsurers were most enuied. And to shew that he was not an Vsurer, he saith that he was not a borrower, which is more lawfull than to bee an Vsurer: like a man which saith, I doe neither hate him nor know him. Why it was lawfull to know him, but to proue that he did not hate him, he saith, he doth not know him.

So *Ieremie*, to proue that he had not lent vpon vsurie, doth say, that he neuer borrowed vpon vsurie, which many will doe that will not lend. The best Expositors giue this sense of it. I

2. Obiect. Answere. know beside, that Christ did cast foorth the buyers out of the Temple, as well as the sellers. But that was not for buying, but for buying in the temple, where they should not buy, but pray: or else it was as lawfull to buy any thing, as it is lawfull to vse it.

3. Obiect. I know beside, that it is a common saying, if there were no buyers, there would be no sellers: if there were no bribe-giuers, there would be no bribe-takers. But in this case it may bee rather said, if there were no takers, there would be no giuers: for the giuer doth not make the receiuer to take, but the receiuer doth make the giuer to giue, because he will not lend, vnlesse the other will giue him for the loane: therefore as wee say, the receiuer makes the theefe: so I may say, the receiuer of vsurie makes the giuer of the vsurie.

Answere, Therefore I would be loth to compare them which are constrained to borrow vpon vsury, vnto them which did buy in the Temple, and were not constrained more than they which sold in the Temple. Much lesse may I compare them which giue vsurie, vnto them which take vsurie; for there is as great oddes

betweene

betweene them as there is betweene giuing and taking, or betweene couetousnes and necessitie: for one is couetousnes, and the other is necessitie. He which lendeth for vsurie, lendeth for couetousnes, but he which borroweth vpon vsurie, borroweth for necessitie.

Now, for necessitie God hath allowed many things: as, for necessitie it was lawfull for *Adams* sons to marrie with *Adams* daughters, because there were no other women: for necessitie it was lawfull for *Dauid* to eate the shew-bread, because he had no other food: for necessitie it was lawfull to worke, and heale, and fight vpon the Sabbath, which was not lawfull but for necessitie: therefore for necessitie why may not a man pay more than he borrowed? seeing no scripture doth forbid vs to pay more than we borrowed, but to require more then we lend. Some doe thinke, that as God did vse the ambition of *Absolon*, and the malice of *Pharao*, & the treacherie of *Iudas* vnto good; so men may vse the couetousnes of vsurers vnto good, that is, to helpe at a neede when a man is like to be vndone, and his children cast away, and his lease forfeited, and many inconueniences beside like to ensue, which you know better than I, vnlesse he haue present money at sometime to preuent a mischiefe. For example hereof, I may alleage how *Iacob* did vse the sin of *Laban*. *Laban* did euill in swearing by Idols, but *Iacob* did not euill in receiuing such an oth of him, though it was an vnlawfull oth: so though the Vsurer doe euill in taking vsurie, yet a man doth not euill in giuing vsurie. Beside, I may alleage the example of *Abraham* and *Abimelech*: *Abraham* made a couenant with *Abimelech*, to confirme this couenant, *Abraham* sware, and *Abimelech* sware: *Abraham* sware by the true God, but *Abimelech* sware by his false gods; and yet *Abraham* did receiue this oth & sinned not. So, if her Maiestie and the Turk should make a couenant, the Turk would not sweare as the Queene would sweare: for the Queene would sweare by the Lord, but the Turk would sweare by *Mahomet*. If it be lawfull then to receiue such an oth, though it be an vnlawfull oth, why may it not be lawfull for me to giue more then I borrowed, though it be vnlawfull for the Vsurer to take more then he lended? Beside, a Prince may not pardon a lawfull murtherer, yet I thinke that no man will say in

1. Sam. 21. 6.

Luk. 13. 10.

Gen. 31. 53.

Gen. 21. 31.

haste

haste, that he which hath committed murther may not take a pardon. As this vnlawfull giuing doth not make the taking vnlawfull: so the other vnlawfull taking doth not make the giuing vnlawfull. Besides, it is lawfull to suffer iniurie, though it be vnlawfull to offer iniurie: it is lawfull to suffer iniurie, as Christ paide tribute, which was iniurie: but it is not lawfull to offer iniurie, because there are sixe Commandements against it.

Matth.17.17.

Now, to take vsurie, is (as it were) to offer iniurie; but to giue vsurie, is (as it were) to suffer iniurie; therfore, though I may not take more then I lended, yet I may giue more then I borrowed.

Moreouer, I may compare giuing of vsurie to swearing: if a man sweare without a cause, he sinneth; but if he sweare as the Word teacheth him to sweare, he sinneth not: so, if a man borrow vpon vsurie, and borrow without cause, he sinneth, because he feedeth the vsurer; but els, as a man may sweare in some case, so in some case a man may borrow vpon vsurie, that is, in case of necessitie, when a man must needes borrow, and can borrow of none but Vsurers.

Lastly, I may alleage, that Vsurie and Vsurer, are neuer read in the Scripture, but they signifie him that takes vsurie, not him which giues vsurie: and therefore the Scripture seemeth to forbid taking, but not giuing.

Many reasons more are alleaged, which I cannot refute, and therefore I will not contract them: yet I meane not to decide the question, because I will not be mistaken. But if some should come vnto me in that necessitie and extremity which I can imagine, & aske; May I borrow money of these Vsurers to saue my life, or my credit, or my liuing, seeing no man wil lend me freely? I would answere him as the Prophet answered *Naaman*: neither do, nor do not, but *goe in peace*: I will not forbid thee, nor I will not condemne thee, but if thy conscience condemne thee not, I thinke thy sinne one of the least sinnes: and as *Naaman* prayed, *Lord be mercifull vnto me in this*; so I thinke the Lord will be mercifull vnto thee in this. But if thy conscience goe against it, then doe it not; for it is sinne to thee, though it be free for another, because whatsoeuer is not done of faith, is sinne. I charge you in the feare of God, that you doe not mistake that which is said, for I know no learned Preacher, nor learned writer

1.Reg.5.12.

Rom.14.23.

ter of other minde. Yet leaſt you ſhould miſtake the matter, as I diſtinguiſhed of lenders, ſo I will diſtinguiſh of borrowers.

If ſome may borrow vpon Vſurie, it doth not follow that all may borrow vpon vſurie, becauſe all haue not the like cauſe; therefore doe not ſay that I teach you to borrow vpon vſurie, for I thinke that the moſt in this citie which borrow vpon vſurie, ſhould not borrow as they doe, becauſe they rather maintaine vſurie, than ſupplie their neceſſitie. Some I know borrow for meere neceſſitie; if any may be allowed, thoſe are they: but there is a kind of borrowers in this citie, which feed Vſurers as the bellowes kindle the fire, ſo they haue no neede to borrow, but becauſe they would be rich, and richer, and richeſt of all: therefore they will imploy all the money which they can borrow, thinking to get more by the vſe of it, than the vſurie of it doth come to. This maketh them ſell their wares ſo deare, becauſe they muſt not onely gaine the price, but the intereſt beſide, and more than the intereſt too, or elſe they gaine nothing. Theſe borrowers are in another predicament than thoſe which borrow for neceſſitie: and therefore if they be not old enough to anſwere for themſelues, I am too yong to anſwere for them. There are other borrowers (as I haue heard) which for ſome ſecret cauſe would ſeeme barer and needier than they are, either becauſe they would not be charged deeplie with ſubſidies, or elſe becauſe they would compound with their creditors for a little: therefore they will haue alwaies ſomething for vſurie, that their creditors may thinke them bare of money; or that other may pitie them in their charges. Theſe are like thoſe Foxes which haue wealth enough to pay their debts, & yet lie in priſon becauſe they would defraud their creditors. I doubt not but there be more ſorts, than I know, I cannot hunt euery corner, becauſe I want experience. But this is my concluſion, I would haue no man pay intereſt vnto Vſurers but for neceſſitie, euen as a traueller giueth his purſe vnto a theeſe, becauſe he cannot chuſe. Thus you haue heard what I can ſay of them which take vſurie, and them which giue vſurie.

Diuers kinds of borrowers.

Note.

Now you would vnderſtand the laſt queſtion; if you haue been Vſurers alreadie, what you ſhould doe with that money which you haue gained by vſurie: Surely, euen as *Zacheus* did,

What vſurers ſhould doe with their gains.

1. Sam. 12. 3. Luk. 19. restore it againe. If you cannot say as *Samuel* said, *Whose goods haue I taken?* the you must say as *Zacheus* said, *Whose goods haue I kept?* The best thing is, to doe no man wrong; but the next to that is to make him amends. This God signifieth when he

Iosh. 6. 18. saith, *Put away the execrable thing from you:* that is, Let no vnlawfull thing stay in your hands, like the wedge of *Achan*, which he had got by sinne. The same law serueth for all which is got wrongfully, which was instituted against theeues, *Restore*

Exod. 22. *it againe:* the reason of this law is, because the sinne is not remitted, vntill the debt be restored.

For as humilitie is the repentance of pride, and abstinence is the repentance of surfet, and almes is the repentance of couetousnesse, and forgiuenes is the repentance of malice: so restitution is the repentance of vsurie. As hee which is not humble, doth not repent his pride; hee which doth not abstaine, doth not repent his gluttonie; he which doth not forgiue, doth not repent his malice; so he which doth not restore, doth not repent his vsurie: for how can he be said to repent for his vsurie, which liueth by vsurie still? therefore *Daniel* saith to *Nabuchednezzar*,

Dan. 4. 24. *Breake off thy sins by righteousnes:* shewing that nothing but righteousnesse can breake vnrighteousnesse. As diseases are healed by the contrarie, so pride is healed by humilitie, gluttonie by abstinence, malice by forgiuenes, couetousnes by almes,

2. Cor. 7. 3. and vsurie by restoring. This *Paul* calleth, *The reuenge of a Christian*, when he takes reuenge vpon his sinnes, and punisheth his lusts, so that hee maketh them doe contrarie to that which they would doe. Therefore you must restore that which you haue gotten by vsurie, or els you doe not repent of your vsurie.

As a Camell when hee comes home casteth off his burden at the doore, that he may enter into his stable; so they which are laden with other mens goods, when they goe to heauen, must leaue their burden where they had it, lest they bee too grosse to get in at the narrow gate. But as the Disciples of Christ said,

Ioh. 6. 60. *This is a hard speech:* so to them which haue got most that they haue by vnlawfull meanes, this is a hard speech, to bid them restore it againe: there be two great rubs in the way.

Two obiections. First, the losse which they shall sustaine, if they restore againe all which they haue got vniustly: Then the difficultie to restore

it againe to the right parties. If you aske me as *Amaziah* asked the Prophet, *How shall we do for those hundred talents?* How shal I liue when all is gone that I haue got wrongfully? I can say no more than the Prophet said to him, *The Lord is able to giue thee more than this.* *Zacheus* did not feare how he should liue, but *Zacheus* did feare to offend: so thou shouldest not feare to restore other mens goods, but thou shouldest feare to keep other mens goods: and as *Zacheus* liued when hee had restored, so thou shalt liue when thou hast restored. He which saith, *Trie me if I will not powre downe a blessing*, trie him if whether hee will not powre downe a blessing; for hee hath promised to blesse the Lender as well as the Sacrificer. He which is the Lord of all, can giue thee more wealth than thou needest: but if you cannot restore to the owner, nor to his heires, then giue it to the poore, for they are the next heires, and repent that thou hast kept it so long: but in no wise thou maist keep it vnto thy self, because it is none of thine.

2. *Chro.* 25. 9.

Luk. 16.

Mal. 3. 10. *Deut.* 15. 10.

When *Hezechiah* was like to die, *Esay* said vnto him, *Set thy things in order before thou die.* That which hee aduised him, hee aduiseth all, set your things in order before you die. What is this to set things in order, but to restore vnto euery one his owne? When thou bequeathest thy bodie to the earth, then thy body is set in order: when thou bequeathest thy soule to God, then thy soule is set in order: when thou bequeathest thy goods to the owners, then thy goods are set in order: therefore if thou die with other mens goods in thy hand, then thou diest before thou hast set things in order, and then thou diest in thy sinnes, and then no promise in all the Scripture appertaineth vnto thee, because nothing is promised vnto sinners, but vnto penitent sinners.

Esai. 38. 6

Therefore that you may not die in your sinnes, it is necessarie to make restitution before you die, or else you die in your sinne, and are crossed out of all the ioyes of Heauen. Wherefore as *Abner* said to *Ioab*; *Knowest thou not that it will be bitternes in the latter end?* So remember whether this course will bee sweete or bitter in the end. If they be condemned which giue not their owne goods to them which neede, like the rich Glutton; how can they bee saued which drawe other

2. *Sam.* 2. 26.

mens goods from them, that haue more neede of theirs?

Thus you haue heard the definition of Vsurie, and the deriuation of it, and the vnlawfulnes of it, and the kindes of it, and the punishment of it, and the arguments which are alleaged for it, and what may bee thought of them which doe not take vsurie but giue vsurie, and what they should doe which haue got their liuing by vsurie.

Now seeing you may not be Vsurers to men, let euery man hereafter be an vsurer to God; which promiseth, If thou leaue father, or mother, or wife, or children, or house, or land for him; not ten in the hundred, but an hundred for ten, nay an hundred for one, and in the world to come life euerlasting: that is a thousand for one. That we may receiue this vsurie, let vs pray that the words which we haue heard out of this Psalme, may dwell with vs till we dwell in heauen.

Mat. 19. 26.

THE CHRISTIANS SACRIFICE.

To my late Auditors, the congregation of Clement Danes: all the good will which I can wish.

BEloued in Christ Iesus, my first fruits, I haue nothing but this mite to leaue with you, which is the summe of all my Sermons: ye haue heard it alreadie, and as the Apostle cals the Corinthians his Epistle, so yee should be my sermon, that is, my sermon should be printed in your hearts, as this is printed in paper. If you haue not giuen your hearts to him that sent for them, now thinke that God hath sent for them againe: and heare me writing whom ye cannot heare speaking. Take not custome for religion, shun occasion as well as sinne: seeke the vse of euery thing, desire not to haue your kingdome here. And so I leaue you all with Christ (whom I haue preached) to bring forth the fruite of that seed which is sowne: beseeching you for all the loue that you haue of heauen, that ye would not count any thing in this world worthy to keep your hearts from God, but think of the day when ye shall giue account for

1. Cor. 2. 3.

euery

euery lesson which yee haue heard, and hee which hath called you in this prison, will glorifie you in his palace: where yee shall see him on whom ye haue giuen your hearts, and inioy that blessing of blessings, which makes all the world to worship him. The Father of our Lord Iesus Christ, which hath begun to draw you to his kingdome, neuer leaue you vntill you come vnto it, Amen.

Your late vnworthie seruant
for the Lord: *H. S.*

THE CHRISTIANS SACRIFICE.

Prouerbs 23,26.

My sonne, giue me thy heart.

TO bind al the lessons together which ye haue learned since I came, this sentence came vnto my minde, *My sonne, giue me thy heart*: which is the summe of all that ye haue heard, and shewes in what chest you should lay vppe these treasures; in your heart: and then giue that heart to God, and he will keepe all safe. Iob. 22. 22. Luk. 2. 19. Psal. 37. 31. Dan. 7. 28.

A supplication is come, as it were from God to man, that man would send God his heart, penned by *Salomon* vnder the name of Wisedome, and directed to her sonnes: Wisedome intreateth her sonnes that they would giue her their hearts; this Wisedom is God, we by adoption are his sonnes, and our heart is that which Christ cals spirit and truth, without hypocrisie, *Giue me that heart*, saith God. Hee which giues any thing to another, considers before what he loues, and giues that which he thinkes wil be accepted, that he may be loued for the gift: therfore *Dauid*, as though he were at a stand, and sorrowed that he could not do enough for God, breaks foorth to himselfe, *What shall I giue vnto the Lord, for all that he hath giuen me?* The Lord hearing as it were these sighes of his seruants, which care and study what they may do to please him, comes in their suspence, Prou. 9. 1. Rom. 8. 15. Gal. 4. 24. Ioh. 4. 14. Psal. 116. 12

and like a friend which desires nothing but good will, answers from heauen, *My sonne giue me thy heart.* Vnder which sute he taxeth them beside which are suters alwaies to him, and looke still to receiue like the Publicans, but neuer cast in their minde what they should giue: therefore their tribute is set downe by equall measure vnder the Kings seale, Euerie man must *homage his heart.*

He which alwaies gaue, now craues, and he which craued alwaies, now giues: Christ stands at the doore like a poore man, and askes not bread nor clothes, nor lodging, which we should giue to his members; but our heart, that is euen the continent of all, and gouernour of mans house, which sits on the bench like a Iudge to giue the charge, and teacheth the tongue to speake, the hand to worke, the foote to walke, the eare to attend, the eye to obserue, the minde to chuse, and the flesh to obey, That we must present to God like a burnt sacrifice, wherin all is offered together, a wise tongue, a diligent hand, a warie foote, a watchfull eye, an attentiue eare, an humble minde, an obedient flesh, put all together, and it is but the hart; *My sonne* (saith God) *giue me thy heart.* Here thou art the giuer, God the petitioner, thy heart the gift, which he claimeth by the name of a sonne: should God by a suppliant vnto thee and me? but that our vnthankefulnesse condemne vs, that for all the things which he hath giuē vnto vs, we neuer considered yet what we should giue vnto him before he asketh. He is faine to put in his petition like a suter, and say, *Giue me thy heart.*

Leuit. 1. 9. & 13.

Marke what God hath chosen for himselfe, not that which any other should lose by, like the demands of them which care for none but themselues; but that, which being giuen to God, moues vs to giue vnto euerie man his due, as *Zacheus* when hee gaue his heart to Christ, parted his goods to the poore, and restored, to all, that which he had gotten by wrong.

Luke. 19. 8.

Once God required offrings & sacrifices, which men were vnwilling to giue, because it was a deare seruice of God: but now he saith, that the heart is more than all burt offrings and sacrifices. *Iacob* loued *Ioseph* more than al his brethren: so God loueth the heart more than al her fellowes; this mite God will haue for all his benefits, which we may best afford him. Thy

Mal. 1. 13. & 3. 13.

Mark. 12. 33

Gen. 27.

almes

almes to the poore, thy counsell to the simple, thy inheritance to thy children, thy tribute to *Cæsar*, but thy heart to God: hee which is a spirit, requires the spirit, and delights to dwell in the harts of men. Here God plants himselfe as in a Castle, which is alwaies besieged with the world, the flesh, & the diuell: If the enemie get a thought, or a word, or a worke, yet he hath but razed the walles; but if he take the hart, then the fortresse is lost. For that time all our thoughts words and workes, are captiue vnto him; he bids them goe, and they goe; do, and they do it. *Ioh.* 4.24.

That man is like *Esau*, which had an inheritance, which had a heart, but now hee hath not possession of his owne: therefore giue God thy heart that hee may keepe it, not a peece of thy heart, not a roome in thy heart, but thy heart. The heart diuided dieth: God is not like the mother which would haue the childe diuided, but like the natural mother which said, Rather than it should be diuided, let her take all. Let the diuell haue al, if hee which gaue it bee not worthie of it. God hath no copesmate, therfore he wil haue no parting of stakes, but al or none; and therefore he which askes here thy heart, in the sixt of Deuteronomie, and the fift verse, asketh *all thy heart, all thy soule, all thy strength*; thrice hee requireth *all*, least wee should keepe a thought behinde: yet it is *thy* heart, that is a *vaine heart*, a *barren heart*, a *sinfull heart*, vntill thou giue it vnto God: and then it is the *spouse of Christ*, the *temple of the holy Ghost*, and the *image of God*, so changed and formed, and refined, that God cals it *a new heart*. *Gen.* 25. 24. *Esa.* 47. 17. *Eccle.* 11. 9. 1. *Cor.* 2. 16. 1. *Cor.* 6. 19.

Some haue a *double heart*, as it is in the twelfth Psalme: but God acknowledgeth but one heart, saying, *Giue me thy heart*, not giue thy hearts; declaring that a single heart is pleasing vnto him, and that they which haue a double heart, *a heart and a heart*, haue neuer a good heart. *Psal.* 12. 2.

God doth not require the heart, as though hee required no more but the hart, like the Pope, which saith, giue me thy heart, it sufficeth. To maintaine his Papists pendant and crouchant, which liue amongst Christians, he requireth nothing of such but their heart, that they may worship God with their lippes, and dissemble their religion, and forsweare their opinion, and come to sermons, and subscribe to our lawes, and seeme Protestants,

stants, as the diuell licenseth witches to seeme Christians, so they giue him their hart, he dispenseth with them to dissemble, and giue the rest as they list: but God requireth the heart, because wee should not dissemble: for in the twelfth to the Ro-
Rom. 12.1. mans, hee commaundeth the bodie too, *Offer vp your bodies*: which we cannot doe, vnlesse we giue the heart, and hand, and tongue, and eyes, and eares, and all; for the body is all: but the heart is chiefe in request, because if there be any goodnesse, it lies in the hart, and because hee which giues the heart, giues all:
Luke.6.45. for out of the abundance of the heart the mouth speaketh, the hand worketh, the eye looketh, the eare listeneth, the foot walketh to doe good or euill.

Therefore there is such strife for the heart, as there was for *Moses* body, Giue it me, saith the Lord; giue it me saith the Tempter, giue it me saith the Pope, giue it me saith riches, giue it me saith pleasure: as though thou must needes giue it: nowe here is the choise, whether thou wilt giue it to God or to the Diuell; Gods heart or the Diuels heart, whose wilt thou be?

Thus doth man hang in a ballance, like a yong virgin which hath many suters: some she fancieth for parentage, some for personage, some for friendes, some for wealth: some for wit, some for vertue, and after all, chuseth the worst of all: so the heart hath so many suters besides God, that sometimes she marrieth with one, sometimes with another, the world keepes her, flesh keeps her, the diuel keps her, which haue no more interest
Mark.14.24 in her, than *Herod* to his sister, but seeke her spoyle, like them that marry for riches, are glad when one dies, that another may
2. Sam. 3.6. come. These suters are like *Absolon*, which did not seeke the hearts of the people like *Dauid*, but stole them with flatterie and lies: but God would haue thee *giue thy heart*.

As a man considers what he doth when hee giues: so God licenseth vs to consider of that which we do for him whether he deserues it, whether we owe it, whether he can requite it, least it should come against our will, therfore *giue me*, saith God: as though hee would not straine vpon vs, or take from vs; but if thou wilt giue him thy heart, then hee accepts; it must come freely like a gift, as his blessings come to vs, & then his demaud is granted. Here is no respect of time, how long thou maist stay

it,

it, or how long he will keepe it, but giue it, is the present time, as though he would haue it out of hand while he askes, before ye goe out of the Church: for what can we aske of him, while we deny him but one thing when he askes of vs? therfore consider who is a suter to you: Now I am a Collector for God, to gather hearts: either you must graunt him or deny him, thinke who shall lose by it, if thou wilt not pay thy Land-lord his rent. How many subiects would reioyce if they had any thing to giue to their Prince, and pray her to accept it, and be glad if she would take it, that they might but say, I haue giuē a present to the Queene. So *Marie* reioyced that she had a little oyle to sprinkle vpon Christ, that she would take no money for it. Yea the widow of Zareptah was so ioyful that she had a little foode for the Prophet, that she spared it from her children, and her selfe, to serue him first. So they which loue the Lord, like his Disciples, which left all to follow him, had rather that he should haue their riches, their honors, their hearts and their liues, than they themselues. *Luke.5.11.*

Why is *Dauid* called *a man after Gods owne heart*, but because when God said, *Giue me thy heart*, his spirit answered like an Echo, I giue thee my heart? Is God so desirous of my heart? what good can my heart doe to God? it is not worthie to come vnder his roofe, I wold I had a better gift to send vnto my Lord; go my heart to thy maker, the Bridegrome hath sent for thee, put on thy wedding garment, for the King himselfe wil marrie thee. Who is not sorrie now, that he did not giue his heart before? Is he not worthie to die which will take his heart from him that made it, from him that redeemed it, from him which preserues it, from him that will glorifie it, to giue it vnto him which will infect it, torment it, condemne it? Will a seruant reach the cup to a stranger, when his maister calles for it? Or will a man sell his coate if hee haue no moe? What doest thou reserue for God when thou hast giuen Sathan thy hart? Christ hath promised to come and dwell with thee: where shall he stay, where shall he dine, if the chamber be taken vp, and the heart let forth to another? Thou art but a tenant, and yet thou takest his house ouer his head, & placest in it whom thou wilt, as if thou wert Land-lord. *2.Sam.13.14.* *Reue.3.20.*

Canst

Canst thou possesse another mans goods but he will molest thee, and trouble thee, vntill he haue his owne? and doest thou thinke to keepe that which is Gods, and hold it in peace? No,
2. Sam. 3. 8. he wil neuer suffer thee to rest, but crie vpon thee day & night,
Exod. 8. 13. & 9. 28. as *Moses* vexed *Pharaoh* vntill he let the people goe; so thou
Act. 16. 14. shalt bee distracted with feares and thoughts, as one plague
Exod. 8. & 9 & 10. followed another, vntill thou let thy heart goe, that it may serue God: for as if a man should pull out thy heart, and take it from thee, so grieuous is it to God to keepe thy heart from him.

Therefore let all Suters haue their answere, that thy heart is married already. As *Isaac* answered *Esau*, *Iacob haue I blessed,*
Gen. 27. *and he shall be blessed*: so thou maist say, God hath my heart, and he shall haue it; and them that craue it heareafter send them to Christ for it, for it is not thine to giue, if thou haue giuen it to God already. But take heede thy heart doe not lie to thy selfe, and say it is Gods when it is the worldes, like *Ieroboams* wife,
1. Kin. 14. 6. which wold not seeme to be *Ieroboams* wife. By this thou shalt know whether thou hast giuen it to him or no; if the heart bee gone, all will follow. As the Sunne riseth first, and then the beasts arise from their dens, the foules from their nests, & men from their beds; so when the heart sets forward to God, all the members will follow after it, the tongue will praise him, the foote will follow him, the eare will attend him, the eye will watch him, the hand will serue him, nothing will stay after the
Psal. 123. 2. heart, but euerie one goes like handmaids after their mistresse: this Christ verified, saying; Make cleane within, and all wil be
Matth. 23. 26 cleane: therefore the Publican did beate vpon his heart, as though he were angrie with it, because it did not waken all the
Rom. 8. 32. rest: shewing that as the father gaue vs all, when hee gaue his sonne: so wil giue him all vnto vs when we giue our harts. This is the melody which *Paul* speaketh of, Ephes. 5. 19. *Make melodie to the Lord in your hearts*: shewing that there is a consort of all the members, when the heart is in tune, and that it sounds like a melody in the eares of God, and makes vs reioyce while wee
Iob. 4. 34. serue him. We haue example hereof in Christ, which said it was
2. Sam. 6. 14. meate and drinke vnto him to doe his Fathers will: and in
1. Chr. 29. 9. *Dauid*, which danced to see the Arke: and in the Israelites, of whom-

whom it is ſaid, that they reioyced, when they offered from their hart vnto the Lord.

Therfore *Salomon*, picking out the heart for God, ſpake as though he would ſet out the pleaſanteſt, and faireſt, and eaſieſt way to ſerue him, without any grudging, or toyle, or wearines. Touch but the firſt linke, and all the reſt will follow: ſo ſet the heart a going, and it is like the poize of a clocke, which turnes all the wheeles one way; ſuch an oyle is vpon the heart, which makes all nimble and currant about it: therefore it is almoſt as eaſie to ſpeake well, and do well as to thinke well. If the heart indite a good matter, no maruell though the tongue be the pen of a readie writer: but if the heart be dull, all is like a left hand ſo vnapt & vntoward, that it cannot turne it ſelfe to any good. *Pſal.45.2.*

Therefore Gods ſutes haue ſo hard paſſage in mens counſailes, iudgements, and parliaments, becauſe they doe not giue him their hearts, which ſhould be the firſt offering of all; if they would giue him their hearts before they ſit down to heare his cauſe, they could not deny him any thing that is for his honor, though it were againſt their profit: but as Chriſt ſaith, *Not my will, but thy will*: ſo they would ſay, It is not our kingdome, but thy kingdome; it is not our Church, but thy Church: therefore not our will, but thy will; not our law but thy law; not our diſcipline, but thy diſcipline raigne in it; and all that giue their hearts ſubſcribe to this: the reſt ſay, not thy will, but our will; not thy law, but our law; not thy diſcipline but our diſcipline, becauſe as the Apoſtle ſaith, *They ſeeke their owne glorie and not Chriſts*, Phil.2.21. This hath been the rub euer ſince Antichriſt was firſt reſiſted. *Herod* could not ſee how he ſhould be King, if Chriſt ſhould raigne, therefore as the Image-makers cried and ſtormed when Images ſhould goe downe, alleadging that they liued by that craft: ſo, if you marke what kinde of men they were which did preach and write, and labour ſo hotlie againſt religion, it is they that were like to loſe ſome of their dignities or their commodities by it. *Mat.2.3.* *Act.19.25.*

The Scribes and Phariſies reſiſted Chriſt more than the people, becauſe he denounced woe to them, and miſliked that they ſhould be called Rabbi: how hard it is to follow Chriſt, when he ſaith, *Leaue all*; nay, if he bid vs leaue any thing for him, though *Ioh.11.48.* *Mat.23.7.* *Marke.10.21.*

though we should leaue our selues, *Matth.*16.24. The tongue will not prayse, because the heart doth not loue; the eare doth not heare, because the heart doth not minde; the hand doth not giue, because the heart doth not pitie; the foote will not goe, because the heart doth not stir: all stay vpon the heart, like the Captaine that should giue the onset. Thus to shew that he deserueth all, the Lord requireth that which bringeth all.

Secondly, God requireth the heart, shewing that all the things of this world are not worthy of it, nor a peace of it, nor a thought, vnlesse it be to contemne them, as *Salomon* thought of Vanitie: for if the heart be the temple of God, he which giueth it to any thing else, committeth Sacriledge, and breaketh that commandement, *Giue vnto God that which is Gods*, Matthew.22.21.

Eccle. 1. 13. & 14.

Thirdly, that all should consent so with the heart, that wee should speake as if our heart did speake, pray as if our heart did pray, heare as if our heart did heare, giue as if our hart did giue, remit as if our heart did remit, and counsell as if our heart did counsell, as the Apostle saith, *Doe all things heartily*. Col. 3. 23. which if we could keepe, nothing that we doe should any way trouble vs, because nothing is troublesome, but that which goeth against the heart.

*Psal.*4.4. *Iob.*22.2.

Fourthly, that we should serue God for himself, and not for our selues, as hee which giues his heart, doth all for loue: this Christ requires, when hee casts off that Disciple that offered to follow him for aduantage. *The birds haue neasts, and the foxes haue holes,* (saith Christ) *but the sonne of man hath not a place to hide his head*: shewing his Disciple, if hee will follow him hee must not looke for a place to hide his head: wee must leaue all to follow Christ, as *Peter* did, and not seeke all by following him, as they that went after him for bread.

*Mat.*8.19.

*Mat.*4.20. *Ioh.*9.26.

Fiftly, that we should not serue God by fits, as we vse to pray when the night comes, to heare whē the Sabbath comes, to fast when Lent comes, to repent when death comes: but the seruice of the heart is a continuall seruice, like that in 1. Thes. 5. 16. *Reioyce euermore, pray continually, in all things giue thankes*. Who is this which reioyceth, & prayeth and thanketh continually? The tongue praieth but sometime, the eare attendeth but sometime,

1.*Thes.*5.16

time, the hand giueth but sometime: but the heart praieth, and praiseth, and worshippeth alwaies: a man may serue God alway with his heart and neuer be wearie, because the heart cannot serue him, vnles it reioyce in his seruice: and therefore the Israelites praised God with musicke, which did not delight God but shewed that they delighted in his seruice, as they did in musicke. But if the tongue, or the hand, or the eare, thinke to serue God without the heart, it is the irksomest occupation in the world, the houre of tediousnes, like a long sicknes, he is tired before he begin, and thinketh himselfe in the stockes, vntill the Sermon be ended, and vntill his prayer be done, that hee may be at libertie and returne to his old bias againe. 1. Cor. 13. 16.

Lastly, this shewes how God mislikes our coldnes in hearing, or praying, if we cannot say with the Virgin in Luke the first chapter and sixe and fortith verse, *My heart doth magnifie the Lord.* All that comes short of this is hypocrisie, and pleaseth God like the offering of *Cain*. As *Ioseph* charged his brethren that they shuld not come to him for corne, vnles they brought *Beniamin* vnto him, whom they left at home: so God will not haue vs to speake to him, nor come to him for any thing, vnles we bring our heart vnto him which wee leaue behind. The tongue without the heart is a flattering tongue, the eye without the heart is a wicked eye, the eare without the heart is a vaine eare, the hand without the heart is a false hand. Doest thou thinke that God will accept a flattering tongue, a wicked eye, a vaine eare, a false hand; which reiecteth a sacrifice if it be but leane, or brused? No saith *Paul*, in his first Epistle to the Corinthians, the 13. chapter and first verse, *If I giue all that I haue, and not loue*, that is, giue not my heart, *it anailes me nothing*: he saith not, that they which giue not their heart, giue nothing, but that they shall haue nothing for such offrings: he which brings but a mite and brings his heart, brings more than hee which offers a talent, and he shall goe away more iustified than he which said, *All these haue I kept from my youth vpward*: for God is not mocked, but knowes how much is behinde, though *Ananias* seeme to bring all. He markes how I speake, and how you heare, and how we pray in this place; and if it come not from the heart, he repels it as fast as it goes vp, like the smoke Luk. 1. 14. Gen. 4. 5. Gen. 42. 15. Mark. 15 8. Luk. 22. 22. 23. 24. 1. Cor. 13. 1. Mark. 12. 42. Mat. 19. 20. Gal. 6. 7. Act. 5. 3.

which

which climbes towards heauen, but neuer comes there. Man thinkes when he hath the gift, he hath the heart too, but God when hee hath the gift, calles for the heart still: the Pharisies prayer, the harlots vow, the traytors kisse, the sacrifice of *Cain*, the fast of *Iezabel*, the oblations of *Ananias*, the teares of *Esau* are nothing to him, but still he cries, Bring thy heart, or bring nothing, like a iealous husband when he hath a wife, yet he is iealous whether he hath her heart; so whatsoeuer thou doe, yet God is iealous still, and respects not what thou doest, but whether thou doe it from thy heart, that is, of meere loue toward him. If *Pilate* had washed his heart when he washed his hands, he had been cleaner then *Naaman* when hee came out of Iordane; if the Sichemites had circumcised their hearts, when they circumcised their flesh, they had saued their soules when they lost their liues: if *Cain* had offered his heart when hee offered the fruites, his offering had been as acceptable as *Abels*. But as swines flesh was like sheepes flesh, yet was not accepted, because it came from an vncleane beast: so *Caines* offering, *Pilates* washing, the Sichemites circumcision, the Pharisies prayer, and fasts, and almes, were as faire as the Apostles; yet they had no reward, but *Woe to you hypocrites*, because they wanted the hart; which is like the fire that kindleth the Sacrifice. But will he require our prayers, and fasts, and almes, as he did theirs? Yea saith Christ, *Except your righteousnesse exceede the Pharisies*, that is, except wee giue our heart beside our lips, and our eares, and our almes which they gaue, *we shall not enter into the kingdome of heauen*; because our righteousnesse doth not exceede the righteousnesse of the Pharisies, but their righteousnesse verie farre exceedeth ours.

Psal.73.1.
Matth.27.42.
2.Reg.5.13.
Genes.34.22.
Genes.4.3.
Luk.10.7.
Matth.23.
1.King.18.25.
Mat.5.20.

Christ doth not bid them *woe*, because they were Pharisies as we are not, but because they were hypocrites as we are. God delightes himselfe in giuing, and therfore he loueth a cheereful giuer: but he cannot giue cheerefully, which giues not his heart. Therefore, as *Iudas* thought the oyle spent which was powred vpon Christ, & wished the price of it in his purse: so they grutch and grieue when they should do good, and thinke, Shall I giue it? Can I spare? What will it bring? So the good worke dieth in the birth, like a bird which droupeth in ỹ hand, while the head

Mica.7.18.
1.Cor.9.7.
Matth.26.9.

considers

conſiders whether he ſhall let her goe or hold her ſtill: as eaſie to wring *Hercules* club out of his fiſts, as to wring a penitent teare from their eyes, a faithful prayer from their lips, or a good thought from their heart, which cannot affoord the heart it ſelfe: all is too much, which they do, and they thinke God more beholding to them for blurting out a *Pater noſter*, or ſtaying a Sermon, or faſting a Friday, than they to him for al his benefits: and whē they haue done, what is their reward? *Woe be vnto you*, *Matth.* 23. like the Scribes and Phariſies, becauſe you giue not your hearts but your mouthes: therefore we doe but vexe our ſelues, and loſe our labour, thinking to make God beleeue that we pray, *Matth.* 15. 8. when indeede our lips do but pray: whereby it comes to paſſe, as we ſerue him, ſo he ſerueth vs, our peace is not in deede but in word, our ioy is not in heart but in countenance; a falſe comfort, like our falſe worſhip; for he which giueth God his lips in ſtead of his heart, teacheth God to giue him ſtones in ſtead of bread, that is, a ſhadow of comfort for comfort it ſelfe.

Now when we haue giuen God faire words and long prayers, and ſolemne faſts, and mourning countenances, he puts in but a word more to fill vp the ſacrifice, *Giue me thy heart*, and it ſufficeth. It is like the laſt ſute of *Abraham* when he ſaid to God, *I will ſpeake but this once*: ſo if thou wilt heare him in this, he will aske no more; therefore now conclude, whether God ſhall haue thy heart or nothing: if thou conſider what right he hath to aske it, and what cauſe thou haſt to giue it, thou canſt not keepe it till I end my Sermon.

Of all the ſuters which come vnto you, it ſeemes there is none which hath any title to claime the heart but God, which challengeth it by the name of a ſonne? as if he ſhould ſay, thou *Mal.* 1. 6. ſhalt giue it to thy father, which gaue it to thee: art thou my ſonne? My ſonnes giue me their hearts, and by this they know that I am their father, if I dwell in their hearts; for the heart is the temple of God; therefore if thou be his ſonne, thou wilt *1. Cor.* 4. 16. giue him thy heart, becauſe thy father deſires it, thy maker deſires it, thy redeemer deſires it, thy Sauiour deſires it, thy Lord and thy King and thy maſter deſires it, which hath giuen his Sonne for a ranſome, his ſpirit for a pledge, his word for a guide, the world for a walke, and reſerues a kingdome for *Rom.* 8. 32. thine

thine inheritance. Canst thou deny him any thing which hath giuen the heire for the seruant, his beloued for his enemie, the best for the worst? Canst thou deny him anything, whose goodnes created vs, whose fauour elected vs, whose mercie redeemed vs, whose wisdome conuerteth vs, whose grace preserued vs, whose glorie shall glorifie vs? O, if thou knewest (as Christ said to the woman of Samaria, when she huckt to giue him water) if thou knewest who it is which saith vnto thee, *Giue me thy heart*, thou wouldest say vnto him as *Peter* did, when Christ would wash his feete, *Lord, not my feete onely, but my hands and my head*; not my heart only, but all my body, and my thoughts, and my words, and my works, and my goods, and my life, take all that thou hast giuen. For why should we not giue him our hearts aswell as our lips, vnles we meane to deceiue him with words for deedes? If *Abraham* gaue *Lot* leaue to chuse what part he did like, shall we not giue God leaue to chuse that which he liketh? If he did not loue thee, he would not require thy heart; for they which loue require the heart. The master requires labour, the Land-lord requires seruice, the Captaine requires fight: but he that requires the heart, requires it for loue, for the heart is loue. We will giue him little, if we will not giue him that which he askes for loue toward our selues: though he say, Giue it, yet indeede he hath bought it, and that deerely, with the deerest blood that euer was shed. He gaue thee his heart before he desired thy heart, but a heart for a heart, a liuing heart for a heart which died: thou doest not lose thy life, as he did for thee, but thou bestowest thy life to glorifie him: thou doest not part from thy heart when thou giuest it, but he doth keepe it for thee least the Serpent should steale it from thee, as he stole Paradise from *Adam*, when it was in his owne custodie. He can keepe it better than we, and he will keepe it if we commit it to him, and lay it in a bed of peace, and lap it with ioy, and none shall take it out of his hands. Therefore, if ye aske me why you should giue your hearts to God? I doe not answere like the Disciples which went for the Asse and the Colt, *the Lord hath neede*: but we haue neede: for vnles we giue our soules, how can we haue them? and vnles he haue them, how can he saue them? Therefore we haue neede. If euer the saying were

Iob. 4. 10.

Iob. 13. 9.

Genes. 13. 8. 9.

Psal 31. 5.
1. Pet. 1. 18. 19.

Genes. 3. 1.
Psal. 31. 5. 7.
Iob. 10. 26.

Mat. 21. 3.

true,

true (*It is more blessed to giue than take:*) more blessed are they which doe giue their hearts to God, than they which take possession of the world. *Abigail* did not gaine so much by her gift to *Dauid*, as we for our gift to God: for she was married vnto *Dauid*, but wee are married vnto Christ; of whom the Church doth sing in the fift of Canticles, that *now el beloued is like her beloued*: what heart would not be loued of him, though it do not loue him? Who can assoile this riddle? We would haue Christ our Bridegroome, and yet wee will not be his spouse; I would haue him take my heart, and yet I will not giue it. How should he keepe it or saue it, or glorifie it, if I hide it away, like the seruant that buried his talent in the earth? So much as I keepe from God, so much I keepe from heauen, and will not suffer him to glorifie it, as if I did wish one part to bee saued, and another damned. He which would haue his heart sanctified and comforted, and inlightened, and will not giue it to God which should doe it, is like a woman which would haue her dough leauened, and layeth her dough in one place, and the leauen in another, where one cannot touch the other: then commeth the tempter and takes them asunder, and seazeth vpon the heart, because he finds her alone. This is his seed time, now he enters into it, and fils it with his poyson, till the temple of God be the sinke of sin; & the heart which should be the seate of holinesse, grace and wisedome, a heart of pride, a heart of enuie, a heart of lust, more like a belly than a heart. How many things lodge in the heart, when God is not there? It is a world to thinke how the diuine soule, which descended from heauen to bring forth fruit, is become a fit soyle for euery weed, whereby we may see what hearts we haue, before we giue them to God.

Act. 20.35.

1. *Sam* 25. 43.

Mat. 26. 24

Therefore now aske your hearts, whose they are, and how they are moued with these words: how many here will giue to this collection? whose heart is gone vp vnto him since I began to speake? Here one and there one runs vp the ladder, like the Angels that *Iacob* saw in his dreame, and sing with *Dauid*, *My heart is prepared, my heart is prepared*: and why not thou as well as he? Doth he not send for all alike? Wilt thou be the thorne, or the stone, or the high way, where the seede doth lose his fruite? Why haddest thou rather bee compelled than inuited,

Gen. 28.13.

Psal. 47.47.

Mat. 13.

Mat. 22.

since thou art called to a banquet? How many harts moe might we draw to God, if all that be here would goe to him this day? But thus it stands, God hath sent vnto vs for our hearts, and we
Mat. 21. 23. answere him as the husbandmen of the vineyard, when he sent
1. *Sam.* 25. 10. for fruites; or as *Nabal* answered *Dauid* when he sent for food; *Who is Dauid?* or who is the Lord? that I should take my heart from pleasure and sin, and giue it vnto him? Thus we demurre vpon the cause when we should giue, whether we should giue or no: and aske the flesh, and our lusts & our pleasures; and if the diuell will not giue his assent, then we returne an excuse, It is not mine to giue; or if thou canst get the Diuels good will, I will not stand; or let sinne and pleasure haue it for a while, and when they haue done with it, then God shal haue it. Thus euery thing which should be throwne out, hath a place in our heart; and he which should be receiued in, can haue no roome there; though hee would open the doores of heauen, if wee
Psal. 24. 4. would open the doores of our hearts, that the King of glorie might come in.

What shall become of those hearts, when he which craues them now, shall iudge them heereafter? Then shall they stand
Gen. 27. 36 like *Esau*, and see them blessed like *Iacob* which gaue their hearts; and crie themselues, as hee did to his Father *Isaac*, Hast thou not reserued a blessing for vs? What a heauie heart will it be then, when it may not ioy any longer here, and the ioyes of heauen are shut against it? and he which desired it wil not haue
Mat. 25. 11 it, because it comes like the foolish virgines, when the doores of mercie are shut.

Thus ye haue heard what God requires for all that hee hath giuen you, and how all your seruices are lost vntill you bring it. What shal I wish you now before my departure? I wish you would giue al your hearts to God while I speak, that ye might haue a kingdome for them. Send for your hearts where they are wandring, one from the Banke, another from the Tauerne, another from the Shop, another from the Theaters; call them home, and giue them all to God, and see how he will welcome
Luk. 15. 22 them, as the father embraceth his sonne. If your heart were with God, durst the diuell fetch them, durst those sinnes come
Gen. 34. 1 at them? Euen as *Dina* was defloured when shee straied from

home:

home: so is the heart when is straieth from God. Therfore call thy members together, and let them fast like a quest of twelue men, vntil they consent vpon the law, before any moe Termes passe, to giue God his right; and let him take the heart which hee wooeth, which he would marrie, which he would endow with all his goods, and make it the heire of the Crowne. When you pray, let your heart pray; when you heare, let your heart heare; when you giue, let your heart giue; whatsoeuer you do, set the heart to do it: and if it bee not so perfect as it should or ought to bee, yet it shall bee accepted for the friend that giues it. *Prou.3.1.* *Dan.10.22.*

Now if you cannot command your harts to turne vnto God, because the diuell pleades custome, and the flesh will not agree to leaue her possessions, then remember what Christ saith, *When you giue almes, let not your left hand knowe what the right hand doth*: so the flesh must not know what the spirite doth. Thou must not make thy lust of counsell, but as *Abraham* when hee was bid to offer his sonne, rose vp betime and left his wife at home, and neuer made *Sara* priuie, least shee should stop him, being more tender ouer her child (like women) than the father is: so thou must giue thy heart to God, before the flesh heare of it: for if *Abigaile* had consulted with *Nabal*, whether shee should haue supplied *Dauid* with victuals or no, when he sent; the miser would neuer haue consented, which scolded so soone as he heard of it: therefore she went alone, and gaue that which he asked, and neuer told her husband what she would doe, least he should hinder her, which sought her welfare and his too: so wee should steale our hearts from the world, as the world stole them from vs, and transport them to God when the flesh is asleepe. *Matth.6.2.* *Gen.22.6.* *1.Sam.25.18*

I haue but one day more to teach you al that you must learne of me, therefore I wold hold you here vntill you assent to giue all your hearts to God. If ye giue not them now, where haue I cast the seede, and how haue yee heard all this yeere? If ye will giue them now, ye shall be adopted this day the sons of God, and I shal leaue you in the bosome of Christ, which will giue you Heauē for your harts. The Lord Iesu grant that my words be not the sauour of death vnto any soule here, but that you *1.Cor.2.16.*

may goe in ſtrength thereof, through proſperitie and aduerſi-
Mat. 25, 34 tie, till you heare that comfort from heauen, *Come ye bleſſed and receiue the inheritance prepared for you.*

THE TRVE TRIALL of the Spirits.

1. Theſſ. 5. 19. &c.

19 *Quench not the ſpirit.*
20 *Deſpiſe not prophecying.*
21 *Trie all things, and keepe that which is good.*
22 *Abſtaine from all appearance of euill.*

AT the laſt time, when I ſpake of theſe words, *In all thinges giue thankes*, and *Quench not the Spirit*; Touching the firſt, I ſhewed you that it is an eaſier thing to obtaine of God, than to be thankeful to him: for moe haue gone away ſpeeders, than
Luke, 17, 17 haue gone away thankers. Thē how the wicked are beholding to God, as wel as the iuſt: and therfore it is ſaid that the Sunne
Matth. 5, 45 doth ſhine vpon the iuſt and the vniuſt. Then how *Iacob* came not ſo barely to *Laban*, when hee brought nothing with him
Gen. 19, 13. but his ſtaffe in his hand; as man commeth into this world without ſtrength or ſtaffe to ſuſtaine him: which made the A-
2. Cor. 4. 4. poſtle to aske, *What haue you which you haue not receiued?* Therefore, to teach man to be thankfull vnto his maker, hee was not
Gen. 28. made in paradiſe the place of ioy and happineſſe; but being made out of paradiſe, hee was brought into paradiſe, to ſhew how all his ioy and happines came from God, & not from nature, that he might know where to beſtow his thāks. Therfore
Pſal. 147. 1 *Dauid* to perſwade all men to thankfulnes ſaith, *It is a good and pleaſant thing to be thankefull.* If he had ſaid no more but good, all which loue goodneſſe were bound to be thankfull: but whē he ſaith not only good but pleaſant too, al which loue pleaſure are bound to be thankful: & therefore as *Peters* mother in law,
Matth. 8. ſo ſoone as Chriſt healed her of a feuer, roſe vp immediatly to miniſter vnto him; ſo we ſo ſoone as Chriſt hath don any thing

for

for vs, ſhould riſe vp immediatly to ſerue him. And as *Annah* when ſhee had receiued a ſonne from God, did conſecrate him to God again: ſo whatſoeuer we receiue of God, we muſt giue it to God againe, that is, vſe it to his glorie, and make it one of our meanes to ſerue him: for al things which we receiue in this life are giuen vnto vs, leaſt we ſhould want any meanes to ſerue God. Then becauſe the Apoſtle requireth *thanks* for all things, I ſhewed you that he is not thankful before God, which thāks him onely for his benefits; but he is thankefull indeede, which thanks him for his chaſtiſement. It may be, while the Lord giueth, many wil ſay, *Bleſſed be the name of the Lord.* But when the Lord taketh, who wil ſay, *Bleſſed be the name of the Lord?* When the Lord did take, *Iob* ſaid, *Bleſſed be the name of the Lord.* There is one example then of *Pauls* doctrine, which *in all things gaue thanks.* The prophet *Dauid* ſaith, *Thy ſtaffe & thy rod haue comforted me*: there is another example of *Pauls* doctrine, which gaue thanks vnto God for his rod: for an obedient child doth not only kiſſe the hād which giueth, but the rod which beateth.

1. Sam. 1.

Iob. 1.

Pſa. 23. 24.

After ſpeaking of thoſe words, *Quench not the ſpirit*; I ſhewed you that the ſpirit doth ſignifie the gifts and motions of the ſpirit. The ſpirit in the third of *Mathew* is likened to fire, and therefore *Paul* ſaith well, *Quench not the ſpirit*, becauſe fire may be quenched.

Mat. 3.

Here I took occaſiō to ſpeak of zeale, which is the fire of the ſpirit; ſhewing you, that God is pleaſed with zeale, as men are pleaſed with loue: but as Chriſt did baptize with fire, ſo *Ioh.* did baptize with water; & as the holy Ghoſt deſcended with fire, ſo he did deſcēd with wind, that cooleth fire: ſhewing that our zeale ſhould be a tēperate zeale, as our maſters was. *Iſaias* was commaunded to crie, but not to rore: the Iewes might not gather too much Manna, no more than they might gather too little. As there is a meaſure in knowledge, ſo there is a meaſure in zeale, that is, Be zealous according to diſcretiō, as *Paul* ſaith, *Be wiſe according to ſobrietie.* The Diſciples were commended for their zeale, whē they left all to follow Chriſt: but Chriſt reproued them for their zeale, whē they would pray for fire from heauen to conſume the Samaritanes. Therfore zeale and diſcretion vnited together, are like the two lions which ſupported

Of zeale.

Mat. 3. 11.

Act. 2.

Eſay. 58. 1.

Exod. 16. 18.

Rom. 12. 3.

Mar. 10. 28.

Luk. 9. 55.

2.King.20 the throne of *Salomon*: and hee which hath them both, is like *Moſes* for his mildnes, and like *Phinees* for his feruencie: therefore, as wine is tẽpered with water, ſo let diſcretion tẽper zeale. But I need not bring water to quench that fire that is out alreadie: I would rather I could ſay of you, You are too zealous, as Act.17.22 *Paul* told the Athenians, they were too ſuperſtitious. But our ſicknes is not a hot ſicknes, but a cold ſicknes: the hot body is diſtempered, but the cold body is dead. Zeale was neuer infamous before our daies; the Papiſts are commended, if they be zealous; but the Proteſtant if he be zealous, is held in deriſion.

How the ſpirit is quenched. Then I ſhewed you how the ſpirit is quenched; as a man doth quench his reaſon with ouermuch wine: and therefore we ſay, when the wine is in, the wit is out; becauſe before he ſeemes to haue reaſon, and now he ſeemes to haue none: ſo our zeale, and our faith, and our loue are quenched with ſinne. Euery vaine thought, and euery idle word, and euery wicked deed, is like ſo many drops to quench the ſpirit of God. Some quench it with the buſines of this world; ſome quench it with the luſts of the fleſh; ſome quench it with the cares of the mind; ſome quench it with long delayes, that is, not plying the motion when it commeth, but croſſing the good thought with bad thoughts, and doing a thing when the ſpirit ſaith, Doe it not; as *Achab* went to battell after he was forbidden. Sometime a man ſhall feele himſelfe ſtirred to a good work, as though he were led to it by the hand; and againe, he ſhal be frighted from ſome euill thing, as though he were reproued in his eare: then, if he reſiſt, hee ſhal ſtraight feele the ſpirit going out of him, and heare a voice pronouncing him guiltie, and he ſhal hardly recouer his Ephe.4.30 peace againe. Therfore *Paul* ſaith, *Grieue not the ſpirit*: ſhewing, that the ſpirit is often grieued before it bee quenched: and that when a man begins to grieue, & checke, & perſecute the ſpirit, lightly he neuer ceaſeth vntill he haue quenched it, that is, vntill hee ſeeme to haue no ſpirit at all, but walketh like a lumpe of fleſh.

After *Quench not the ſpirit*, followeth, *Deſpiſe not Prophecying*. In the end of this Epiſtle, *Paul* ſpeaketh like a father which is come to the end of his life; who becauſe he hath but a while to ſpeake, heapeth his leſſons together, which he would haue his

ſonnes

ſonnes remember when he is gone: ſo *Paul*, as though he were ſet to giue good counſell, and had not leiſure to ſpeake that hee would, ſendeth the Theſſalonians a briefe of his minde, which their meditation ſhould after amplifie and expound vnto them.

His firſt aduice is, *Quench not the ſpirit*: that is, when a good motion commeth, welcome it like a friend, and croſſe it not with thy luſts. The ſecond admotion teacheth howe the firſt ſhould bee kept, *Deſpiſe not prophecying*, and the ſpirit will not quench, becauſe prophecying doth kindle it. The third admonition teacheth how to make fruit of the ſecond; trie the doctrines of them which prophecie, and thou ſhalt not beleeue error for truth, but hold the beſt. The fourth admonition is the ſumme of all, and it commeth laſt, becauſe it is longeſt in learning, that is, *Abſtaine from all appearance of euill*. This is the ſum of all, for hee which can abſtaine not only from euill, but from the appearance of euill, is ſo perfect as a man can be in this ſinfull life: put all theſe together, and it is as if *Paul* ſhould ſay, Quench not the ſpirit by deſpiſing of prophecying; neither deſpiſe prophecying, becauſe all doe not prophecie alike: but rather when you heare ſome preach one way, and ſome another, when you ſee ſome follow him, and others follow him, do you trie the doctrines by the ſcripture, as the men of Berœa did, and chuſe that which is beſt, and ſoundeſt, & trueſt, hauing alway ſuch an eye to the truth, that you abſtaine from all appearance of error: ſo iealous the holy Ghoſt would haue vs of our faith, that we ſet no article vpon our religion, but that which is an vndoubted truth: As *Moſes* did nothing in the Tabernacle, but that which was ſhewed in his paterne. It ſeemes that there were ſome amongſt the Theſſalonians, as there be among vs, which did forſake all religion becauſe the preachers did not agree, or becauſe the liues of profeſſors gaue ſome offence: therefore *Paul* ſheweth that there is no cauſe why they ſhould miſlike the word for the preacher, or why they ſhould deſpiſe religion for the profeſſor, becauſe the word & the religiō are not theirs which teach it and profeſſe it, but Gods, and therefore cannot be polluted by them no more than God. Then he concludeth, that ſeeing it is neceſſarie that there ſhal be alwayes errors and hereſies to trie vs, we ſhould alſo try them, and thereby be prouoked

Prophecying.

Act. 17. 11.

uoked so much the more from error, or heresie, or superstition, that wee abstaine euen from the appearance thereof, least wee fall into the sinne; that is the scope of these words.

Despise not Prophecying. This admonition is as it were the keeper of the former, for by prophecying the spirit is kindled, and without prophecying the spirit is quenched; and therfore after
Luke.24.32 *Quench not the spirit*, *Paul* saith, *Despise not prophecying:* shewing that as our sinne doth quench the spirite, so prophecying doth kindle it. This you may see in the Disciples that went to Emaus, of whom it is said, when Christ preached vnto thē out of the Law and the Prophets, the spirit was so kindled with his prophecying that their harts waxed hot within them. This you
1.Sa.19.23 see again in *Sauls* messengers, which were sent for *Dauid*, when they came among the Prophets and heard them prophecie, their spirit was so kindled, that they could not chuse but prophecie also, in so much that *Saul* came after himselfe, and hearing the prophets as they did, the spirit came vpon him likewise, and he prophecied too: whereupon it was said, *Is Saul al-*
1.Sam.19.20 *so among the Prophets?* This is no maruell, that the spirit of man should be so kindled, & reuiued, and refreshed with the word: for the word is called the food of the soule; take away the word
Heb.5. from the soule, & it hath no food to eate. As if you should take food from the body, the body would pine. And therfore *Salo-*
Pro.26.18. *mon* saith, *Without visions the people perish:* that is, without prophecying the people famish. Therefore hee which loueth his soule, had no neede to despise prophecying: for then he famisheth his owne soule, and is guiltie of her death: therefore that Pastor or that Patron, which is the cause why any place doth want preaching, is guiltie of their destructiō, because he which taketh, or keepeth away the foode, doth famish the body. The Apostle might haue said, loue prephecying, or honor prophecying: but he saith, *Despise not prophecying.* And why doth hee
Mat.11.5 forbid to despise prophecying? Why did Christ say, *The poore receiue the Gospel:* but to shew that the rich did contēne it. Why
Rom.1.16 doth *Paul* say, *I am not ashamed of the Gospell?* but to shew that many are ashamed of it. Euen so he saith, *Despise not prophecying*, shewing that the greatest honor which we giue to Prophets, is not to despise them: & the greatest loue which we carry to the

word,

word, is not to loath it. If we do not despise the preachers, then we thinke that we honor them enough: and if we do not loath the word, then we thinke that we loue it enough: therefore the Apostle saith, *Despise not propheſying*, for honour propheſying. *Propheſying* here doth signifie preaching, as it doth in Rom. 12. 6. Wil you know why preaching is called *propheſying*? To adde more honor and renowne to the preachers of the Word, to make you receiue them like Prophets, and then Christ saith, *Yon ſhall haue a Prophets reward*: that is, not such a reward as you giue, but such a reward as God giueth. *Rom.* 12. 6. *Mat.* 10. 41

Lastly, (if you marke) *Paul* saith not, Despise not Prophets, but *propheſying*, signifying, that from the contempt of the Prophets, at last wee come to despise propheſying too; like the Iewes, who when they were offended with the prophet, charged him to propheſie no more. Therfore, as Christ warned his Disciples to heare the Scribes and Pharises, although they did not as they taught; so *Paul* warned the Thessalonians, that if any Prophets among them do not as they teach, and therefore seeme worthie to be despised like the Scribes and Pharisies, yet that they take heede that they do not despise propheſying for the prophets. Because the Preachers are despised before the Word be despised, therfore we wil speak first of their contẽpt. *Ier.* 11. 27. *Mat.* 23. 3

Christ asked his Disciples, what they thought of him: so I would aske you what ye thinke of Preachers? Is he a contemptible person, which bringeth the message of God? which hath the name of an Angel? and all his words are messengers of life? Prophets are of such account with God, that it is said, *God will doe nothing before he reueale it vnto his Prophets*: so Prophets are (as it were) Gods counsellers. Againe, Kings and Priests and Prophets were figures of Christ, all these three were anointed with oyle, to shew that they had greater graces than the rest: but especially the Prophets are called *Men of God*: to shew, that all which are of God will make much of Prophets for Gods sake. Therefore women are forbidden to take vpon them to propheſie, least that noble calling should become vile and despised, by such vnskilfull handlers of it. Therefore when the Propet *Elisha* would send for *Naaman* the leper to come vnto him, these were his words, *Naaman ſhall know that there is a* *Mat.* 16. 13. 2 *Cor.* 5. 20. *Rev.* 1. 20. *Amos.* 3. 7. 1 *King.* 13. 1. 1 *Cor.* 14. 34. 2 *King.* 5. 8.

Prophet

Prophet in Israel; as though all the glorie of Israel were chiefly in this, that they had prophets and other had none: as if one pariſh ſhould triumph ouer another, becauſe they haue a Preacher, and the other haue none. Therefore when this Prophet was dead, *Ioaſh* the King came vnto his coarſe, and wept
2. *Kin.* 13. 14. ouer his face, and cried; *O my father, my father, the chariot of Israel and horſemen of the ſame!* ſhewing that the chariots and horſes and ſouldiers, do not ſo ſafegard a Citie, as the Prophets which teach it, and pray for it. Therefore when God would marke the Iſraelites with a name of greateſt reproch, he calleth them a people which rebuke their Prieſts: as if he ſhould ſay, vſurpers of the Prieſts office: for they rebuke their Prieſtes, which are appointed to rebuke them.

How ioyful and glad was *Lydia* when ſhe could draw *Paul*
Act. 16. 15. and *Sylas* to her houſe? *If you thinke me to be faithfull* (ſaith ſhe) *come to my houſe*: ſhewing that neuer any gueſts were ſo wel-
2. *King.* 4. 10. come to her houſe before. How tēder was the Shunamite ouer *Eliſha*, that ſhe built an houſe to welcome him, and to keepe him with her? thinking all the places in her houſe too bad for him, ſhee built him a new roome, to make him ſtay with her.
Gal. 4. 15. How much did the Galathians make of *Paul*, that he ſaith, they would pull out their owne eyes to doe him good? ſo once a prophet was eſteemed like a prophet. And hath he bid you deſpiſe them now, which bad you honor them before? No, *Paul* chargeth vs to receiue our teachers, as hee was receiued himſelfe: ſaying, *He which laboureth in the word, is worthie of double*
1. *Tim.* 5. 14 *honor*: that is, the Preacher (after a ſorte) is more to bee honored than the Ruler: for *Aaron* was the elder brother, but *Moſes* was the younger brother: and therefore if there be any appen-
Exod. 28. 30 dix, the Magiſtrate is the appendix: for if *Aarons* Vrim and Thummim would haue ſerued, *Moſes* rodde and ſtaffe ſhould not haue needed: but when the tongue cold not perſwade, the rod did compel, and ſo came in the Magiſtrate. As *Paul* ſheweth the Theſſalonians how the preachers of the word ſhuld be honored: ſo he teacheth the Philippians howe to honour their teachers, ſaying: *Receiue him in the Lord with great gladnes, and*
Phil. 2. 29. *make much of ſuch*: that is, ſhew your ſelues ſo glad of him, that he may be glad of you. Haue you neede to be taught, why *Paul*

would

would haue you make much of such? Because they are like Lampes, which consume themselues to giue light to other; so they consume themselues to giue light to you: because they are like a Henne, which clocketh her Chickens together from the Kite; so they clocke you together from the Serpent: because they are like the shewt which did beate downe the walles of Iericho; so they beate downe the walles of sin: because they are like the fierie piller which went before the Israelites to the land of Promise; so they goe before you to the land of Promise: because they are like good *Andrew*, which called his brother to see the Messias; so they call you to see the Messias: and therefore make much of such. *Iosh.6.20.* *Ioh.1.41.*

If we should make much of Prophets, how much should we make of prophesying? If we should loue our instructors, how much should we loue instruction? *Simeon* keeping in the temple, met with Christ; so, many hearing the Worde, haue met with knowledge, haue met with comfort, haue met with peace, haue met with saluation: but without the Word neuer any was conuerted to God. Therefore whensoeuer the Word is preached, euerie one may say to himselfe, as the Disciples saide to the blind man, *Bee of good comfort he calleth thee*: Bee of good comfort, the Lord calleth thee: but when the Word is not preached then euerie man may say to himselfe; beware, the diuell calleth thee. When the Prophets went from Ierusalem, then sword, & famine, and pestilence, and al the plagues of God raigned vpō them, euē as fire came vpon Sodome, so soone as *Lot* was gone out: therefore what may those lands feare, which vse their prophets, as the Iewes vsed those which were sent to them? *Amos* calleth it an euill time, wherin the prudent keep silence, chap. 5 v. 13. therfore this is an euil time, wherin the prudent are silent. *Luk.2.28.* *Mark.10.49.* *Gen.19.24.*

There bee two trades in this Land, without the which the realme cannot stand; the one is the Queenes souldiers, and the other is the Lords souldiers, and the Lords souldiers are handled like the Queenes souldiers. For from the Merchant to the porter, no calling is so despised, so contemned, so derided, that they may beg for their seruice; for their liuing is turned into an almes. One saith that *Moses* is *Quis*, that is, the Magistrate is some body; but *Aaron* is *Quasi quis*, that is, the Minister is no body;

1.*Kin.*21.20 bodie becauſe no body is deſpiſed like him. Receiue a Prophet in the name of a prophet: nay, receiue a prophet in the name of an enemie, as *Achab* receiued *Elias*; *Art thou here mine enemie?* If *Paul* had liued in our daies, he would not haue ſaid, *Deſpiſe not the Prophets*, but perſecute not the Prophets: for hee ſhould haue ſeene not onely deſpiſers of the Prophets, but mockers of them; not onely mockers, but ſlaunderers of them; not onely ſlaunderers, but hunters and biters, and ſmiters of them. *Ioſeph* was troubled ſo ſoone as he began to feede his fa-
*Gen.*37.4. thers ſheepe, ſo the Paſtors are troubled ſo ſoone as they begin to feede their fathers ſheepe: euery man thinks to finde friends againſt them, and though there be no law to hurt them, yet no man feares to accuſe them, becauſe authoritie doth diſfauour them: they cannot tell how to preach, nor what to ſay, becauſe there bee ſo many *Ahabs* which would haue them ſay that which pleaſeth them, though it be not true. Charme the char-
1.*King.*22. 13. mer neuer ſo ſweetly, let his ſong be neuer ſo pleaſant, yet ma-
ny Adders are ready to ſtop their eares, & ſtop his mouth, like a bird which is ſmitten in her ſong of the Archer, whom ſhee
1.*Sa.*19.20. ſingeth vnto. Euen as *Saul* let his ſpeare flie at *Dauid*, while he plaied vpon the Harp to ſolace & comfort, and driue the euill ſpirit from him: ſo while we play vpon *Dauids* Harp to ſolace and comfort, and driue the euill ſpirit from you, many let the darts of reproach, & the arrowes of ſlander flie at vs; ſaying, as the woman ſaid to *Eliah*, *If thou hadſt not been, my childe had not*
1.*Kin.*17.18 *died*: If we had not been, their peace had not died; if we had not bin, their ſports had not died; if we had not bin, their cuſtomes and their titles & their honors had not died. And why ſhould
*Mat.*2.15. not *Herod* and *Archelaus* die, which ſought the death of the child? why ſhould not any cuſtome, or honor, or pleaſure die,
*Ier.*15.10. which ſeeketh the death of Religion? *Alas*, (ſaith *Ieremiah*) *what haue I done that all men ſhould curſe me?* If wee do but preach the
1.*King.*18. truth, you ſhould not hate vs for the truth. Now *Obadiah* had
3.4. *Ioſh.*2.1. neede to hide the prophets againe to ſaue them out of priſon: where is *Rahab* that ſhe might conuey away the ſeruãts of god? Once *Baals* prophets were puniſhed; but now chriſts prophets
1.*King.*18.18 are puniſhed: once they did aske, *Where is the Seer that hee may*
1.*Sa.*9.9. *teach vs?* but now they aske, wher is the Seer, that we may take him?

him? once they did build houses for the Prophets, like the Shunamite: but now they take their houses from them, and thinke they do God seruice, when they make them, and their wiues, and their children, & their seruants beggers: once *Paul* said to *Timothie*, *Let no man despise thy youth*; shewing that preachers should not be despised for their youth: but now they despise the yong prophets and the old too. How is the double honor turned to single honor? Nay, how is our honor turned to dishonor? *If I be a master* (saith God) *wher is my feare*? so, if we be Prophets, where is our reuerence? Doth not the contempt of the Prophets crie vnto God, as well as the blood of *Abel*? When the messengers which were sent vnto the vineyard for fruite, were beaten of them which should haue laden them; then it is said that the Lord of the vineyard waxed wroth, and said that he wold let out the vineyard to others, which should yeeld him the fruits thereof: The meaning hereof is this, that when the preachers & teachers, which Christ sendeth to his Church for fruits, are abused and persecuted of thē, whom they call to the banquet, then he will remoue their light & his Gospel to other which will yeeld him the fruits thereof. Therefore what may this Land fear, which hath vsed Christs Ambassadors as *Ammō* vsed *Dauids* Ambassadors? Ierusalem is left without one Prophet because she despised them; Sodome was burned because she despised *Lot*; & the whole world was drowned because it despised *Noah*: and are not these examples written for our warning? The time came that *Saul* sought for a prophet, and God would not answere him by prophets, because he had despised his prophets before; so the time commeth when you shal aske where is the Seer? and they shal say, he is rapt away like *Eliah*: a prophet was amongst vs, but when he was despised in Ierusalem, he was sent to Niniueh. Is not iudgement begun alreadie? Doth not the Gospel stand at the doore, as if she were ready to take her leaue? Are we not come frō despising of prophets, almost to the despising of propheſying too? Doe not many run vnto the Rulers as yong *Ioshua* ranne to *Moses*, and crie Master forbid them to propheſie? Doe not many walke in the streetes while we preach in the Temple? The beasts came to the Ark to saue themselues: and will men not come to the Church to saue themselues?

Deut. 4. 10.
1. *Tim.* 4. 12.
Mal. 1. 3.
Gen. 4. 10.
Mark. 21. 43
2. *Chr.* 10. 4.
1. *Sam.* 28. 6.
2. *King.* 2. 11.
Gen. 7. 9.

themselues? but we may crie vnto them as the children did to
Matt. 11. 17 their fellowes in the market: *We haue piped vnto you and ye would not dance, we haue lamented vnto you, and yee would not mourne.*
Some come to heare vs as *Naaman* came to *Elisha*, when the
2. King. 5. 11 Prophet had told him what he should doe, he mocked him for it, he though that he knew a better way then that, himselfe. So
1. Cor. 1. 27. they come to heare vs, but they thinke they can teach vs: but they must remember that *Paul* saith, *God hath chosen the foolish to confound the wise*: therefore if they thinke themselues wise, let them thinke vs those fooles whom God hath chosen to cōfound them. For although at all other times we are plaine, and simple as *Iacob*, yet at this time we haue a promise, and it is giuen to vs for your sake, to speake sometime that which we conceiue not our selues, because the houre is come wherein God hath appointed to call some of you, as hee hath done some of
1. Sa. 11. 6. you before: therefore as the princely spirite came vpon *Saul* when he should raigne, to teach him how he should rule, so the propheticall spirit commeth vpon preachers when they shold teach, to teach them how they should speake: therefore as
Mat. 3. 18. Christ was content to be baptized of *Iohn*, so be you cōtented to be instructed of vs, that (if we be more simple than you) the glorie of God may appeare more in conuerting you by vs.

Of Nonresidencie. Hath not this despising of the Preachers, almost made the Preachers despise preaching? the peoples neglect of the Prophets hath made the Prophets neglect propheſying? The Nōresident keepes himselfe away, because hee thinkes the people like him better, because he doth not trouble them. And the drone neuer studieth to preach, for he saith that an Homilie is better liked of than a Sermon: and they which would studie Diuinitie aboue all, when they looke vpon our contempt, and beggerie, aud vexation, turne to Law, to Physick, or trades, or any thing, rather than they wil enter this contemptible calling. And is not the Arke then readie to depart from Israel?

Now if you wil know what makes Prophets & propheſying so despised, you may see first in *Ieroboams* Priests. It is said, that
1. Kin. 15. 26. *Ieroboam made Israell to sinne:* that is, *Ieroboam* made Israell to
1. Kin. 13. 33. contemne Religion, because he made priests of the baseſt of the people: therfore they which make priests like *Ieroboams* priſts,

make

make the people contemne the priests and religion too. Why might none carrie the Arke but the Leuits? Was it not least the Arke (which was a signe of God) should be despised? Therfore none should meddle with the Word (which is the law of God) but they which are fit, least they make it despised. *Anna* said, *I will not offer the childe to God, before he be weaned*: that is, before he be taken from the dugge: but now they offer their children to God, before they be weaned, before they can go, before they can speake; and send them to fight the Lords battailes before they haue one stone in their hand to sling at *Goliah*: that is, one Scripture to resist the tempter. This is either because the Patrons, or the Bishops haue lime vpō their fingers: which makes them like blind *Isaac*, that they take no heed whom they blesse.

Deut. 10.18

1. Sam. 1.22

Matth. 4.

Gen. 27.11

The second thing which makes prophets and propheſying despised, is the lewdnes & negligence of them that are able to do well in their Ministerie, and yet doe contrarie. It is said of *Hophni & Phineas*, that by their corrupt sacrificing they made the people abhorre the sacrifice: so, many by their slubbering of the word (for want of studie and meditation) do make men thinke, that there is no more wisdome in the word of God, thā they shew out of it: and therefore they stay at home, and say, they know as much as the preacher can teach them.

1. Sam. 2.17

There is a kinde of preachers risen vp but of late, which shroud and couer euerie rusticall and vnsauorie, & childish, & absurd Sermon, vnder the name of the simple kind of teaching, like the popish priests, which make ignorāce the mother of deuotion: but indeede to preach simply, is not to preach rudely, nor vnlearnedly, nor confusedly, but to preach plainely & perspicuously, that the simplest man may vnderstād what is taught as if he did heare his name. Therefore if you will know what makes many preachers preach so barely & loosely, & simply, it is your own simplicitie, which makes them think that if they go on, and say some thing, all is one, and no fault will be found, because you are not able to iudge in or out: and so because they giue no attendāce to doctrine, as *Paul* teacheth thē, it is almost come to passe that in a whole Sermon the hearer cannot picke out one note more than hee could gather himselfe. Wheate is good, but they which sell the refuse of wheate are reproued,

Of preaching, and vnworthy preachers.

1. Tim. 4.16

Amos

Amos the 8. chap. 6. verſ. ſo preaching is good, but this refuſe of preaching is but like ſwearing: for one takes the name of God in vaine, and the other takes the word of God in vaine. As euerie ſound is not muſicke, ſo euery Sermon is not preaching, but worſe than if he ſhould reade an Homily. In the eight and fortith of *Ieremiah*, there is a curſe vpon them which doe the buſines of the Lord negligently. If this curſe doe not touch them which doe the chiefeſt buſines of the Lord negligently, truely I cannot tell whom the prophet meaneth. Theſe wold not haue propheſying deſpiſed, & yet they make it deſpiſed themſelues.

Note.

The laſt thing which makes *Prophets* & *propheſying* deſpiſed, is the diuerſitie of minds: while one holdeth one way, and another another way, ſome leaue al, and wil be of no religion, vntil both parties agree: as if a patient ſhould pine himſelfe and eate no meate at al, becauſe one phyſition ſaith, that this meate will hurt him; and another ſaith, that meate will hurt him. Theſe are the three enemies which make vs and our labours deſpiſed.

Mic.7. Now what ſhall we anſwere to our deſpiſers? *Reioyce not againſt me, O mine enemie,* (ſaith the Church) *for I ſhall be raiſed:* ſo, Deſpiſe not the prophets, O ye Iſraelites, for they ſhall be honored. *Peter* ſaith to *Ananias* and *Sapphira*, *You haue not lied vnto men, but vnto God:* ſo, you haue not deſpiſed man but God: for Chriſt ſaith, *He which deſpiſeth you, deſpiſeth me.* When Satan ſlew *Iobes* ſeruants, his malice was againſt *Iob*: ſo, when you deſpiſe Gods ſeruants, your preſumption is againſt God: for *that which you doe vnto them* (ſaith Chriſt) *you doe vnto me.* Why then if they deſpiſe Chriſt, Chriſt will deſpiſe them: for he told *Saul* that he ſpurned againſt the prick, that is, he ſpurned againſt that which would ſpurne againſt him. Therefore if you giue vnto Chriſt when you giue vnto the poore; and if you honor Chriſt when you honor his Prophets: as if you giue to the poore for Chriſts ſake, ſo deſpiſe not the prophets for Chriſts ſake. If for all this we muſt be deſpiſed ſtill, then this is our remedie, *Paul* ſaith, *Whatſoeuer we are to you, yet we are a ſweete ſauour to God, both in them which are ſaued, and the which periſh:* that is, though we bring him word that you will not come to the banquet, yet we ſhal be welcome without you. And ſo much of that.

Luk.10.16. *Iob.1.16.* *Mat.10.* *2 Cor.2.15.*

After *Deſpiſe not propheſying*, followeth *Trie all things*: as if he

ſhould

ſhould ſay, Deſpiſe not propheſying, but for all that trie propheſying, leaſt thou beleeue error for truth: for as among rulers there be bad rulers: ſo among prophets there be falſe prophets. This made Chriſt warne his diſciples to beware of the leauē of the Phariſes, that is, of their falſe doctrine. This made *Iohn* ſay, *Trie the ſpirits*. And therfore wee reade in the ſeuententh chapter of the Acts of the Apoſtles and the eleuenth verſe, how the men of Berœa wold not receiue *Pauls* doctrin before they had tried it: and how did they trie it? It is ſaid, that they ſearched the ſcripture. This is the way which *Paul* would teach you to trie other, wherby he was tried himſelfe: whereby you may ſee that if you vſe to reade the ſcriptures, you ſhal be able to trie al doctrins: for the word of God is the touchſton of euerie thing, like the light which God made to behold all his creatures; ſo is the ſcripture to decide al queſtions: euery doubt muſt come to the Word, and al controuerſies muſt be ended at this Tribunal: the ſcripture muſt ſpeake which is right, and which is wrong, which is truth, and which is error, and all tongues muſt keepe ſilence to heare it: ſo God hath appointed that the iudge of our controuerſies, which he ſaith in the twelfth chapter of *Iohn*, & the eight and fortieth verſe, *ſhall iudge vs in the laſt day*. Here a man may aske: If it be ſo that God would haue vs to trie al our religion by the ſcripture, and not by Fathers, nor by Doctors, nor by Councels, nor by Angel, nor by Pope; how thē doe the Papiſts ſay, we muſt beleeue as the Church beleeueth? & neuer looke in the ſcripture, whether our teachers ſay as God ſaith, but take it vpon their credit, as a blind man eateth his meate.

Mar. 8. 25
1. Ioh. 4. 1
Gen. 1. 2
Gen. 3. 13

A man trieth his horſe which muſt beare him: and ſhall hee not trie his faith which muſt ſaue him? *Paul* ſaith, *Let euerie one be able to giue a reaſon of his faith*. Is this a reaſon of our faith to ſay, I beleeue ſo, becauſe Rome beleeueth ſo? or rather becauſe that the word doth teach me ſo. It will not anſwere for them which die in hereſie, to ſay the Prieſts taught vs ſo; no more then it would excuſe *Eue*, to ſay the ſerpent taught her ſo: for God ſaith, *Be not deceiued*, neither by ſerpent, nor by Prophet, nor by Angell. Therefore I conclude with *Paul*, *Deſpiſe not propheſying*, leaſt the Goſpell be taken from you: and yet *trie propheſying*, leaſt you receiue error for truth.

As we are to trie doctrines, so *Paul* would haue vs to trie our thoughts, and our ſpeeches, and our actions: therefore he ſaith, *Trie all things*. He doth not bid vs take a taſte of all ſinnes and vanities, as *Salomon* did to trie them; for they are tried alreadie: but that we ſhould ſet the word of God alway before vs like a rule, and beleeue nothing but that which it teacheth, loue nothing but that which it preſcribeth; hate nothing but that which it forbiddeth, doe nothing but that which it commaundeth; and then we trie all things by the word. As the Eunuche
Act.8.31 ſaid, *How ſhould I vnderſtand without an Interpreter?* ſo thou maiſt ſay: How ſhould I trie without the word, which is the touch-ſtone of good and euill?

Now when we haue tried by the word which is truth, and which is error: what ſhould wee doe then? *Keepe that which is beſt*: that is, ſtay at the truth, as the wiſe men ſtayed when they came to Chriſt. Wee muſt keepe and hold the truth, as a man
Matth.22 gripeth a thing with both his hands: that is, defend it with thy tongue, maintaine it with thy purſe, further it with thy labour, in danger and trouble, & loſſe and diſpleaſure, come life come death; thinke, as Chriſt did ſeale the truth with his bloud, ſo thou muſt ſeale it with thy bloud, or elſe thou doeſt not keepe it, but let it goe. Well doth *Paul* put *trie* before *chuſe*: for hee which trieth may chuſe the beſt: but he which chuſeth before he trie, takes the worſt ſooner than the beſt: and therefore the Popes prieſts, becauſe the people ſhould take ſuperſtition before religiō, wil neuer let them haue the touch-ſtone, but keep them from the ſcripture, & lock it vp in an vnknowne tongue,
Act.17. which they cannot skil of, leaſt they ſhould try their doctrines, like the men of Berœa, making religion a craft, as men cal their trades. Therefore, as *Ioſiah* reioyced that the book of God was found againe: ſo wee may reioyce that the booke of God is found again: for when the people might not reade it, it was all one as if they had loſt it.

After *Trie all things*, and *keepe the beſt*; followeth, *Abſtaine from all appearance of euill*. As if he ſhould ſay, that is like to be beſt which is ſo far from euill, that it hath not the appearāce of euill: and that is like to be the truth, which is ſo farre from error, that it hath not the ſhew of error: wherby he ſheweth, that

nothing

nothing ſhould be brought into the Church, or added to our religion, but that which is vndoubted truth without ſuſpicion of error. It is not enough to be perſwaded of our faith, but wee muſt be aſſured of it: for religion is not built vpon doubts, but vpon knowledge. Here we may maruell why *Paul* biddeth vs, *Abſtaine from all appearance of euill*: becauſe ſinne, and hereſie, and ſuperſtition are hypocrites, that is, Sin hath the appearāce of Vertue, and Hereſie hath the appearance of Truth, & Superſtition hath the appearance of Religion: but by this the Apoſtle doth note, that there is no Sin, nor Hereſie, nor Superſtition; but if the viſor be taken away from it, it will appeare to be a Sin, and Hereſie, & ſuperſtition, though at the firſt ſight the viſor doe make it ſeeme none, becauſe it couereth the euill, like a painted Sepulchre vpon wormes and rotten bones.

Hereby we are taught to iudge of all things as they are, and not as they ſeeme to be. As we draw aſide the curtaine before we behold the picture: ſo wee muſt remoue our prudence and all ſurmiſes, and then behold the thing naked as it is, if we will know it indeede.

Here I might admoniſh them which ſeparate themſelues from our Church: As *Paul* ſaith, *Examine whether you bee in the faith*: ſo examine whether you haue the ſhew of error. Hath it not the ſhew of error, to broach a religion which was neuer heard of before? Hath it not the ſhew of error, to retain an opinion, which the Author himſelfe hath recanted? as though yee would ſucke vp that which the dog hath vomited? Hath it not the ſhew of error, to affirme that thoſe preachers may not bee heard, which (by their own confeſſions) haue conuerted them to the knowledge of God, & daily conuert other? Hath it not the ſhew of error, to affirme that the Lords prayer may not bee vſed for a praier, which for any thing that we or they can read, was ſo vſed from the beginning?

Hath it not the ſhew of error, to ſay that no man may vſe any ſet prayer? ſeeing there be many ſet prayers, and Pſalmes, and bleſſings in the holy Scripture, which were vſed in the ſame forme? Hath it not the ſhew of error, to affirme that we haue no Church, & yet to grant that out Martyrs which died in Poperie, were true members of the Church? Hath it not the ſhew of

error to affirme, that two or three may excommunicate al the reſt without a Miniſter, ſeeing the Paſtour is the mouth of the Church? Hath it not the ſhew of error to affirme, that the Church of Chriſt was euer inuiſible before this age, and that it is ſuch a ſmall flocke as their number is? and that it hath ſet foote no where but in England? Hath it not the ſhew of error, to hold that for good and ſound religion, which is altered euery day, adding and detracting, as though a man ſhould make a religion of his owne inuention, ſo faſt as newe conceits come into his braine? Let them thinke what *Paul* ſaith vnto them, *Be wiſe vnto ſobrietie*, and ſuſpect that conſtruction which your ſelues deuiſed: for *Salomon* ſaith, *There is an error vpon the right hand, as well as vpon the left*, that is (as I may call it) the zealous error, and if this be not, I know none within this land.

Rom. 12 3
Prou. 4. 27

Yet, ſhall I ſay that we haue not the ſhew of error? Nay, I would we were but in the ſhew of error. I may not call euill good, no more then I may call good euill: and therefore let vs pull out the beame out of our owne eyes, as we would pull the moate out of their eyes. If *Paul* wold haue vs abſtaine from euerie appearãce of euill, ſure he would haue vs abſtaine from Hereſie, and from Idolatrie: for theſe are the greateſt euils But if we be not Idolaters, yet we haue the ſhew of Idolatrie: if we be not of Antichriſts religion, yet we are of Antichriſts faſhiõ, ſo long as we haue the ſame veſtures, & the ſame orders, & the ſame titles that Antichriſt knoweth his miniſters by. It is ſaid that the Serpents ſting is in his taile, and ſo it ſeemes: for this taile of Antichriſt (which the Pope hath left behind him, like an euill ſauour) is vnto vs as the rẽnant of the Cananites were vnto the Iewes: they ſhuld haue deſtroyed all the Cananites, but becauſe they ſpared ſome, therefore they whom they left were goades in their ſides, and prickes in their eyes, that they could neuer be in quiet for them: ſo wee ſhould haue expelled the head & the taile too of Antichriſt: but becauſe we did not, therefore the remnants of Poperie are goades in our ſides, and prickes in our eyes, that wee cannot yet bee in quiet for them. Therfore let vs pray that he which hath taken away the euill, will take away the ſhew of euill too.

Of Ceremonies.

Numb. 33. 55.

THE

THE VVEDDING GARMENT.

Rom. 13.14.

Put ye on the Lord Iesus Christ.

I Haue chosen a text which is the summe of the Bible. For all Scripture runneth vpon Christ like the title of a booke, because hee is *Alpha* and *Omega*, the beginning and the end of mans saluation: therefore he is figured in the law, foretold in the Prophets, & fulfilled in the Gospell. Some places point to his Diuinitie, some to his Humanitie, some to his Kingdome, some to his Priesthood, some to his Propheſie, some to his Conception, some to his Birth, some to his Life, some to his Miracles, some to his Passion, some to his Resurrection, some to his Ascension, some to his Glorificatiō; all point to the Sauiour, like *Iohn Baptist*, when he said, *This is the Lambe of God which taketh away the sinnes of the world.* Therefore learne Christ and learne all. Now to teach vs howe wee should heare, and how we should loue, and how wee should feare, and how we should beleeue, and how wee should follow Christ, that we may know when we haue learned him: the Apostle saith, *Put ye on the Lord Iesus Christ*: as though this word did containe all our duties vnto Christ, *to put him on*: which seemes to be the leuel of this phrase, if you marke how it commeth in. For before, *Paul* saith, *Cast away the workes of darkenesse, and put on the armor of light*: then hee nameth the workes of darkenes which we should cast off: that is, gluttonie, drunkennes, strife, enuie, chambering, wantonnes: after, he nameth the armour of light, which we should put on, and calleth it by the name of the giuer, *The Lord Iesus Christ*. In stead of gluttonie, and drunkennes, & strife, & chambering, and wantonnesse, & other patches of the diuell, wherewith man cloatheth himselfe as with a garment; the Apostle giueth him another garment, which he calleth Iesus Christ. Hee doth not oppose vertue to vice, as one would thinke when he had said, Cast off gluttonie, he should haue said, Put on sobrietie: whē he had said, Cast off

Ioh. 1. 29

Verse 12.

Verse 13.

Verse 14.

Psal. 109. 18

wantonnes, he ſhould haue ſaid, Put on continencie: when hee ſaid, Caſt off enuie, he ſhuld haue ſaid, Put on loue: But in ſtead of al vertues, he cõmendeth the exãple of Chriſt for euerie vertue, and oppoſeth it to euery vice: as if he ſhould ſay, He which thinketh onely to follow Chriſt, needeth not to be led by the hand from vertue to vertue, but his exãple will teach him what he ſhall follow, and what hee ſhal flie, better than all precepts in the world. Therefore this is the beſt thought in euery action for a man to think, what Chriſt would do, which was made not onely redemption and ſaluation to ſaue vs, but wiſedome and example to guide vs. Therefore he ſaith, *Learne of me, and follow me:* as though we ſhould thinke before we ſpeak, whether he would ſpeake ſo, and conſider before wee do, whether hee would do ſo; and do all by his example, as the ſcholler writeth by his Copy: or elſe we doe not learne of him, but of our ſelues; & then we go awry, like a childe which ſcribbleth without a rule. If thou reſolueſt to ſpeake & do no otherwiſe than Chriſt would ſpeake and do himſelfe, thou ſhalt bee ſure to doe all things wel, becauſe thou followeſt a ſtraight patterne: therfore ſtudy what this meaneth, *to put on Chriſt*. It is a ſtrange ſpeech, and a ſtrange garment. They which cannot tell (like *Nicodemus*) what Chriſt meaneth when he ſaith, that we muſt be born againe, cannot tel what *Paul* meaneth when he ſaith, *Put on Chriſt*, as if one ſhould put on another. I think many here may goe to the Apoſtle, as the Apoſtles went to Chriſt, and aske of him, Maſter expound to vs what is this parable?

2. Cor. 1. 30

Mat. 11. 29 Mar. 10. 21.

Ioh. 3. 4.

This phraſe is read in none but *Paul*, which hath writtẽ moſt of iuſtification by Chriſt: and therfore he vſeth al fit phraſes, to expreſſe how we ſhould apply Chriſt vnto vs, & in no tearmes he hath ſhewed it more liuely than in this phraſe, *Put on Chriſt*: for it ſignifieth that Chriſt doth couer vs like a garment, & defend vs alſo ſafely like an armour. He hideth our vnrighteouſnes with his righteouſnes, hee couereth our diſobedience with his obedience, he ſhadoweth our death with his death, that the wrath of God cannot find vs, iudgement cannot ſpie vs, the curſe cannot ſee vs, for the garment which couereth & hideth vs. But as *Iacob* got a bleſſing in the name & apparell of *Eſau* his elder brother: ſo in the name & apparel of Chriſt our elder brother,

Gal. 3. 27

Rom. 4. 7

Gen. 37. 2

brother, we receiue the blessing, and are receiued into fauour like Christ himselfe. For God saith not, This is my beloued son which pleaseth me; but, *In whom I am pleased*: meaning, that not onely Christ pleaseth God, but we please God in Christ: for Christ is our head. *Mat.3.17* *1.Cor.11.3*

Therefore as one looking in the face of a man, doth like him straight if he like his face: so, God, beholding vs in the face of Christ, doth loue vs straight, because his face doth please him. But Christ is not our head vnlesse we be his members, Christ is not our garment vnlesse wee put him on: as Christ did put on our garment when hee clothed himselfe with our flesh, and tooke our infirmities and bore our curse; so we must put on his garment, that is, his righteousnesse, his merites, and his death, which is as strange a vesture to vs, as our flesh was to him, and much adoe we haue to put it on; & when it is on, there is great cunning to weare it cleanly and comely from soyling and renting, that such a precious garment be not taken from vs again. *Ephe.5.23* *Reuel.3.4* *Mat.22.11* *Mat.7.23*

Therefore many seeme to weare this garment which shal be thrust frō the banket, because they weare it not: as those which will say, when the Lord shall come to iudgement, Wee haue seen thee in our streets, we haue heard thee in our synagogues, we haue propheſied, we haue cast out diuels, we haue wrought miracles by thy name: as though if any had put him on, or born his markes, they were the men which were marked like his seruants: therfore who but they shal enter into heauen? Yet Christ saith *I know you not*: there is their reward, I know you not: as if he should answere, You weare not my liuery, you beare not my cognisance for al your shewes, therefore depart from me: so he put them off, because they had not put him on: for though they had seene his person, & heard of his vertues, yet they had no faith to applie his mercies, his merites, his death and his righteousnesse vnto them, without which no man can put on Christ nor weare him. Faith is the hand which putteth him on. Faith taketh first his righteousnesse, and couereth her vnrighteousnesse: then she taketh his obedience, & couereth her disobedience: then she taketh his patience, and couereth her impatiencie: then shee taketh his temperancie, and couereth her intemperancie, then shee taketh his continencie, and *Luk.13.26* *Luk.13.27* *fides*

couereth her incontinencie: then ſhe taketh his conſtancie, and couereth her inconſtancie: then ſhe taketh his faith, and couereth her diffidence: then ſhe taketh his humilitie, and couereth her pride: then ſhee taketh his loue, and couereth her rancour: and ſo taketh one robe after another, and tricketh her ſelfe, vntill ſhe haue put on Ieſus Chriſt, that is, vntil ſhe appeare in the ſight of God like Ieſus Chriſt, clothed with his merits and graces; that God hath no power to be angrie with her, becauſe ſhe commeth ſo like his ſonne. This is to put on Ieſus Chriſt, as you ſhall ſee more liuely, when you haue taken a view of the Garment, for we are to ſpeake of Chriſt the Garment, and of our putting it on. There be many faſhions of apparell, but they are too light, or too heauie, or too ſad, or too courſe, or too ſtale, and all weare out. At laſt the Apoſtle found a faſhion that ſurpaſſeth them all: it is neuer out of faſhion, meete for all ſeaſons, fit for all perſons, & ſuch a profitable weed, that the more it is worne, the freſher it is. What faſhion haue you ſeene comparable to this? It is not like the clothes of *Dauids* Ambaſſadors, which couered their vpper parts; nor like *Sauls* armour, which tired *Dauid* when he ſhould fight with it: nor like the counterfeit of *Ieroboams* wife, which diſguiſed her ſelfe to goe vnknowne: nor like the old rags of the Gibeonites, which deceiued *Ioſua*: nor like the paultry ſuite of *Michah*: which hee gaue once a yeere to his Leuite: nor like the Gluttons ſlaunt, which ietted in purple euery day: nor like the light clothes which Chriſt ſaid are in Kinges Courts, and make them lighter that weare them: But it is like the garment of the high Prieſt, which had al the names of the Tribes of Iſrael writtē vpon his breaſt; ſo al the names of the faithful are writtē in the breaſt of Chriſt, and regiſtred in the book of his merits. It is like *Elias* mantle, which diuided the waters: ſo he diuideth our ſins and puniſhments, that they which are clothed with Chriſt, are armed both againſt ſin and death. It is like the Garments of the Iſraelites in the wildernes, which did not weare; fortie years together they wandered in the deſert, & yet (ſaith *Moſes*) their ſhooes were not worne, but their apparel was as when they came out of Egypt: ſo the righteouſnes of Chriſt doth laſt for euer, and his merites are neuer worn out. As *Mardocheus* ſhined in the kings robes

2. *Sam.* 10. 4
1. *Sa.* 17. 29
2. *Kin.* 14. 2
Ioſh 9. 4. 5
Ind. 17. 10.
Mat. 11. 8
Exo. 28. 21
Mal. 3. 16.
2. *Kin.* 2. 8
Deut. 26. 5
Heſt. 6. 11

robes before the people: so and more glorious are the faithfull in the robes of Christ before God. When Christ was transfigured vpon the Mount, *Matthew* saith that his face shined like the Sun, and his clothes were as white as the light: so when we are transfigured into the image of Christ, wee shall shine before other men like lights: and therfore Christs Disciples are called Lights, because they were clothed with light, & shined to the world. *Salomon* was not so glorious in al his royaltie, nor the lillies which are brauer than *Salomon*, as he which is clothed with Christ, because the apparel vpō him is better than al the world about him. Therfore if *Dauid* said, *Weepe ye daughters of Israel, for Saul which clothed you in purple*; I may say, reioyce ye daughters of Israel, for Christ which hath clothed you with righteousnes, as it were with a vesture, before you come to the bāquet. *Mat.17.2* *Psal.136.1* *Mat.5.14* *Mat.6.29* *2.Sam.1.14*

This is the Wedding Garment, without which no man can feast with the Lord. This Garmēt is called an *Armour*, because it defendeth vs from all the assaults of the Diuel, the flesh, the world, the heate of persecution, & the cold of defection. This Garment is called Light, because it is the beautie and glorie of them which weare it. This Garment is called a kingdome, because none but Kings doe weare it: that is, they are inthroned in the kingdome of Christ, and made Kings ouer the world, the flesh, and Sathan, which weare this Garment: like the haire of *Sampson*, which while he wore he was like a King, and all his enemies had no power to hurt him. *Mat.22.12* *Eph.6.11* *Rom.13.2* *Mat.6.3.* *Iud.16.6*

This Garment *Paul* hath sent vnto you, to go before the king of heauen and earth, a holy Garment, a royall Garment, an immaculate Garment, an euerlasting Garment: a garment wherof euery hem is peace of conscience, euerie pleate is ioy in the holy Ghost, euery stitch is the remission of some sinne, and saueth him which weareth it. If she which touched the hem of Christs garmēt was healed; he which weareth the garmēt, nay, he which weareth Christ himself, shal not he be healed of al his sores, though he were wounded frō head to foot? You need not clothe him now which saith, *When I was naked you did not clothe me*; nor cast your garments in the way, as they did whē he came to Ierusalem, but take his garments and suffer your selues to be cloathed, as *Noah* did, to couer your nakednesse. As the good Sama- *Mark.23.34* *Mat.2.18* *Gen.9.23* *Luk.10.34*

This Samaritane doth not signifie Christ, but yet may bee resembled to Christ. *Gen.* 3.1.

Samaritane put him vpon his one beast, which was spoyled with theeues, & bound vp his sores when he was wounded: so Christ Iesus mounteth the faithful vpon his righteousnesse, and healeth their sins, as though he should couer them with his garments, whom the world, the flesh and the diuell haue robbed of their garments, that is the righteousnesse which they had in Paradise before the Serpent came: so if we put on Christ, we are clothed with his obedience, whereby our wickednesse is couered: we are clothed with his merits, wherby our sinnes are forgiuen; we are clothed with his spirit, whereby our hearts are mollified and sanctified, and renued, till we resemble Christ himselfe. This is the Apostles meaning, to put on Christ, as it is vnfolded in Col. 3. 12. where hee brings forth all the robes of Christ, and sorts of them, and saith, Put on mercy, put on meeknes, put on humilitie, put on patience, put on loue: al which before he called the new mā. So that to put on Christ, is to put on the new man with all his vertues, vntill wee bee renued to the image of Christ, which is like a new man amongst men. They which labour to be righteous, & yet beleeue that Christs righteousnesse shall saue them, haue put on Christ as *Paul* would haue them. *Verse* 10 We are not taught to put on Angels, nor Saints, nor the Virgin *Marie*, nor *Paul* himselfe, to couer our sinnes with their righteousnesse, as the Papists doe: but we are commanded to put on Christ, & couer our sins with his righteousnesse. The body hath many garments, but the soule hath one garment. Euery cloute wil couer our sores, but the finest silke will not couer our sinnes. Therfore when we seeme braue to others, we seeme foule to God, because his eye is vpon our sins which lie naked when all the rest is couered, vntill wee put on Christ, and then we heare the voice, *Thy sinnes are forgiuen*: and then we haue that blessing, *Blessed is the man whose sinne is couered:* so we are clothed and blessed together. *Matt.* 9.2 *Psal.* 32.1. Yet this garment is out of request, too rough for som, too graue for others, too base for others. And therfore in stead of putting on Christ, they put him off, in stead of welcomming him, they discharge him, like the Gadarens, that they may keepe their swine, that is, their beastly pleasures, which he would cast into the sea. These are like the foolish souldiers which should haue made Christ their garment,

garment, and they caſt lots vpon his garments, & diuided thē, and ſo ſpoiled them: ſo do the Papiſts deale with this garment, they ſay it is not fit for them, and therefore they breake it, and mangle it, and peece it with rags of their own inuentions: they ſay it is too light, and not able to beare off the ſtormes of death and heate of hell, and therfore chuſe rather to make themſelues garments of their merits, & their Maſſes, and their penance, & their pardons, & their pilgrimages: like *Adam* & *Eue*, which made themſelues coates of fig leaues, which God deſtroyed againe, to ſhew that when men haue patched all their leaues of Maſſes, of pardons, of pilgrimages, and ſatisfactions together, yet they will not couer their nakednes, nor keep off the heat of Gods wrath; but are like the curtald skirts of *Dauids* Ambaſſadors, which hid not their ſhame. Therefore when we may go in our Maſters attire, ſhal wee ſcrub like beggers patched in our rags? *Mine owne garments defile me*, ſaith *Iob*: Our own garments, our own righteouſnes defileth vs: for what garmēt, what righteouſnes haue we of our own, but that which is like a mēſtruous cloth? which had more need to be waſhed it ſelfe, than to wipe that which is foule. Therfore Chriſt muſt make vs garmēts, or els when our backs flaunt it like Courtiers, our ſoules ſhal ſtrip like beggers. And the diuels wil ſport thēſelues like *Chā*, to ſee our nakednes. Firſt, the Father made vs garments in Paradiſe, now the Son makes vs garmēts in the Wilderneſſe; nay, the Son is made our garment, as *Paul* ſaith, *Chriſt is made vnto vs righteouſnes*: that is, Chriſts righteouſnes muſt be our garment, or els we ſhall be aſhamed when our righteouſnes doth not reach to couer our nakednes, but ſtill ſome part will peepe bare vntil he caſt his righteouſnes vpon it, and then all is couered. As *Dauid* needed no other armour againſt the giant then a ſling: ſo wee need no other garment againſt ſin thā Chriſt. There wāteth no thing but this, to put it on. Now let vs ſee how to put this garment on. Many fūble about it, like children which had need of one to put on their clothes. Some put on Chriſt like a pretious head tire, which al day is worn, beautified with iewels, & beſet with gems, to make the face ſeeme more amiable: but at night that riches is laid aſide, & the head muffled with ſom regardles tire. Thus do our curious women put on Chriſt, who whē they

Gen. 3. 7. 21

2. Sa. 29. 4

Iob. 9. 31

Eſa. 46. 6

Gen. 9. 22

Gen. 3. 21

1. Cor. 1. 30

1. Sam. 17. 49

heare

heare the messengers of grace offring this garment, and preparing to make the body fit to be garnisht with so glorious a vesture, as *Paul* did the Romans, first washing away drunkennes and gluttony, then chambering and wantonnes, then strife & enuie, & so sin after sin, they seeme like the stony ground to receiue it with ioy, and thinke to beautifie their heads with this precious ornament: but when he tels them there is no communion between Christ and Belial, that if this garment be put on, all other vanities must be put off; they then turne their day into darknesse, & reiect Christ, that would be an eternal crowne of beauty to their heads, & wrap their temples in the vncomly rags & refuse of euery nations pride: and in these toyes they cause their seruants to spend many houres on euery day in the weeke, but especially on the Sabbath day, to deck their bodies, as if they were but little children, which had need of one to put on their clothes. Some put on Christ as a cloak, which hangeth vpon their shoulders, & couereth them: when they go abroad to be seene of men, they can cast on the cloake of holinesse, & seeme for a while as holy as the best; but so soone as they come home, the cloake goeth off, and the man is as hee was, whose vizard was better than his face. Thus hypocrits put on Christ, as many retaine vnto Noblemen, not to doe them any seruice, but to haue their countenance. Many put on Christ like a hat, which goeth off to euery one which meetes them: so euerie temptation which meetes them, makes them forget what they heard, what they promised, what they resolued, and chaunge their way, as though they had not repented at all. So the common people (like your selues) put on Christ, they are zealous so long as they are in the Church, and beate their breasts, and cast
Luk. 18.11 vp their eyes like the Publican, when they heare a sentence which moues them, as though they would doe no more against that saying whiles they liue: but the next businesse putteth al out of minde, till they come to the Church againe. Some put on Christ as a gloue, which couereth but the hand; so they put on the face of Christ, or the tongue of Christ: but their hands worke, and their feete walke, as they did before: So, many professors of Religion put on Christ, which call but for discipline and reformation, that they might get a name of zeale, and sin-

ceritie,

certitie to couer some fault, which they would not be suspected of. Thus euery man would couer himselfe with Christ, but they haue not the skill, or they haue not the wil to put him on. What wil you doe then? Though the garment be neuer so good, yet it is not good to thē that doe not weare it: for what profit haue we of the garments which wee doe not weare? they neither keepe vs from heate nor cold. Therefore *Paul* doth not bring you a garment to lay by you for the moaths, but he bids you put it on. Heere is the cunning now, in putting it on. If *Paul* had taught vs this, then you would hearken vnto him. Wel, you shall heare what *Paul* saith to the putting of it on.

First (saith *Paul*) you must cast away the works of darknes, *Vers.* 12
and then put on the armour of light: first you must put off, & then put on. As the Eagles feathers will not lie with any other feathers, but consume them which lie with them: so the Wedding Garment will not be worne with filthie garments, but scornes, like the ark, that *Dagon* should stand by it. If any man *1.Sam.5* 8
may not weare womens apparell for lightnesse; may he weare the diuels apparell, and clothe himselfe with pride, with couetousnesse, with enuie, with hypocrisie, with vncleannesse, and when hee is like the diuell, sit at Gods table? No man (saith Christ) patcheth a new piece to an olde garment: and wilt thou *Mat.2.12*
patch an old piece to a new garment? God forbade the people to weare linsey wolsey, because it was a signe of inconstancie: *Leu.19.15*
but this is inconstancie it selfe.

Hee doth not put on Christ, but putteth off Christ & put- *Ioh.19.23*
teth on *Belial*, which fashions himselfe to God, and the world *Reu.3.15*
too. As Christ coate was without seame, so they must be without staine that weare it. For whē a man putteth on faire cloths, he maketh himselfe faire too, and auoydeth euery foule thing, least it should foule his clothes; so must hee which putteth on Christ: for the fineſt garment is sooneſt stained. Therfore whē thou hast put on this garment, thou must wash thy selfe, and picke thy way, and chuse thy workes, and handle nothing that is foule, for marring thy clothes: that is, thou must not think as thou diddest, nor speake as thou diddest, nor liue as thou diddest, but remember that thou hast chaunged thy Master, and serue him with whom thou art bound. For if God and the Di-

uell

Iud.3 uell could not agree vpon *Moſes* body, for one to haue one part, and the other another part, but God wold haue all: much leſſe will God agree that the diuel ſhuld haue part of the ſoule, which would not yeeld him part of the body. Thus haue you heard what you muſt put off? now heare how Chriſt muſt bee
Reu.10.6 put on. As the Angell taught *Iohn* to reade the booke, when he bad him eate it: ſo we muſt put on Chriſt, as if we did eate him, not as the Papiſts doe in their Maſſe; but as the meate is turned into the ſubſtance of the bodie, and goeth through euerie part of man: ſo Chriſt and his Word ſhould goe from part to part, from eare to heart, from heart to mouth, from mouth to hand, till we be of one nature with them, that they be the very ſub-
Ephe.3.30 ſtance of our thoughts, and ſpeeches, and actions, as the meate is of our body. This is to eate Chriſt and his Word, or els we do not eate them, but chew them, and when our taſte is ſatisfied, ſpue thē out againe. Thus we muſt put on Chriſt: for the word ſignifieth ſo to put him on, as thou wouldeſt put him in, that he may be one with thee, and thou with him, as it were in a body together. As he hath put on all our infirmities, ſo we muſt put on all his graces, not halfe on, but all on, and claſpe him to vs, and gird him about vs, and weare him, euen as wee weare our skin, which is alway about vs. Then there ſhal be no neede of wires, nor curles, nor periwigs: the husbands ſhal not be forced to rack their rents, nor inhaunce their fines, nor ſell their lands, to decke their wiues: but as the poore mantle of *Eliah* ſeemed
2.Kin.2.13. better to *Eliſha* than all the robes of *Salomon*: ſo the Wedding Garment ſhall ſeeme better than all the flaunts of vanitie, and put euerie faſhion out of faſhiō, which is not modeſt, & comely like it ſelfe. If you will know farther how to put on Chriſt, you ſhall ſee how your Text will catechize you in his three names, Lord, Ieſus, Chriſt. The Apoſtle ſeemeth to ſpel out the way vnto vs, how we ſhould weare this Garmēt: Firſt we muſt put him on as Lord: then we muſt put him one as Ieſus: Laſtly, we muſt put him on as Chriſt. Thou muſt put him on as Lord, that is, thy ruler to command thee, thy tutor to gouerne thee, and thy maſter to direct thee: thou muſt bee no mans ſeruant
Act.4.19 but his, take no mans part againſt him, but ſay with the Apoſtles, *Whether is it meete to obey God or thee?* Thou muſt put him

on

on as Ieſus, that is, thy Sauiour in whom thou truſteſt, thy protector on whom thou dependeſt, thy redemer on whom thou beleueſt: thou muſt not looke for thy ſaluation from Angell, nor Saint, nor any thing beſide him. For the name of Ieſus ſignifieth a Sauiour, & is giuen to none but him, and he is not only called the Sauiour, but the Saluation in the ſong of *Simeon*, to ſhew that he is the onely Sauiour: for there be many Sauiours, but there can be but one ſaluation: as there may be many tortures, and yet but one death. Therefore, when he is called the Saluation, it implieth that ther is no Sauiour beſide him. Thou muſt put him on as Chriſt, that is, a King to rule, a Prophet to teach, a Prieſt to pray and ſacrifice, & pacifie the wrath of God for thee. For this name Chriſt doth ſignifie that he was annointed a King, a Prieſt, and a Prophet for man: a King to rule him, a Prieſt to offer ſacrifice for him, a Prophet to teach him. So that he putteth on Chriſt as lord, which worſhippeth none but him he putteth on Chriſt as Ieſus, which beleeueth in none but him, & he putteth on Chriſt as Chriſt, which worſhippeth none but him, beleeueth in none but him, and heareth none but him.

Ioſua hath the like name, but not from God, not to that ende. *Luke.* 1.69 *Iudge.* 3.6. *Luk.* 3.3.5 *Act.* 3.22 *Heb.* 8.3. *Matth.* 1.16 *Heb.* 1.8 *Galath.* 3.17

You put on Chriſt firſt, whē you are baptized: then you were ſealed and conſecrated to his ſeruice: ſo ſoone as you came into the world, you vowed to renounce the world & follow God. How many haue put on Chriſt thus, and ſince haue put him off againe? which haue broken the firſt promiſe that euer they made, and were neuer faithfull to God ſince. You put on Chriſt againe when you are called and ſanctified, that is, when you caſt off the old man, which is corrupt with the luſts of the fleſh, the pride of life, and the cares of this world; and put on the new man, which is regenerate in righteouſneſſe & holineſſe to the image of Chriſt, or likenes of *Adam* in his innocencie: for to put on the new man, is to become a new man, as if thou were borne againe, and conceiued of the holy Ghoſt. Of this, *Iob* ſpeaketh when he ſaith, *I put on iuſtice and it couereth mee*. You put on Chriſt againe, when you receiue his holy Sacrament, & are partakers of his body, & blood, that is, the merits of his obedience & paſſiō by faith, which heareth him as if ſhe did ſee him, and ſeeth him as if ſhe did feele him, and feeleth him as if ſhe did taſte him, and taſteth him as if ſhe did digeſt him, then

Rom 6.3 *Epheſ.* 4.22 *Rom.* 12.2 *Iob.* 29.14 1. *Cor.* 10.16

Chriſt

Christ is become yours, and dwelleth in you, and feedeth you
Phil.3.21 with his grace to eternall life, as the bread and wine sustaineth
1.Cor.15.49 the life present. Lastly, when you haue put on Christ in these three sorts, which is your garment for this world; after you shall put on Christ in heauen, and be clothed with his glorie, and that shall be your last vesture which shal neuer weare out.

Thus haue you heard what is meant by putting on Christ: first to clothe our selues with righteousnes and holinesse like Christ: and then because our owne righteousnes is too short to couer our armes, and legges, and thighes of sinne, but still some bare place will peere out and shame vs in the sight of God,
Gen.27.15 therefore we must borrow Christs Garments, as *Iacob* did his brothers; and couer our selues with his righteousnesse, that is, beleeue that his righteousnes shal supplie our vnrighteousnes, and his sufferings shal stand for our sufferings, because he came to fulfill the law, and beare the curse, and satisfie his father for
Ioh.3.16 vs, that all which beleeue in him might not die, but haue life euerlasting.

Now I haue shewed you this goodly Garment, you must go to another to helpe you to put it on; and none can put this garment vpon you, but he which is the Garment, the Lord Iesus Christ. Therefore to him let vs pray.

FINIS.

THE VVAY TO WALKE IN.

Rom. 13. 13.

Let vs walke honestly, as in the day, not in gluttonie and drunkennes, neither in chambering and wantonnesse, nor in strife and enuying, &c.

HAuing already shewed you a kingdome, now I will shew you wherein this kingdome consisteth, and in what it doth not consist, as in Rom. 14. hee sheweth that it consisteth not in meates and drinkes, &c. but in righteousnes, and peace, & ioy in the holy Ghost. But because I am to

speake

ſpeake of ſome vices which this Text calleth me vnto, I will proceed in them; beſeeching you, as you ſhal heare them to be condemned, ſo ſpeedily to procede in execution to put them to death, and ſo to goe forward with the reſt of your ſinnes.

Let vs wake honeſtly as in the day; not in gluttonie and drunkenneſſe, &c. As if he ſhould ſay, know you that I bid you put away from you the workes of darkneſſe: he nameth not al the works of darkneſſe, but chiefly thoſe that do raigne and are cauſe of more wickednes, that is, gluttonie, drunkenneſſe, ſtrife, and enuying, &c. three monſters comne out of hell, & troubling the whole world, therefore caſt off theſe, and you haue caſt of all.

Now to ſpeake of them, I wil begin where the vices begin: and as I point them out vnto you, ſo I pray you to ſlay them, as if you had marſhal law in your hands to put them to death. By this narration the apoſtle ſheweth the chaine of ſinne, how one ſinne will draw on another after it: for no ſinne is ſo baſe, that it will goe alone, wherefore reſiſt all ſinnes or none; for if you entertaine one ſinne, it will preſently draw another after it, and ſo the whole houſe wil be ful of theeues, as *Gehezi* his pride made him to lie, and *Adams* fal made him to excuſe himſelfe, and *Peters* deniall made him ſweare, and after his ſwearing made him curſe himſelf, &c. for the ſinner cannot ſtay after he hath committed one ſin to commit another, nor till he hath come to the bottome of hell. If I ſhould ſtand to anatomize and paint out al vices in their kind, I ſhould craue a longer time than is allotted to me, therefore I will briefly touch them.

As huge as the ſea is, yet one may taſte the ſaultnes of it in a drop, ſo in one ſin you may ſee how ill fauoured al the reſt be; for there is no ſin but weakeneth the body, ſhorteneth the life, corrupteth and conſumeth the goods, peruerteth grace, and maketh vs odious to God & to Angels. You are giuen to hate your enemies, theſe are they, therfore hate them: they keep you from repentance, leaſt you ſhould be ſaued: wherefore I will ſhew you what is in this boxe, leaſt the ſame goe into your eies and ſo blind you.

Walke not in gluttonie, drunkennes, and ſtrife, &c. Theſe come like faire Ladies, with preſents in their hands to woo the vnſtable foule of man; Gluttony commeth with the pleaſure of the

 fleſh,

flesh, Drunkennesse with the satisfying of the thirst. Strife with the reuenge of the enemie.

And first what gluttonie and drunkennesse offereth, & how many haue been deceiued with their sweet meates and strong drinkes, till all haue beene turned into a belly, and so turned the bodie into sinne, daily experience teacheth vs.

Now by the way, the Apostle (we must note) doth approue sobrietie and vertue, that as a man may drinke and not be drunken, so he may eate that he loueth, and not glut himselfe: for he forbiddeth not to eate meate, but not to eate too much, least thou surfet; for the goldē meane is good for all things. *Salomon* doth not forbid to eate hony, but eate not too much, least thou surfet. As the bodie may not offend the soule, so the soule may not iniurie the bodie, least it be it vnfit to serue the soule.

Many there be that thinke they haue not sinned in gluttonie till they surfet; but this is gluttony in excesse, and punisheth it selfe with many diseases, as dulnes of wit, want of memory & shortnes of life. Now that you may sinne in gluttony and not surfet, appeareth by the rich man in the 16. of Luke, who fared deliciously euery day and neuer surfeted, yet for all that he is called a glutton; to teach vs that there be gluttons which do not surfet. This kind of sin much displeaseth God, when men eate and drinke and rise vp to play, and remember not the afflictions of *Ioseph* and *Lazarus* lying at the doore: many be such banquets where none do come with a wedding garment, and where Christ is neuer inuited. Many things may perswade vs to temperance, and we may learne it of the beasts who desire no change, nor hoord not, & are content. God prouided meate for all creatures, as hearbs, roots & grasse, before he prouided any for man; to teach and instruct vs, what little care we should haue of our belly: for we liue not by bread only, but by euerie worde that proceedeth out of the mouth of God. Christ hath taught vs to fast, when he prepared himselfe thereunto in the Wildernes, but he neuer by any example taught vs to feast: some there be which thinke he did neuer eate flesh but in the Paschal lambe. Which although it doth not teach, or debar vs from eating flesh, which *Peter* was willed to eate in the vision, yet it teacheth vs to tame the flesh, least *Hagar* should get the

vpper

vpper hand of her mistresse. When the belly is full, the flesh lusteth, the tongue prateth, the wit sleepeth, and Satan carrieth away the minde when the vnderstanding is away. As the moist and waterish grounds bring forth nothing but frogges and toads: so the belly & waterie stomacke that is stuffed like a tun, bringeth forth nothing but a drousie minde, foggie thoughts, filthy speeches, and corrupt affections: therefore the Physition saith, nothing better for the bodie, than abstinence; the Diuine saith, nothing better for the soule than abstinence; the Lawyer saith, nothing better for the wits than abstinence: but because there is no law for this vice, therefore it breaketh out so mightily. Whoredome hath a law, Theft hath a law, Murther hath a law: but this sinne is without a law.

Now to the second sin, which is Drunkennes: these are two sisters, betwixt whom there is little difference. In this sin some are mad, some are merrie, some do vomit, some doe sleepe, and some doe reele; and then there is no difference betweene a man and a beast, sauing that the one can stand & the other cannot. As euerie Scripture that maketh against Theft, maketh against Nonresidencie: so euerie reason which maketh against Glutonie, maketh against Drunkennesse.

Now after these commeth chambering and wantonnes: and no maruaile saith one, though the imps doe follow whē the diuell goeth before: for fulnesse of bread went before the sin of the Sodomites. So when *Dauid* had dined & was full, walking vpon his palace, his eyes glanced, his flesh lusted, his hart consented, the fire burned, and there was no water to quench it. And therefore in that so great a champion as *Dauid* did fal, let him that standeth take heed least he fall. And seeing that thou in thy selfe art no stronger, or mightier, imitate and follow the example of those that are cunning wrastlers, who to cast down an other will first fall downe themselues: so we to ouerthrow our enemies must subiect our selues, & humble our selues first by fasting and prayer.

Sodom was burned, but the sinnes haue escaped. Sweete words, soft attyre, wanton behauiour, and such like, haue conspired and agreed altogether to set honestie to sale. And we vse daily to pray that we be not led into temptation: and yet we do

lead our ſelues into temptation. For our faire wordes, wanton, geſtures, and daintie fare, with many other pleaſures do beckon vnto ſinne: and if there be no wine, why hangs the buſh? & if there be no wantons, why is there any wanton or vnſeemly, or vngodly attire?

Let vs not walke in gluttonie and drunkenneſſe, neither in chambering and wantonneſſe, nor in ſtrife and enuying. It is hard to ſay which of theſe ſins is moſt in the world; happily ſome wil ſay, I haue been no glutton, no drunkard, no whoremonger, no murtherer, no falſe image worſhipper, &c: but who can come forth and ſay, he is free from ſtrife? for ſtrife hath compaſſed the whole world; ſtrife in Country, ſtrife in City, ſtrife in Court, ſtrife in the Common-weale, ſtrife in the Church; who can ſay that he is free from ſtrife, or that he hath not iniured his brother? Surely that man ſhall ſtand alone, for it will light vpon none but Chriſt.

I can but exhort you with the Apoſtle, that you would not walke in ſtrife and enuying; therefore put away theſe amongſt the reſt: for he that hath not put off theſe, hath not put on chriſt: and if he hath not put on Chriſt, he is no Chriſtian. Enuy is ſin, and it puniſheth it ſelfe like gluttonie: for it fretteth the heart, ſhorteneth the life, and eateth the fleſh, as the fire conſumeth the wood; it is the mother of ſtrife, and a great worker in the Court. This is it which brought labour, and ſickneſſe, and death into the world, euen the enuie of the Serpent, & the diuell; and it will condemne thee in thy conſcience, if thou be an enuious man. Nothing reſembleth God more then loue; for *God is loue*: ſo if thou haſt loue, thou reſembleſt God. But if thou haſt enuy, and art an aduerſary, thou reſembleſt the diuell: for thou canſt not come neerer the diuell any way, than to be enuious. As the duſt commeth with the winde, ſo the diuell commeth with enuie; and he that is poſſeſſed with enuie, is poſſeſſed with the diuel. Why doth the Apoſtle ſay in the 3. chapter of his epiſtle to the Coloſſians, *Aboue all thinges put on loue?* Becauſe loue is beſt of all. Why doth he call loue *the band of perfection*? Becauſe it bindeth all vertues together. If loue be the band of perfection, to binde all vertues together: then enuie is the band of impietie, to binde all ſins together: therefore if we muſt caſt off all

but

but loue, we muſt caſt off enuie. Thou canſt not come to the kingdome of peace, without loue. The kingdome of Sathan is at peace, and ſhall not Gods kingdome be at peace? Shall we be at peace with the fleſh, the world, and the diuell, and be at variance with God, and at ſtrife one with another? *Fire is cruell, wrath is raging, but who can ſtand before enuie?* Prou. 27. And if there be none can ſtand before enuie, how then can enuy ſtand before God?

If thou canſt not forgiue him that doeth offend thee, thou prayeſt againſt thy ſelfe, and askeſt vengeance vpon thee: therfore the Apoſtle exhorteth thee not to let the Sunne go downe vpon thy wrath, Ephe. 4. 26. Charity enuieth not (ſaith S. *Paul*): therefore ſee thou haue charity, leſt thou be counted an enuious perſon. The beaſts of the field are armed with hornes, with hoofes, with tuskes, and ſuch like to take reuenge: but nature hath left nothing for man to put him in mind of reuenge: and yet man aboue all other creatures is moſt deſirous of reuengement, for he hateth his owne life, therefore it is againſt nature to enuie. *Iohn* ſaith, He that hateth his brother is a manſlayer, and loueth not God, neither knoweth God: If an enuious man (ſaith he) ſay he loueth God, he is a liar, becauſe hee hateth his image: if he ſay he knoweth God, he is a liar. How canſt thou loue God, and hate good men; and how canſt thou loue learning, when thou hateſt the learned? ſo doth the enuious man all both good and bad: therfore this is the worſt ſinne, becauſe it commeth neereſt the ſinne againſt the holy Ghoſt.

Conſider therfore whom thou hateſt, euen thine image. The diuell was appointed to hate man, and not man to hate man: and if thou hateſt a good man, thou hateſt God: if thou hateſt an euill man, thou hateſt one like thy ſelfe; and if thou hateſt one like thy ſelfe, thou hateſt thine owne ſoule: therefore as S. *Paul* ſayth, *Haue peace with all men.* Canſt thou not hate the ſinne, and loue the perſon? as the Phyſician hateth the diſeaſe, and yet loueth the diſeaſed.

As a great many of Bees can lodge together in a hiue, ſo a legion of diuels can neſtle together in one man: but many, although they cannot liue aſunder, yet they cannot liue together.

Wherefore now conſider the pedigree of peace, God is the

God of peace, the holy Ghoſt is the ſpirit of peace, the Angels are the meſſengers of peace, the miniſters are the preachers of peace, and the magiſtrate is the defender of peace: ſhall wee then, that haue the God of peace, the Spirit of peace, the Meſſengers of peace, the preachers of peace, the Magiſtrates of peace, and (as I may ſay) the Queene of peace, be at enuie and warre one with another? Marueile not though I am ſo long vpon this ſinne, for there is none of you that heare me this day, but you can giue me ſufficient matter to ſpeake hereof. Then can I want words, when ye bring matter? Shall I not wraſtle, and ſeeke to ouerthrowe this giant, which chalengeth euery man?

As no man finding a Serpent leaueth him before he be dead: ſo let vs ſlaughter this monſter while he is vnder the axe; that he neuer riſe any more. Conſider of the wrong thou doeſt to thy ſelfe, when thou enuieſt another, for the ſtroke of enuy redoũds vnto thee. It were better thou didſt gratulate them with good things, as good men haue done, & do daily: but in ſtead of imitating their vertues, or commending their gifts, we enuie them and maligne them, and ſo their ioy is our ſorow. But the enuious man doth pay for his ſpite, for it requoiles vpon himſelfe: and enuie is puniſhed with enuy, and hatred alſo with hatred; for he which hateth all, ſhall be hated of all. Thus he is tormented for another, as *Herod* tormented himſelfe for Chriſt, and the Iewes troubled themſelues for *Paul*: for enuy is as gall to the heart, as prickes to the ſtomake, and as a canker in the mouth, and euer vexeth thee, as the euill ſpirit of *Saul* vexed him.

Loue is ſo contrary to enuy, as that it hath more ioy of others welfare, then enuy hath of his owne. Therefore an enuious man may be compared to *Cain*; who when he had killed his brother *Abel*, was ſo troubled, that he ſaid, *Whoſoeuer findeth me, ſhal kill me.* The couetous man, although he will not communicate his owne goods, yet he would haue others to communicate their goods: the proud man, although he be proud himſelfe, yet hee would haue others to be humble: but the enuious man careth not who doth any good.

As the Eagle doth account them baſtards that cannot abide to looke vpon the Sunne: ſo Chriſt doth account them baſtards which will not take him to be an example of lowlineſſe.

Euery

Euery creature doth impart his good vnto man, but the enuious man: he hath separated himselfe from doing good to any, euen as an Apostata.

Euery vice is the contrary of some vertue, as intemperance, to moderation; incontinency, to chastity; pride, to humility: but enuy is contrary to all. This is the cognisance of the diuell: for God saith, *By this shall men knowe that ye are my disciples, if you loue one another:* so the diuell he sayth, By this shall men knowe that you are my disciples, if you enuie and hate one another. The proud, the prodigall, the couetous, the lasciuious, they are loued of some, but the enuious man is hated of all. And this sin is so lothsome vnto him, that he cannot abide it in any but in himselfe.

Therefore, if we loue our selues, let vs loue our neighbours; for nothing doeth more please God than loue: so that if the blacke-Moore could be cleane, here is water enough to wash him. But the flesh of man is more strong than all these reasons.

God hath put enmity betweene vs and the Serpent, and the Serpent hath put enmitie betweene man and man.

When *Ioseph* had laden his brethren full of corne, and sent them away, he bad them not to fall out by the way: so I would this lesson, when we haue plenty of all things and are full, had deepe impression in our harts, that we forget it not, *Fall not out by the way.*

FINIS.

To the Reader.

WHereas these Sermons of Nebuchadnezzar *haue heretofore been printed by an vnperfect Copie, and by meanes thereof haue passed through the hands of diuers; hauing in some places the minde of the Author obscured, in other some the sentences vnskilfully patched together; whereby the Authors discredite might be furthered, and the sale of the Sermons haue been hindered: Now as I haue caused them to be examined by the best Copies, and to be corrected accordingly, so I thought good to certifie thee of the same, that the wants which were in the first impression might not cause thee to suspect this impression also, and so discourage thee from acquainting thy selfe with the excellent instructions offered in these Treatises.*

THE PRIDE OF NEBVCHADNEZZAR.

Daniel 4.26.

26 *At the end of twelue moneths he walked in the royal palace of Babel:*

27 *And the King spake and sayd, Is not this great Babel, that I haue built for the house of my kingdome, by the might of my power, and for the honour of my maiestie?*

I Haue chosen this story of *Nebuchadnezzar*, wherein is layd downe his pride, his fall, and his restitution. This *Nebuchadnezzar* was a wicked King, and therefore God warned him by a dreame, and by *Daniel*, to amend his life, but all would not serue: he made many shewes, but he reuolted againe: therefore at the last God gaue him ouer for a time, and he became like a beast, vntill hee acknowledged his power to come from God. A warning to all Rulers, to put them in remembrance, that one Ruler is aboue, which must be serued of them all, or else all their buildings, & treasures, & guard, will not shield them from iudgement when the stroke commeth, no more than they could saue *Nebuchadnezzar*. *At the end of twelue moneths* (saith *Daniel*) *this King walked in his royall palace.* The Prophet sheweth that hee had deserued this punishment before, and that his dreame which he had, did tell him that his kingdome should depart from him for his pride; yet this respite of twelue moneths was granted him, like the fortie daies which were granted to the Niniuites, to trie what he would doe vpon his warning, and whether he would repent as the Niniuites did. Therefore the holy Ghost sheweth how the time ran, and how he liued after: as if he would say, If he will returne yet, and be warned by the dreames, or by the Prophets which I sent him, I wil stay my hand, and his kingdome shal not depart from him. But here he sheweth, that he forgot his dreame like a dreame, and was more desirous to know what it meant, than to be warned by it. The twelue moneths ran, moneth after moneth, yet *Nebuchadnezzar* is all one, now his dreames are gone, he thinketh that all is ended, therfore he getteth him vp into his palace amidst

amidſt his delights, to beake himſelfe as it were, in the ſun of all his pleaſures, where indeed he haſtned God to take away al his pleaſures and delights from him. When he ſhould haue repented, as the Prophet *Daniel* willed him, & ripped vp his ſins, and bewailed his wicked life, and powred forth teares, and preuented his iudgement with praier vpon his knees; then was he ſtalking in his galleries, and thinking what ſin ſhould be next, to fil vp the number of his rebellions, that God might not ſpare him when he iudged: ſo the wicked will not ſuffer the propheſies of God againſt them to be vaine, but they will put God in minde of their puniſhments, and ſinne till the puniſhment doe come vpon them, to fulfill the threatnings due vnto them.

Some thinke that *Nebuchadnezzar* walked vpon the roofe of his palace, from whence he might ſee all parts of the citie round about him, like the mountaine whither the tempter led our Sauiour Chriſt to ſhew him the beauty of the world.

This the Prophet *Daniel* would ſignifie; that the King liued in eaſe as he liued before, and pleaſed himſelfe in vanity ſtill for all his warnings, and turned his time of repentance to ſinne againe. Therefore God would deferre the time no longer, but cut him down, like the barren and fruitleſſe figge-tree: to teach vs to take mercie when it is offered, and repent while we haue time and ſpace, and if God ſpeake vnto vs but once, to lay it vp in our hearts for euer, not looking or expecting to be ſpoken to againe, becauſe God is not bound to admoniſh or giue vs any warning at all.

One would haue thought that *Nebuchadnezzar* would haue remembred his warning while he had liued, which had ſuch a ſtrange and feareful dreame, and after that another dreame, being no leſſe ſtrange and fearefull than the former dreame to confirme it, and after ſuch a Prophet to expound it, and the expoſition of it threatning ſuch a miſerable ruine and downefall to himſelfe.

One would haue thought and beleeued that he could neuer haue forgotten it, nor put it out of his remembrance, although he had liued vnto this day. But like a wonder which laſteth not aboue nine daies, ſo is the repentance of them which ſin by cuſtome: for when ſinne is rooted it ſticketh faſt, and will hardly

be

be weeded out, though God ſhould ſend vs dreames & viſions, or ſhould raiſe vp Prophets; *Daniel* himſelfe cannot make this black Moore white, which alwaies hath bin black before. And this we may ſee in our ſelues: for why haue we neede to heare ſo often of repentance, more than of any thing elſe, but that it is ſuch a thing as we cannot frame our ſelues vnto? If we be warned of any thing but of ſinne, one warning will ſerue. But we are ſo incorporate, and inured to ſinne, that a thouſand Sermons will not ſerue: ſo cuſtome hath made ſinne ſtronger in many than the word of God. Well, remember or apply it how ye wil, After twelue moneths God wil come and take account of his dreames, and of his Prophets which hee ſent him, to ſee what he hath profited by them. Although he hath leaden feete which are long in comming, yet he hath iron handes, which when he commeth, will ſtrike home.

Now the twelue moneths are expired, God comes and finds *Nebuchadnezzar* vpon his towers; when he ſhould haue caſt himſelfe downe to the ground, and thought vpon his dreame and *Daniel*, and ſo haue humbled his pride; hee was pearched vpon his rooſt, and there he begins to crow of his wealth; *Is not this great Babel, which I haue built for the houſe of my kingdome, by the might of my power, and for the honour of my maieſtie?* See how the man ſtandeth in admiration of his vanity, like an vſurer which doteth on his money, as though he had deſerued immortall fame for ſpending his money vainly. *Is not this great Babel, &c.* he ſhould rather haue ſaid, Is not this *Nebuchadnezzars* folly, which he hath built for a mocke to his name, & an impeachment to his wiſdom, for men to ſay when they paſſe by, Looke how our King hath beſtowed his reuenues, here lie our Subſidies and tributes in this ſtone wall. But *Nebuchadnezzar* thinks that euery one will praiſe him for his folly: therefore like a woman when ſhe is pricked vp in her brauery, thinkes that all do admire her, and hath as goodly an opinion of her ſelfe as the Peacocke hath of his feathers, & frameth all her lookes, and her geſtures, and her ſpeaches accordingly: ſo when *Nebuchadnezzar* ſate in his palace, and ſaw ſuch ſhewes about him; now, ſayth pride, thou muſt frame thy lookes and geſtures, and ſpeeches accordingly, or elſe the Kings palace wil bee brauer than

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the king himself: so he beginneth to exalt his mind higher than his palace, and to looke and speake stouter than he did before. The temptation was no sooner in his heart, but the words were in his mouth, and he pleased himselfe therein so well, that hee could not refraine being alone; but as a foole admires himselfe in a glasse: so when hee was alone, and no body with him, hee strouted along, and bragged by himselfe, to thinke what a iolly fellow he was, and how men began to talke of his buildings. By this we may see how wealth and honour change manners, and how a gay coate, or a great band, or a gold ring can braue a mans minde, and make him looke and speake after another maner, than he is accustomed when they are away from him.

It is a wonderful thing, to see what power these petty vaine toyes haue ouer the mind, to alter and change a man suddenly, to make him thinke better of himselfe that day he weares them, than any other day besides.

Is not this great Babel, which I haue built for the house of my kingdome, by the might of my power, for the honour of my maestie? Before the holy Ghost layeth downe *Nebuchadnezzars* words, marke how he commeth vnto them, *The King spake and sayd: Spake and sayd?* was not one enough, but he must say, spake and said? this doubling of the words sheweth, that he spake with a premeditate pride from his heart roote, which passed not whether it were a sinne or no, come what will come of it. The holy Ghost doth bring other speaches with *He sayd*, and no more: but here he saith, *Spake and sayd*; as though hee spake twice, not as he spake at other times, but like a man at defiance, which would not recall any word, but if he could say more, he would say more to anger.

Did I call it great Babel? I may call it great Babel. Did I say that I built it? I will say that I built it. Did I adde, for the honour of my maiestie? let it goe for the honour of my maiestie. Thus he spake, and sayd, as though he would be constant in his pride, although he were constant in no other thing.

Is not this great Babel, which I haue built for the house of my kingdome, by the might of my power, and for the honour of my maiestie?

Three things I note in this saying. First, what a glorious opinion *Nebuchadnezzar* had of his vaine building, out of these

words,

words, *Is not this great Babel?* The ſecond out of theſe words, *which I haue built by the might of my power:* wherein he tearmeth himſelfe the founder of it, as if hee had done all without a helper. The third is, that in all his worke he ſought nothing but vaineglory; out of theſe wordes, *For the honour of my Maieſtie.* Theſe three ſinnes *Nebuchadnezzar* doth bewray in one brag, and in all thoſe three we are ſo like, that the beaſts were not ſo like him, when he became like a beaſt.

Firſt, we haue not ſo wonderful an opinion of God, or of his word, or of heauen, as we haue of our owne acts, although wee be neuer able to do halfe that *Nebuchadnezzar* did. Secondly, this is our maner, to attribute all to our ſelues whatſoeuer it be, riches, honour, health, or knowledge; as though all came by labour, or policie, or art, or literature: if we cannot draw it to one of theſe, then we thinke it fortune, although we vnderſtand not what fortune is. If we did count our ſelues beholding vnto God for thē, then we would find ſome time to be thankful vnto him.

Laſtly, when we ouer-view theſe matters, this is our ſolace and comfort, to thinke theſe are the things which make me famous, and ſpoken of, and pointed at, and then wee ende, as though it were enough to be pointed at, *Is not this great Babel?* That which one loues, ſeemes greater & more precious aboue all which he loueth not, although they be better than it: ſo did theſe buildings ſeeme to *Nebuchadnezzar.*

One would not thinke that a houſe were a matter to make a king proud, although it were neuer ſo faire; ſtone wals are not ſo precious, that he ſhould repoſe all his honour vpon lime and morter. But this is a iuſt thing with God; vaine hope, vaine proſperitie, vaine comfort, and vaine glory, that may deceiue them when they truſt vnto it. Therefore as the faithful ſoule looketh vp to God, or vpon the word, or vp to heauen, and ſaith to it ſelfe, is not this my hope, is not this my ioy, is not this my inheritance? So the carnall man when he looketh vpō his buildings, or his grounds, or his money, ſaith to himſelf, is not this my ioy, is not this my life, is not this my comfort? So while he pores and gapes vpon it, by little and little the loue of it growes more and more in his heart, vntill at laſt he hath mind on nothing elſe.

This was the firſt dotage of *Nebuchadnezzar:* the ſecond

was,

was, *which I haue built by the might of my power.* What a vaunt was this, to say, that he built Babylon? when al histories accord, that it was built by *Semiramis* before *Nabuchadnezzar* was borne. therfore why doth he boast of that which another did?

The answere is easie, why doe other men so now? we see that euery one doth labour to obscure the fame of others, that they may shine alone, and beare the name themselues, especially in great buildings: for if they doe but adde or alter any thing in Schooles, or Hospitals, or Colledges, they looke straight to be counted the founders of them, & so the founders of many places are forgotten. So it is like that *Nebuchadnezzar* did adde or alter some thing in this citie, & therfore he took al to himselfe, as the fashion hath been euer since. But if none had built it, but he had beene the founder of it (as some would seeme) yet this had been a proud and arrogant speech, to say, *which I haue built by the might of my power*: for it was not he which could build Babel, no more then *Nemrod* could finish Babel; but vnlesse the Lord build the house, the builders build in vaine. Therfore when he said *by the might of my power*, he should haue said, by the might of Gods power. But by this you may plainely discerne, how hard and difficult a thing it is to hit vpon a right word or a good worke, which hath not a good thought to bring it forth. Therefore make the roote sweete, or the fruit will be sower, counterfeit as cunningly as you can.

Lastly, when he putteth in *for the honor of my maiesty*, he sheweth that he was of *Absoloms* humour, who although he had deserued shame, yet he would haue fame; because he had no children to keepe his name in remembrance, therefore he erected a piller, which he called *Absoloms* place: so, many stately houses and places in England, beare the names of those Lords or others that doe possesse or owe them, for the like vanitie.

Heere *Absolom* thought to be buried, as *Nebuchadnezzar* thought to dwell in his palace; but he was cast into a pit, as *Nebuchadnezzar* was turned into the wildernes. So *Shebna* made his sepulchre in one countrie, and was buried in another: for why should pride haue the reward of humilitie? Humility (saith *Salomon*) goeth before honour, that is to say, honor is the reward of humilitie: and yet *Nebuchadnezzar* would be honored

for

for his pride. What had he, or *Shebna*, or *Absolō* done that they ſhould erect ſuch monuments, to be praiſed after death, which were not worthy to be praiſed in their life? Before the building, *Nebuchadnezzar* had done nothing worth ſpeaking of: for, becauſe he liued alwayes like a beaſt, therefore God puniſhed him like a beaſt: & did he deſerue now to be ſpoken of in all ages, for heaping of ſtones together? We may ſee that great men are proude of a ſmall matter, & they looke to be praiſed for euerie thing they doe. But looke how God ouerthwarteth them: for oftentimes in that they look to make their greateſt glory, they ſhame themſelues moſt of all; and that which they practiſe to exalt them, doth diſgrace them; & that which they do to win them loue, getteth them hatred. Sin ſo deceiueth them, like the blind Aramites, that they take a cleane cōtrary way to their deſires, as we may ſee in the 11. of Geneſis, they which built Babell, ſaid they would build it to get them a name: but they got ſhame, for they could not finiſh it when they had begun it, but were confounded in ſuch ſort, that they knew not what they did; ſo ſuddenly they vnderſtood not what one another ſaid. So when *Nebuchadnezzar* came to himſelfe again, he ſhewed that when he ſought his owne honour, honour departed from him, and he was made like a beaſt: but when he ſought Gods honour, honour came to him againe, and he was made a King.

This would pull away many toyes frō womens backs, if they did conſider how God maketh them ridiculous, by that they weare to make themſelues amiable: if they did thinke that the apparel which they clog on to pleaſe the world, by the ſecret iudgement of God did not pleaſe but diſpleaſe, they would be aſhamed of their attire, as *Eue* was of her nakedneſſe. VVould they wear ſuch gards & paint ther faces, but to pleaſe? See now how God doth mock them; for they are not liked but diſliked, and worſer thought of for it than they that goe in ruſſet coats and ſeeke no praiſe at all. They thinke, am I not braue? others think, is ſhe not proud? they think, am I not ſweet? others think, is ſhe not light? yet they dreame that euery man praiſeth them for their brauerie: as *Nebuchadnezzar* thought that euery one would honour him for his palace. If their brauerie condemne them before men, how will it condemne them before

God?

God? Therefore when *Nebuchadnezzar* saith *For the honour of my maiesty*, he should haue said for the honor of Gods maiestie; and then this had beene recorded for his honour in deede, and his house had been the house of God: for as wee should speake, and study, and labour to Gods glorie: so we should build also to Gods glorie, that our houses may be like temples, as *Obediahs* was. But few seeke glorie that way, they had rather pull downe than build in such sort.

Thus you haue hard what *Nebuchadnezzar* spake in secret, as though God would display the thoughts and pride of such builders. These are the meditations of Princes & Noble men, when they behold their buildings, or open their coffers, or look vpon their traine swinging after them, they think as *Nebuchadnezzar* thought, Is not this great Babel? is not this great glory? is not this the train that maketh me reuerenced in the streetes? are not these the thinges which shall make my children rich? is not this the house that shall keep my name, and cause me to be remembred, and make them which are children now to speak of me hereafter? When they shall passe by and looke vp, & see these antikes and knacks ouer their heads, they will say; oh he which built this was a great man, he bare a sway both in Court and country: who but he, while he liued? Although this king be dead and buried, yet his pride is escaped & come to vs. *Nabuchadnezzar* hath children yet aliue, which build as high as he, looke as high as hee, goe as braue as he, spend as vainly as he, & are as proud as he, although they be not kinges, nor dukes, nor earls, nor knights, nor yet good squires: looke vpon their palaces, and thinke whether they be of *Nebuchadnezzars* brood; *Is not this great Babel?* & is not *Nabuchadnezzar* Lord of it? Oh if they might liue to walke in these galleries still, they would desire no other heauen: but *Nebuchadnezzar* hath shewed the way before them, and they must all daunce after him, though they were as mightie, though they were mightier than he: death will not take his kingdome for a ransome. Now what is Babel? and what is *Nabuchadnezzar* the king thereof? Now Babel is destroied, and the king that built it laid in the dust: had it not beene better to haue built an house in heauen, which might haue receiued him when he died?

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The name of these palaces may well be called Babell, that is confusiō, because they propheſie confuſion to them that build them, becauſe their foundation is pride, their wals extortion, their roofe ambition, and all within them vſurie, briberie, and crueltie. If this be the beſt that *Nabuchadnezzar* hath to vaunt of, what is the worſt which he may be aſhamed of?

When I ſee how earneſt this king was about his dreame, and how looſe he ſat after in his palace, me thinkes I ſee the image of the world in one man. How liuely doth *Nabuchadnezzar* reſemble the dreamers of our time? He could not reſt til he knew the interpretatiō of his dreame; ſuch enquirie, ſuch diligence to know Gods will, that a man would haue thought, Now if the King meete with a Prophet that can tell him the truth, and inſtruct him from God, that his dream warned him to amend his life, he wil then reclaime himſelfe, and reforme his realme, and become ſuch a King as was neuer in the land before.

But behold; no ſooner reſolued of his doubt, but he is ready to be warned again; and was not ſo attentiue to the Prophet, as he was to his dreame, although he cared for neither: for when he vnderſtood that his dream went about to change the courſe of his life, he went away like *Naaman* in a chafe, and cared no more for his dreame after. Before the dreame came, all would haue ſayd, that ſuch a dream would haue humbled his hart for euer. Before the Prophet came, all would haue ſaid, that ſuch a Prophet would haue conuerted him with a word: but *Nebuchadnezzar* is *Nebuchadnezzar*; and if another dreame come more fearefull than this, yet *Nebuchadnezzar* would be *Nebuchadnezzar*, and loue his palace better than Paradiſe.

So we thinke, if God would ſend a famine vpon this land, that would make vs feare him: but God hath ſent a famine, and we doe not feare him. If God would ſend an earth-quake vpon this land, that would make vs feare him: but GOD hath ſent an earth-quake, & yet we do not feare him. If God would ſend a peſtilence vpon this land, that would make vs feare him: but God hath ſent a peſtilēce, & yet we do not feare him. If God would ſend warre vpon this land, that would make vs feare him: but God hath ſent warre, and yet we doe not feare him: therefore what will make vs feare him?

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There be many which dreame vpon religion, as *Nebuchadnezzar* dreamed vpon his dreame; and as hee desired only to know what it meant, so they desire onely to know. *Master (saith the young man to Christ) what shall I doe to come into heauen?* He would faine know the way to heauen, but when Christ shewed him the way, he would not take it: so they will goe from preacher to preacher, as *Nebuchadnezzar* sent frō one wise man to another, to be resolued in points of religion. Such a scrutinie, such attentiō, such heed, as though they would runne out of the world, and go beyond all, that a man would think they would doe any thing, as the Iewes came vnto *Moses*, & this yong man vnto Christ. But whē they haue heard what they came for, they doe like *Nebuchadnezzar*, as they did before; now they say it was but a dreame, because the meaning doth not aunswere according vnto their will. So *Achab* enquired of the Prophet, to heare what he wold say, but it appeares that he neuer meant to follow him, except he would answere as he would haue him.

When it commeth to the act, which is euery mans triall, then you shal see who are like *Nebuchadnezzar*, that is, which affect only to know; and who is like *Zacheus*, that is, which practise as they know: for as the truth is reuealed, so it must bee witnessed, or else the fall of *Nebuchadnezzar* sheweth what iudgement will follow vpon such neglecting.

Because he would not doe as his dreame warned him, and as the Prophet counselled him, therefore God forsooke him, and his kingdome departed from him, and he was thrust out of his palace, and turned like an oxe into the wildernesse, where hee liued like a beast vntill seuen yeeres were ended. A warning to all to take warning by the word, for it is the gentle warner; the next will be harder, the third & fourth harder thā it, like to the nine plagues of Egypt, which did exceed one another: for what is he that can weigh the wrath of God, or the grieuousnesse of sinne?

Some men would thinke, that *Nebuchadnezzar* might haue spoken all this without any such great offence as was taken at it (for he said no more, but that it was a faire house, and that he builded it, and that he erected it for his honor) seeing many vnder Princes delight in worse vanities then faire buildinges,

and ſpeake vainer often in a weeke. Therefore when you ſee how it diſpleaſeth God, to vaunt of theſe earthly things, or to impute any thing to our ſelues, thinke what ſhal bee the doome of great ſinnes. If *Nebuchadnezzar* became like a beaſt, and lodged in the wildernes for his pride; they which beare pride, and couetouſnes, and luſt, and wrath, and malice in one breaſt, ſhal lodge in hell, and become like diuels, becauſe they are like beaſts already. Therefore let this be in ſtead of *Daniels* warning; If God did take ſuch ſtrait account of *Nebuchadnezzar* for his dreame, what he had profited by it; what account wil he take of vs, what profit we haue made by *Nebuchadnezzars* fall and puniſhment.

Thus you haue heard what the voice ſpake from earth; now you ſhal heare what the voice ſpake from heauen: for it followeth, *While the word was in the kings mouth, a voice came from heauen, and ſaid, O King to thee be it ſpoken, thy kingdome ſhall be take from thee, &c.* God wil warne him no more by dreames, nor by Prophets, as hee did: but his iudgements ſhall ſpeake. Here is
Iob. 33.14 fulfilled that which *Elihu* ſaith to *Iob*, *God ſpeaketh once & twice by dreames and viſions in the night, and man ſeeth it not: at the laſt God openeth his eyes, by the corrections which he had ſealed:* ſo God ſpake vnto *Nebuchadnezzar* firſt by dreames, and after by his Prophet, & *Nebuchadnezzar* regarded it not: at laſt God openeth his eyes by corrections; which he had ſealed vp, that they ſhould not touch him if any other meſſenger could bring him. As the holy Ghoſt doth note the time when *Nebuchadnezzar* ſpake in his palace: ſo he noteth the time whē God ſpake from heauen, *Euen while the words were in the kings mouth:* as though he ſhould ſay, God anſwered before hee looked for it, when he thought God had bin as farre from him, as he was all the yeere before. Thus God lay (as it were in his ſcout) to watch when he ſpake treaſon, and to apprehend him vpon it: O *Nebuchadnezzar*, thou haſt vaunted theſe twelue moneths ſince I warned thee: I made as though I heard not, but ſuffered thee to do and ſpeake thy pleaſure: and vaunteſt thou ſtill? Surely thou ſhalt ſcape me no longer, I will not heare one word more againſt mine honor. So he cutteth him off while the words were in his mouth, and pronounceth the word of iudgement againſt him.

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The first note in this verse, is the time when God spake from heauen. *Pride (saith Salomon) goeth before the fall:* so when pride had spoken, then iudgement spake, euen while the proud word was in his mouth. See how God shewes that these brags offended him, and therfore he iudges while he speakes. How short is the triumph of the wicked? Whē they begin to crow, God stoppeth their breath; & iudgement seazeth vpon them, when they think no danger neere thē. So when *Baltazar* was in his mirth with his Nobles, the fearful hand wrote his doom vpō the wal, & presētly his mirth was changed into sadnes, that he became as one that was strooken with a palsie: so while *Herod* vaunted himselfe and the people honored him like a God, the Angel of God smote him vpon his throne, & immediatly he was deuoured of wormes in the face of thē which honored him: so while the Philistins were triumphing & bāquetting, *Sampson* pulled the temple vpon their heads: so while the men of Ziklag were feasting and dancing, *Dauid* came vppon them and slew them: when the Israelites were at their Manna & quailes, euen while the meate (saith *Dauid*) was yet in their mouthes, God tooke away their liues: when *Iobs* children were making merrie one with another, the winde came & blew downe the house: while the old world was marrying and giuing in mariage, the flood came and drowned them: while the Steward was recounting with himselfe, & thinking that his master knew not what policie was in his heart, suddenly his Lord called him to account: while the churle was musing of his barnes ful of corne, & saying to himself, be merry my soule, that night his soule was takē from him: so while we sin and thinke nothing of it, our sinnes mount vp to heauen, & stand at the barre, & cal for vengeance against vs: how soone *Abels* blood cried for vengeāce of *Cain*? We cannot sinne so quickly, but God seeth vs as quickly. How many haue beene strooken while the othe hath beene in their mouthes, as *Ieroboam* was striken while hee strooke, that they might see why they were strooken? and yet al this wil not keep vs from swearing. Though a man sin often, and steale his sins as it were without punishment, yet at last hee is taken napping, euen while the wickednesse is in his hand, and his day is set when he shal pay for all, whether it bee after twelue moneths

or twelue yeeres, when it commeth, it will seeme too soone. Therefore once againe let this be in stead of *Daniels* warning, if God did take so streight account of *Nebuchadnezzar* how he had profited by his dreame; what an account will he take of vs how we haue profited by *Nebuchadnezzars* punishment? Here I ende. *FINIS.*

THE FALL OF KING NEBVCHADNEZZAR.

Daniel. 4. 28. &c.

28 *While the word was in his mouth, a voice came from heauen, saying, O King Nebuchadnezzar, to thee be it spoken, thy kingdome is departed from thee.*

29 *And they shall drive thee from men, and thy dwelling shall bee with the beasts of the field, they shall make thee to eate grasse with the oxen, and seuen times shall passe ouer thee, vntill thou knowest that the most high God beareth rule ouer the kingdome of men, and giueth it to whom soeuer he will.*

30 *The verie same houre was this thing fulfilled vpon Nebuchadnezzar, and he was driuen from men, and did eate grasse as the oxen, and his body was wet with the deawe of heauen, till his haires were growne as Eagles feathers, and his nailes as birds clawes.*

FRom the 26. verse to the end of this chapter, is laid downe the pride, fall and restitution of *Nebuchadnezzer*. The two first verses are like a banner of his pride, which sheweth him in his ruffling as it were in the aire, before he knew God or himself. The three next verses are the discouery of his shame, which shew him in his miserie, as it were groueling on the ground, after God had cooled his courage. The foure last verses are the celebration of his recouery, which shew him in holinesse as it were rapt into heauen, and singing with the Saints for ioy, that God had brought him vnto his knowledge, though it were through shame and trouble, and losse of all that he had seuen yeares together. Of his pride wee haue heard already: yet because we are friends to vices as we

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are to men, so long as they prosper and flourish; but when they decay and fal, then we shrinke away and are ashamed of them: so it may be, if ye could see pride take a fal, though yee loue her wel, yet yee would forsake her like a bankerout, when yee see that she can pleasure you no longer.

Therfore ye shal see *Nebuchadnezzar* vpon his feete againe: before you beheld him vpon his knees, that when ye see what a King he was in his galleries, and after finde his seruants in his palace, and his subiects in his throne, and himselfe like a beast in the wildernesse, God may giue you hearts to thinke a little of this sinne, what it is which cost so deare, and is so common now in euerie house, as it was then in the Kings Court.

After twelue moneths (saith *Daniel:*) that is, Twelue moneths after God had warned this King by dreames, and by *Daniel*, to repent his sinnes, he was strouting in his galleries, and thought what sinne should be next, as though hee had neuer heard of dreame or Prophet. By this computation of sinne, wherein the moneths are obserued so exactly, how long *Nebuchadnezzar* rebelled after hee was warned, *Daniel* shewes what reckoning God keepes of our moneths, and weekes and dayes, which hee giue vs to repent as hee did *Nebuchadnezzar*, and what an account we shal make of them, as *Nebuchadnezzar* did: though we count no more of our age than the child doth of his youth, and haue done no more of our taske at twentie, than when we were but ten, nor at thirtie, than when we were but twentie, nor at fortie, thā when we were thirtie, yet we shal giue account of moe houres in the day of iudgement, and it shall bee heauier to the old thā yong, to you which haue the word thā they which want it: and there is great ods betweene *Nebuchadnezzar* and vs, for he which challenged *Nebuchadnezzar* for 12. moneths since hee was warned, may challenge vs of twelue yeeres since wee were warned, and yet wee looke not for so great punishment as fel vpon *Nebuchadnezzar* for twelue moneths. *Daniel* names there 12. moneths, as though he would speake of a great matter, & shewes how worthy *Nebuchadnezzar* was to be punished, because hee might haue reformed his life since hee was warned: for there were twelue moneths betweene his dreames and his punishment. But that yeere wherein hee had so many

warnings and teachings was as vaine as the reſt, & vainer than the yeares before: for now he ſhould haue been a mourner like the King of Niniueh, when *Ionas* threatned deſtruction vnto them. But like a victor of a countrie, returned from battell to ſolemnize his triumph, firſt he decked his palace as braue as himſelfe, and then he walkes his ſtations in it, and when he hath ſet all things before him which might make him forget God, and like a ſerpent that would burſt, vnleſſe hee diſcharged ſome of his poyſon, he breaketh out & ſaid, *Is not this great Babel, which I haue built by the might of my power, for the honour of my maieſtie?* Wherein obſerue firſt what a glorious opinion this vaine king had of his vaine buildings. Secondly, how that hee names himſelfe the founder of them, as though hee had done all without an help. Thirdly, that in al his works he ſought nothing but vaine-glory, as he witneſſeth againſt himſelfe, ſaying: *Which I haue built for the honor of my maieſtie*: not for the honor of Gods maieſtie, but for the honor of *my maieſtie*. So firſt that which he ſhould haue cõtemned, as Chriſt did the beauty of the temple; he admired: and nothing ſeemed ſo glorious to him, as that which made him ſhameful to God. Secondly, that citie which was built by *Semiramis*, hee arrogateth to himſelfe, and neuer ioyned the chiefe workmaſter with him, but ſaith, *Which I haue built by the might of my power*, when he ſhould haue ſaid, by the might of Gods power: *for vnleſſe God build the houſe, the builder* (ſaith *Dauid*) *buildeth but in vaine*. Laſtly, that which he ſhould haue built for the honour of God, as the man built a chamber for the Prophet, he builded for *his* honor, as our *Nebuchadnezzars* doe. Therefore when all his pleaſures were prepared like a feaſt, and he came to ſit downe at the banquet, it happened to him as to the churle in the Goſpell, after hee had filled his barnes, when he came to ſing in his heart, *Bee merrie my ſoule*, that night his ſoule was taken from him, and the diuels made merrie with it in hell: ſo he had feathered his neaſt, & began to crowe vpon his rooſt, *Is not this great Babel, &c?* as if he ſhould ſay, Now *Nebuchadnezzar* make thee merrie; that houre his honour was taken from him; for a voice came down from heauen, like the terrible hand which wrote vpon the wall when *Baltazar* ſate at his banquet; and daſht his pride vpon ſuch a

rocke,

rocke, that within an houre all his pompe and pleasures, and treasures, suffered such a shipwracke, that his fal was more admired of all, than his glorie and buildings were admired of himselfe. Thus all the ioy, and pleasure, and glorie of pride, are spoken with a breath, and stopt with another.

You haue heard what the voice spake frō earth, now ye shal heare what the voice sounds from heauen. These three verses following declare this Kings fall, when and howe, and from whom it was. *While the words where yet, &c.* there is the time. *A voyce, &c.* there is the Iudge. *O King, &c.* there is the arraignement. *Thy kingdome, &c.* there is the iudgement. *He was driuen from men, and liued with beasts in the wildernesse, till his haires were growne like Eagles feathers*; There is the execution and manner of his punishment. First of the time, *While, &c.*

As *Daniel* obserued the time when *Nebuchadnezzar* sinned, so he obserueth the time when *Nebuchadnezzar* is punished: as if God had lien in waite to catch him in his words, & take him at the trip, euen as he watched *Lots* wife whē she looked back, and transformed her into a piller of salt, so soone as she looked behind her: so now the lord lay as it were in the scout, to watch when *Nebuchadnezzar* spake treason, and to apprehend him vpon it, O *Nebuchadnezzar*, thou hast vanted these twelue moneths since I warned thee, & I made as though I heard not, but suffered thee to doe and speake thy pleasure, and vaunteſt thou still? Surely thou shalt escape me no longer, I will not heare a word more against mine honor. So hee cut him off while the words were in his mouth, & propoundeth the words of iudgement against him. If you marke the time when the voice spake from heauen, you may see three wisedomes of God. First God takes him in his fault, that hee might see his fault, as *Ieroboam* was striken when he strooke the Prophet, that he might know why he was striken. Thē he takes him suddenly, because he cōtemneth his warning, as the fire came vpon Sodom while they contemned *Lots* warning. Thirdly, God takes him where he is pleasanteſt and lustieſt, & safeſt; in his palace, which was like a castle, as he tooke *Herod* when his gard stood by him, that hee might see that nothing can gard him from God, but God must gard him from daunger, or else Princes bee not safer than

1. *Kin.* 13.

Gen. 19. 24.

Act. 12. 23.

subiectes: so though a man sinne often, and steale his sinnes as it were without puuishment, yet at the last hee is tooke napping, while the wickednes is in his hand, as the Iewes were, while the
Num. 11. 33 quailes were in their mouthes, and his day is set when hee shall pay for al, whether it be after twelue moneths, or twelue yeres, whensoeuer it commeth it will seeme too soone. Vengeance doth stay till sinne bee ripe, and watch the time when they are most occupied, then iudgement steps foorth, like the Angel to
Numb. 22. verse. 22. & 23. 10 stop *Balaam* in his way, because the punishment is more grieuous and terrible when they looke not for it (for the worst that is, wish like *Balaam*, *to die the death of the righteous*) therefore God wil crosse them in that: though they prosper alwaies before, yet their ends shall be a kind of iudgement vpon al their life, and a prophesie of torment, for al men to see what becoms of the wicked after death, that they may feare to bee like vnto them: As when wee see some fall downe vnder the table while they sit swilling at the wine: some striken dumbe in the pulpit, while they preach vntruths; euen as the Philistines were slaine while they feasted, and as *Herod* was shamed while he vaunted,
Act. 12. 23 1. King. 13. 4 and as *Ieroboam* was striken while he strooke. What doth this teach vs, but that our sins depart from vs so soone as they are
Gen. 4. Rom. 3. 15 Matth. 26. 14. 15. 16. done, vnto the Iudge; and there they accuse vs, as *Cains* murther cried out against him, so soone as hee slew his brother? *I know thy workes*, saith God: he may say, I know thy workes and thy thoughts too: for *Iudas* could not goe so closely about his treacherie, but that Christ did know when the thought entred into his hart, & heard when he conferred also with the Scribes, and saw likewise when he tooke the bribe, though hee kept a time to punish him, as he saith, Psal. 37. vers. 2. *When I see a conuenient time, then will I execute iudgement.*

Now the time was come when this king should be made an example vnto all other Kings after him, to amend their liues, and reforme their Realmes, when as the Prophet commeth frō God vnto thē, to tel them what they should do. When Dreame and *Daniel* had done what they could, now God calles foorth his iudgements and bids them see what they can do, and commands them to chase *Nebuchadnezzar*, vntill he haue lost his kingdome, vntil he be driuen out of his palace, vntil he be fled into.

into the wildernes, vntil he be degenerate like a beaſt, vntil his ſubiects, and ſeruants, and pages, make their ſport, and gaze and wonder at him like a foole which goeth vnto the ſtockes, or a treſpaſſer, which is gazed at vpon the pillorie: ſo the King was debaſed, when God heard him but vaunt of his buildings. Therefore let vs take heede and be carefull, after what ſort we ſpeake, and what words ſlip from vs, leaſt God take vs in our lies, or oathes, or ſlaunders, or ribauldrie, as he tooke *Nebuchadnezzar* when his tongue walked without a bit: for if hee had ſuppoſed that God had been ſo neere, and that he would haue anſwered him as he did, he would haue held his peace, and laid his hand vpon his mouth, rather than pay ſo deare for a vaine word, which did him no good when it was ſpoken.

The ſecond note of the Iudge, *A voice came downe from heauen*: the controlling voice came downe from heauen; God is moſt offended with our ſin: for *Nebuchadnezzar* might haue ſpoken more than this, before any other man, & no man could controle him becauſe he was King; and Kings delight in greater vanities than buildings, yet no man ſaith, Why doeſt thou ſo? becauſe *Salomon* ſaith, *He which repeateth a matter ſeparateth the Prince*: that is, he which tels Princes their faults, maketh them his enemies: therefore ſince *Iohn Baptiſt* died, onely God is left to reproue almoſt all that ſinne by authoritie, yet there is one in heauen hath an eare and a tongue, and checketh the King as boldly as euer the King checketh his ſubiects. When the voyce from earth ſpake vainely, the voyce from heauen ſpake iudgement. Here is the King of heauen againſt the King of earth, the voyce of God againſt the voice of man: a diuine wrath warring with an humane pride: the fire is kindled, woe to the ſtubble. The Lord of hoſts is in armes againſt the Lord of Babell, and begins to lay hands on him, and to thruſt him out of his throne. Firſt, he rattles him like a thunder, *O king Nebuchadnezzar*: as if he ſhould ſay, for al thou art a King, thou ſhalt ſee whether any other be aboue thee. Now gard thy perſon, now defend thy honor, for he whom thou haſt deſpiſed, threatneth to take thy kingdome from thee; goe nowe and walke in thy galleries, fetch one turne more before thou be turned out of doore, and walke with the beaſts in the forreſt.

Now

Now he comes to the arraignment, and cals him to the bar, *O King Nebuchadnezzar, to thee be it ſpoken*. He was neuer called King with leſſe reuerence, nor had ſuch pay for ſinne in all his raigne. God giues him his title, and he telles him his lot, hee cals him King, but without a kingdome: as if he had ſaid, late King of Babel, hold vp thy hand. Here a King is arraigned in his owne kingdome, and no euidence giuen againſt him, but as though he had witneſſed againſt himſelfe, as al ſinners do, God condemneth him out of his owne mouth; & to open his eares, he calleth him by his owne name, *O King Nebuchadnezzar*, as the priſoner is called when hee holds vp his hand at the barre. Then he pronounceth the iudgement, *To thee bee it ſpoken*, to thee which aduanceſt thy ſelfe like God; to thee which wouldeſt not take heede by thy dreame; to thee which wouldeſt not be warned by the Prophet; to thee which didſt all for thine owne honor. Now hearken to thy iudgement, *Thy kingdome is departed from thee*; thou ſhalt be driuen out of thy palace; they which ſhould honor thee ſhal expulſe thee; thou ſhalt raigne with the beaſts in the deſert; there ſhall be thy dwelling ſeauen yeeres; goe now and ſtalke in the woods as thou diddeſt in thy palace, and when thou art among the Lions, and Wolues and Beares, looke vnto Babel which thou haſt built.

How doth this ſpeech differ from *Nebuchadnezzars* ſpeech? his words were but words, but Gods words were, *He ſpake, and it was done*. For in the ſame houre, that which was ſpoken was done (ſaith *Daniel*;) & whatſoeuer the voice threatneth vnto our ſinnes, or vnto the ſinner, ſhal be done at firſt or at laſt. To *Nebuchadnezzar* it was ſaid, *Thy kingdome ſhall bee taken from thee*: To vs it is ſaid, Thy life ſhal be taken from thee. To him it was ſaid, *Thou ſhalt bee thruſt forth into the deſart*: To vs it is ſaid, Thou ſhalt be throwne forth into darknes. To him it was ſaid, *Thou ſhalt be like beaſts*: To vs it is ſaid, Thou ſhalt be like the damned. Shall not the voice ſpoken to vs bee remembred with God, as well as the threatning menaced to him?

This voice came from heauen, and therefore it ſpake home; not like them which glide by the faults of Princes, & whiſper behinde their backes, as though they would reproue them if they durſt, but for feare leaſt the Prince, or Coũſellor, or Iudge,

or

or Magiſtrate ſhould take it as he meanes it, and thinke that he aimes at them; which makes them ſpeake in parables, as though they would caſt a veile ouer their reproofe, and eate their meſſage before they haue ſpoken it. The holy Ghoſt teacheth vs here to reproue ſo, that whoſoeuer ſinneth may know that thou ſpeakeſt to him. He which ſpeaketh from heauen (as the voice did) muſt ſpeake like *Iohn Baptiſt* among the Publicanes and harlots and ſouldiers, as though hee went from one to another and ſaid, this is ſpoken to thee, this is ſpoken to thee, this is ſpoken to thee For vnleſſe we come neere theſe mortall Gods and proud *Nebuchadnezzars*, as neere as *Elias* came to *Achab*, when he ſaid, *It is thou that troubleſt Iſrael*, they will poaſt it ouer, and thinke that thou ſpeakeſt not to them vntill thou ſpeakeſt plainely, as the voice ſpake from heauen, *To thee be it ſpoken*. And they muſt reforme the matter, or elſe God wil ſhew ſome iudgement vpon them, as hee did here vpon this great King *Nebuchadnezzar*.

Now the decree goeth foorth, that *Nebuchadnezzar* ſhall be King no more, *Thy kingdome is departed from thee*. This is ſuch a ſaying, as if *Nebuchadnezzar* had thought of it before, hee would haue wept when hee vaunted, to thinke that his honor was going frō him, when he thought it was comming to him: and yet his kingdom was not departed from him, and yet God ſaith, *Thy kingdome is departed from thee*, becauſe the decree was paſt, which ſhould as ſurely come to paſſe, as if it were paſt already. Therefore becauſe we care not ſo long as the Prophet ſaith, we ſhal die, we ſhall ſuffer, we ſhall anſwere, hee leaueth *ſhall*, and ſaith *Now*, as God ſaid to *Abimelech*, *Thou art a dead man*; not *thou ſhalt die*, but *thou art dead*: which rouzed him more, than if he had threatned him an hundred deaths, becauſe he thought that he ſhould die preſently: So the holy Ghoſt is forced as it were to exceede and ſpeake more than wee thinke he ſhould ſpeak, for the hardnes of our hearts, which heare like ſtones, and goe like ſnailes. If we haue but a weeke to repent, we wil deferre it to the laſt day, that we may ſinne all the reſt.

Therefore it was meete to ſay, *Thy kingdome is departed from thee*: that ſeeing his iudgement ſhould not ſtay, hee ſhould not ſtay his repentance. If this voice had ſaid, *Thy Babel ſhal ſinke*, as

Nemrods,

Nemrods Babel did, it ſeemeth he would haue thought his honor buried; but when he was ſtript, not onely of his palace, but alſo of his kingdome, what heauie newes was this vnto him, which thought himſelfe equall with God, and now may not be a King? But whē he was thruſt amōg beaſts to eate graſſe with oxen, what a downe-fall was this to bee brought vnder all his ſubiects? which ſpake euen now as though there were none but he: and now his ſeruants ſeruant would not be like vnto him. So the King of Kings wil be honored of Kings, as they are of their ſubiects, or elſe hee will tread vpon their crownes, and they ſhall heare the ſame at laſt, *Thy kingdome ſhall depart from thee.*

Now followeth the execution of his iudgement: for *Daniel* ſaith, *The ſame houre al this was fulfilled.* So he ſheweth the order of it: as a priſoner is brought to the bar, and led to a gibbet, ſo the King was drawn from his throne, and turned into the wilderneſſe, where he abode among wilde beaſts ſo long, *till his haires were growne like Eagles feathers, and his nailes like birdes clawes.* When God began he made haſte, as it was long before he ſpoke: but when he ſpoke he did it, and effected in an houre all that the dreame and the Prophet had foretold.

Then was fulfilled, *The pride of man ſhall bring him lowe:* Euen in the houre that *Nebuchadnezzar* aduanced himſelfe more than before, in the ſame houre he was brought vnder al his ſubiects, al his ſeruants and pages; ſo he which ſetteth vp can pull downe, he which gaue can take, hee which made can deſtroy. Therfore let no mā vaunt, though he were a King, of his houſe or land, or farme, or childrē, but know that he ſhould haue nothing, if God did not regard him more than other: and thinke when thou doeſt read this ſtory, whether thou be not as proud of thy wealth, as *Nebuchadnezzar* was of his palace; whether thou be not as proud of thy children, as *Nebuchadnezzar* was of his kingdome; whether thou be not as proud of thy parentage, as *Nebuchadnezzar* was of his honor; whether thou be not ſo proud of thy learning, as *Nebuchadnezzar* was of his traine. If thou bee as proud, then to thee ſaith GOD, *O King to thee be it ſpoken*, or, O ſubiect to thee be it ſpokē, theſe bleſſings ſhal be taken from thee. For, hath God taken no mans kingdome

dome from him but *Nebuchadnezzars?* hath he taken no mans office from him but *Iudasses?* hath hee taken no mans riches from him but *Iobs?* How did *Antiochus*, and *Iulian*, and *Herod*, and *Saul*, and *Athalia*, and *Iezabel*, and *Richard* the third goe from their thrones, as if God had pulled them out by the eares? he had no respect to their persons, but vsed them like beasts, as hee did *Nebuchadnezzar*, and fulfilled his threatning: the candle of the wicked shal be put out. Therefore as Christ saith vnto them which turne back, *Remember Lots wife:* so I may say to them which beare high minds, and proud lookes, and stout words, Remember King *Nebuchadnezzar*, how God resisted the proud. Now if any man long to be resolued, how this King was changed to a beast, he must not imagine any strange metamorphosis, or popish transubstantiation, as though his shape were altred, or his manhood remooued, or that he put on hornes and hooses, as the Poets faine of *Acteon*; for the voice doth not say that he should become a beast, but that he should dwell with the beasts. *Daniel* doth not say that his head, or armes, or legs were transformed: but that the haire of his head, & the nailes of his fingers did grow like Eagles feathers and like birds clawes, as euery mans haire and nailes will do, if he do not pare them.

Lastly, *Nebuchadnezzar* saith not, that his shape was restored vnto him, but that his vnderstanding was restored vnto him: al which declare, that he was not changed in body, but in mind: not in shape, but in qualitie. A sauage minde came on him, like that which draue *Cain* from the company of men, and he became like a Satyre or wilde man, which differeth not from a beast, but in shape: though hee was not turned to a beast, yet this was a strange alteration, to be so changed in an houre, that his Nobles abhorred him, his subiectes despised him, his seruants forsooke him, none would companie with him but the beasts. Consider this all that aduance your selues against God & despise his word, as *Nebuchadnezzar* did. Take warning by a King, which euen now walkt in his galleries, and his Nobles serued him in his palace, with all dishes that the aire, or sea, or land could afford: now he is turned to grase & feed like an oxe with the beasts in the wildernesse. This was to shew that God maketh no more account of the wicked than of beasts, & therfore Gen. 4. 12

fore the holy ghost calleth thē oftē by the name of beasts: shewing how that sin and pleasure make men like beasts: whē they haue abused their wits often, and peruerted their reason, at last God taketh their vnderstanding from them, and they become like beasts, lothsome to themselues & others: many such beasts we haue stil like *Nebuchadnezzar*, who were fitter to liue in the desert among Lions, where they might not annoy others, than in townes amongst men, where they infect more than the plague. Thus if you haue not considered the beastlines of sin, looke vpon *Nebuchadnezzar* like a beast. If you would see the guilte of it, looke vpon wandring *Cain*. If you would see the frensie of it, looke vpon frantike *Saul*. If thou wouldest see the feare of it, looke vpon trembling *Baltazar*. If thou wilt see the shame of it, looke vpon *Haman* hanging vpon his owne gallowes. If thou wilt see the ende of it, looke vpon the Glutton frying in hell. These are the pictures of sin, which God hath set for a terror before vs: like the piller of sault, or *Achans* sepulchre to speake to vs. Take heed by those; when I haue warned you, as I warned them, I will punish you, as I punished them. This is the Epitaph, as it were, which God ingraueth vpon *Nebuchadnezzars* Sepulchre;

Gal.4.13
1.Sa.16.14
Dan.5 6.
Hest.7.10
Luk.16.23
Gen.19.20
Iosu.7.29.

Be thou an example to Kings and Rulers, for all the children of pride, to beware how they set themselues against him who aduanced them.

Thus he which sets vp, can pull downe. Did not I send thee dreames to warne thee? Did not I send a Prophet to warne thee? If either of them would haue serued, thou mightest haue ruled still, and walked in thy galleries, & feasted in thy palace, and iudged vpon thy throne, and died a King: but nowe thy kingdome is departed from thee. Who would be like *Nebuchadnezzar*, now hee is like a beast? If this Heathen was thus chalenged for his warning, which had heard but one Prophet; we may tremble to thinke what we shal aunswere for our warnings, which haue been threatned as often as the Israelites, and yet prouoked the Lord while he serueth vs, like those which curse the Sunne while it shineth vpon them.

Thus you haue seene the fall of pride. Euen now he said, *Is not this great Babel?* Now he may say: Is not this vnhappie Babel?

bel? euen now hee said, *which I haue built by the might of my power*; and now he may say, which I haue built by the vanitie of my pride: euen now he said, *for the honor of my maiestie*; now he may say, for the ruine of my kingdome: yet after this he rose againe, and came to himselfe, and receiued his kingdome, and honored him which punished him so. But the time will preuent me to speake of his restitution, therefore here I end.

THE RESTITVTION OF NEBVCHADNEZZAR.

Daniel. 4. 31. &c.

31 *And at the ende of these dayes, I Nebuchadnezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, and I gaue thankes vnto the most high, and I praysed and honored him that liueth for euer, whose power is an euerlasting power, and his kingdome is from generation to generation.*

32 *And all the inhabitants are reputed as nothing: and according to his will hee worketh in the armie of heauen, and in the inhabitants of the earth, and none can stay his hand, or say vnto him, Why doest thou so?*

33 *At the same time I had mine vnderstanding restored vnto me, and I returned to the honor of my kingdome; My glorie, and my beautie was restored vnto me, and my counsellers, and my Princes sought vnto me, and I was established in my kingdome, and my glorie was augmented toward me.*

34 *Now therefore I Nebuchadnezzar praise and extoll and magnifie the King of heauen, whose workes are all truth, and his wayes iudgement, and those that walke in pride he is able to abase.*

NOw we are come to his restitution: first *Nebuchadnezzar* was humbled, as God humbleth his enemies; now hee is humbled as God humbleth his children: that although he had more honor than he had before, yet he is not proud of it as hee was before, but crieth with the Prophet *Dauid, Not vnto me, O Lord, not vnto mee, but vnto thy name giue the glory.* So he which said, not only with heart but almost with *Psal. 115. 1*

mouth

Psal.14.1 mouth too, there is no God: now with heart and mouth honoreth none but God, his pride and his fall *Daniel* declared, but when he came to his restitution, he makes *Nebuchadnezzar* to speake himselfe, and giue thankes in his owne person, like a witnes brought in to testifie the truth of this wonderful storie.

When the Prophet had shewed how this King vaunted, and how he was debased for it; presently after he had spoken it, he cals in as it were the King himselfe, to witnes his report, & declares how he was raised again, like a man which, hauing receiued grace frō a prince or great person, is brought in before him to giue thankes for his fauour receiued, and then is dismissed.

In these verses two things shew themselues at the first view, that is, *Nebuchadnezzars* restitution, and his thankfulnes in his restitution. First, hee shewes the time when he was restored, in these words, *At the end of these dayes*: then he shewes the manner how he was restored in these words, *I Nebuchadnezzar lift vp my eyes to heauen, and mine vnderstanding was restored to mee.* In his thankfulnes, first hee extolleth Gods power, in setting him vp & pulling him down, and raising him againe: then hee commendeth Gods iustice and truth, which deserues to bee praised for his iudgements, as much as for his mercy; as though he reioyced that God had made him like a beast, that he might die like a man.

At the end of these daies. As *Daniel* noted the time of his pride, whē he walked in his palace, to shew how pride growes out of buildings, and wealth, and apparell, and such rootes: so he noteth the time of his fall, while the words were in his mouth; to shew that he was punished for his pride and ignorance, that he might know where to begin his conuersiō, and abate his pride; and when he had taken away the cause, then God would take away the punishment: so likewise hee noteth the time of his restitution, *At the ende of these dayes*, that is, after seuen yeeres were expired; to shew how long the sickenes of pride is in curing, and to shew how euerie thing was fulfilled which was propheſied, euen to the point of time, for it was told him by *Daniel*, that he should be like a beast seauen yeeres; therefore *Nebuchadnezzar* is prompt as it were to confesse the truth, and say as the Prophet said, *At the ende of these daies*, that is, at the

end of seauen yeeres, *I Nebuchadnezzar* was restored to my kingdome, as *Daniel* told me. Yet another note is set vpon this beast: Least we should think that god only regardeth the seasō, and thinks seuen yeeres punishment enough for such a sin; he saith not barely, that his vnderstanding & honour was restored vnto him when seuen yeeres were ended; but that they were restored vnto him when he began to lift vp his eies vnto heauen: to shew that this blessing came from aboue, and that he which had humbled him, had restored him againe; as if he should say to all that are cast downe with sicknes or pouertie, or infamy, or any trouble whatsoeuer in body or mind, He which hath humbled you will raise you, as he hath done me: but you must looke vp vnto heauen, & lift vp your hearts vnto him, and then your vnderstanding, and comfort, and wealth, and pleasure, and health, and libertie, and good name, and all, shall returne vnto you againe: like *Iobs* sheepe, and camels, and oxen, in greater number than he had before. As all the blessings of God returned to *Nebuchadnezzar* when he looked vp to heauen; so they shall come backe like a riuer vpon you, when your eies can goe by these vanities and looke vpon him which lookes vpon you: or else seuen and seuen yeeres shal passe ouer you, and you shal be neuer the better, but worse and worse; like *Saul* which was vexed more and more, till he had killed himselfe.

Therefore as the Iewes looked vp to the brasen Serpent, which was a figure of Christ, whē they would be healed, Num. 21.8. so all that would recouer that which they haue lost, or obtaine that which they want, *Nebuchadnezzar* doth teach them here to lift vp their eyes to heauen, from whence (saith Christ) commeth euerie blessing of man; *At the end of these daies, I Nebuchadnezzar lift vp mine eyes, &c.* Like a man which is wakened out of a long trance, now he began to stir and lift vp his eyes: when the heart is once lift vp, it will lift vp the eyes, and the hand and voice, and all to heauen: he which neuer looked vp to heauen so long as his comfort was vpon the earth, now his mind is changed, his lookes & gestures, and speeches, and all, are changed with it: As though God would shew a visible difference betweene the spirituall and the carnall, euen in their lookes and gestures, as there is betweene a childe and an old

man. The ſpirituall minds are heauenly, and looke vp, becauſe their ioy is aboue: The carnall mindes are earthly, and looke downe like beaſts, becauſe their treaſure is belowe. As the ſerpent grouels vpon the ground: ſo doth the ſerpents ſeede; and hath not ſo much as the countenance of grace.

Gen.3.14.

Therefore by lifting vp his eyes to heauen, is ſignified that the time was come, which the Lord had ſet downe, that hee ſhould be like a beaſt, vntil he had learned that leſſon, *That the moſt high beareth rule ouer the ſonnes of men.* Therefore *Nebuchadnezzar* ſheweth that he had learned his leſſon. For he looked not vp to heauen to behold the Sunne, the Moone or the ſtarres, like an Aſtronomer: but thinking how he had ſet himſelfe againſt heauen, from whence came all his honor; in a godly ſhame and holy anger toward himſelfe, hee turnes his face from earth to heauen; to magnifie him, which had humbled him, that ſo contemned him, which aduanced him. Now hee talkes no more of his palace, nor his power, nor his maieſtie; though it be greater than it was: but he looked aboue his owne palace, to another palace, from whence that terrible voice came downe vnto him, *Thy kingdome is departed from thee.* Which expreſſeth his contrite heart, and wounded ſpirit, how many paſſions battelled within: as if he ſhould chide himſelfe, and ſay; Vnthankeful man, my power euer deſcended from aboue, and I euer looked vpon the earth; and mine honor came down from heauen, and I neuer lift vp mine eyes before: But now, ſaith he, goe vp my voyce, and my hands, and my eyes; how long will ye pore vpon the earth, like a beaſt? ſo he lifted vp his eyes vnto heauen. After he had lifted vp his eyes, he beginneth to pray, and prayſe, and giue thanks to God: which ſheweth that he did not onely lift vp his eyes, but his heart too. For, vnles we can ſay with *Dauid, I lift vp my heart*, Pſal.25.1, it is in vaine to lift vp eyes, or hands, or voyce, as the hypocrites do; becauſe he which is a ſpirit, will be worſhipped in ſpirit, Ioh.4. Therefore *Mary* ſaith, *My heart doth magnifie the Lord*, Luk.1.46. As for the Infidels, and Idolaters, they haue no hearty ſeruice; but their religion is like an occupation, which is done with the body. For when we reade of the ſacrifice or prayers of the Idolaters and Infidels, we doe not find, that they lift vp theis hearts to their

Idoles,

Idols; but their hands, or their eyes, or their voice, as the Baalites rored to *Baal*, 1. King. 18.28. & the Mariners cried to their Sea-gods, *Ionas* 1.5. and the Ephesians showted to *Diana*, Act. 19.28: but the lifting vp of the heart is the holy seruice, and alway appropriate vnto God, which saith, *My sonne giue me thy heart*, Pro. 23.26. Therefore now *Nebuchadnezzar* lifts vp his heart to God; shewing that he had learned that lesson which God gaue him seuen yeeres to studie, that *The most high beareth rule ouer the sonnes of men &c.*

Now God thinkes the time long enough: and as he reformed the ground after the flood, with fruite, and herbes, and flowers againe: so he reformeth *Nebuchadnezzar* with vnderstanding, and beautie, and honor againe. As when he repented himselfe, and said, I wil drowne the earth no more, Gen. 8.21: so, I wil chase *Nebuchadnezzar* no more; now he knowes a King aboue him, he shal be a king again: now he seekes my honor, I will giue him honor: now he magnifieth him which debased him, I wil returne to exalt him. So the voice which thundred from heauen, *Thy kingdome is departed from thee*; sounds again, *Thy kingdome is restored to thee*. For it was not told that he should be like a beast vntill he died; but *vntill he knew that the most high beareth rule ouer the sonnes of men*. Therefore when he knew this, nothing could stay him from his kingdom, no more than they could stay him in it before. Thus the displeasure of God is but an *interim*, vntil we know some thing that we shuld know, and then *Nebuchadnezzar* shal be King againe; then the sicke man shal be whole againe; then the bond man shal be free againe; then the poore man shal be rich againe. His mercies are called euerlasting, because they endure for euer, Ps. 36.1.2: But his anger is cõ ared to the clouds, because it lasteth but a season. Whome he loueth he loueth to the end: but whom he scourgeth he scourgeth to repent; as *Hezekias* was sicke vntil he wept; *Nebuchadnezzar* was banished but vntil he repented. Now the first cure of the Kings restitution was of his minde: *Mine vnderstanding* (saith *Nebuchadnezzar*) *was restored vnto me*. To shew what an inestimable gift our vnderstanding and reason is, whereby we differ from beasts, for which wee cannot be thankful enough; therefore he records it twice: as though

his heart did flow with gladnes, and his tongue could not chuſe but ſpeake often of it, as a man thinketh and ſpeaketh of that which he loueth. *Mine vnderſtanding was reſtored vnto me, &c.* That which was firſt taken away, was firſt reſtored again; which ſo ſoone as it was gone, he was counted a man no more, but a beaſt. As *Dauid* ſaith, *Like horſe and mule which haue no vnderſtanding.* Pſa. 32. 9. counting them which are void of vnderſtanding no better than horſe and mule. Therfore they which haue loſt their vnderſtãding at the Tauernes, as many here haue don ſomtimes, & they which vnderſtand not yet what is the booke of God, are but horſe & mule, though they beare the viſors of men. After he had ſaid, *Mine vnderſtanding was reſtored to me*, he annexeth, *Mine honor was reſtored to me*; ſo he grew to a King again. As he was wont to put on one robe after another, when he was a King; ſo when God would make him a King againe, firſt he puts vpon him the robe of vnderſtanding, as it were the foundation of a King, like the princely ſpirit which came vpon *Saul*, 1. Sa. 10. 9. And whē he had a princes heart, then God gaue him a princes power, and proclaimed like a voice from heauen, *Nebuchadnezzar king of Babel:* ſo glorioufly he roſe againe like the Sunne, with a triumph of his reſtitution, & welcome of his ſubiects, like the ſhout which went before *Salomon.* 1. Kin. 1. 34. One would thinke when *Nebuchadnezzar* was a King, God would neuer haue made him like a beaſt, nor after haue made him a King again: for who would ſuffer a beaſt to rule ouer thē, ſeeing ſuch ſtomackes are in men, that they wil hardly endure any Rulers? Therefore it is ſtrange, that theſe men would ſuffer one to rule ouer them that had bin ſeuen yeeres like a beaſt; it is euen as if one had lien ſeuen yeers in the graue, & after come to chalenge his houſe & goods from them which haue it in poſſeſſion, and count it their own: I thinke ſuch a one ſhould haue ſo cold a ſute, that vnles it were ſome few that loued him while he liued; he might go again to his graue for a houſe to dwel in: ſo no body looketh now for *Nebuchadnezzar* to come out of the wildernes; he was the vnliklieſt man in the world to be king, after ſuch a change: but ſee what God cā do, though al be againſt it; he which made a King like a beaſt, raiſed a King of a beaſt.

Mine vnderſtanding (ſaith *Nebuchadnezzar*) *was reſtored to me,*

me, and more then that, *mine honor was augmented*, more then it was when I was so proud of it. As God turned his heart, so he turned the hearts of his Nobles and people, that they receiued him for their King again, and sought vnto him, and reuerenced him, for all the disgrace which they had seen, which made them before to contemne him like a beast.

Here a wise man may study and wonder like *Elisha* when his master was rapt to heauen. For as though a snuffe had been taken, from the ground, and set in the candlestick againe & shined brighter than it did before: so *Nebuchadnezzar* was raised from the dust, and set in the throne: euen now no man cared for him, and now no man dare displease him; that which *Salomon* saith in Pro. 16. 17 *When the waies of a man please the Lord, he will make all his enemies at peace with him:* so when *Nebuchadnezzar* pleased the Lord, God gaue him grace with men, & his glorie was augmented. *My glorie was increased, &c.* that is, he receiued not only his kingdome, and power, and honor againe, but he receiued vsurie of them. For, this seuen yeeres banishment, they had beene put out seauen yeeres to the banke, for him to receiue more when he came againe; so when he sought his own honor, honor departed from him, his palace could not hold it, his treasures could not redeeme it, his Guard could not stay it, but pride chased it away whilest he followed after it. But when he sought Gods honor, and cared not for his owne, honor was increased, according to that, *I will honor them that honor me.* 1. Sa. 2, 30.

What would *Nebuchadnezzar* say to our *Nebuchadnezzars* (if he were liuing) which thinke it against their honor to seeke Christs honor, and that if his kingdome went vp, their kingdome should goe downe, like *Herod* which thought he could not be King if Christ should raigne; and the Pharisies, which thought they should be despised if Christ were regarded?

If *Nebuchadnezzars* honor came vnto him for the honor which he gaue to God: how long will their honor last, which eate and drinke, giue and take, set vp and pull downe, and doe all that they doe to honor themselues? as *Nebuchadnezzar* built Babel vntill that voice came thundering from heauen, *Thy kingdome is departed from thee*, thy office is departed from thee, thy life is departed from thee. Some haue exalted them-

ſelues like *Nebuchadnezzar*, & are not fallen yet: ſome mounted vp haue fallen lower & lower like *Balaam*, but they are not yet at the ground: they haue ruled like beaſts, longer than *Nebuchadnezzar*, and yet looke not vp to heauen, that they may be changed. Thus *Nebuchadnezzar* is welcome to his throne againe.

Now he hath receiued grace, let vs examine his thankfulnes. If you marke how euerie thing comes in his order, you ſhal ſee a marueilous conſequence obſerued both in his Fal and Reſtitution. Whē he looked vpon his palace, then he waxed proud; when he waxed proud, then God threatened him; when he was threatned, then God baniſhed him; when he was baniſhed, then he liſt vp his eyes to heauen; when he liſt vp his eyes to heauen, his vnderſtanding came vnto him; when his vnderſtanding came vnto him, then he gaue thankes to God: ſhewing vs the vſe of our vnderſtanding, why God hath giuen reaſon vnto men, *viz.* to ſerue him & praiſe him vpon earth. As *Nebuchadnezzar* worſhipped God ſo ſoone as he came to vnderſtāding: ſo as ſoone as we come to yeeres of diſcretion, and begin to vnderſtand, we ſhould begin a new life, & ſerue him whome al creatures do ſerue with vs; or elſe our vnderſtanding is vaine, and we are beaſts ſtill: for by this, *Nebuchadnezzar* ſhewes that he had vnderſtanding, and was like a man; becauſe he gaue praiſe to God, and was mooued in heart to worſhip him which made him, according to that definition that *Dauid* maketh of vnderſtanding, Pſa. 111. ver. 10. *They which obſerue them haue a good vnderſtanding.* They which obſerue the Commandements, haue a good vnderſtanding; not they which ſpeak of the Commaundements, nor they which write of the Commandements, nor they which preach of the Commandements, but they which keepe the Commaundements, haue a good vnderſtanding. The reſt haue a falſe vnderſtanding, a vaine vnderſtanding, an vnderſtanding like that of the Scribes and Phariſes, which was enough to condemne them, but not to ſaue them.

True vnderſtanding.

Know and doe.

By this euery man ſhould trie his wiſedome: for ſo ſoone as vnderſtanding commeth to him as it came to *Nebuchadnezzar*, it will extort praier and obedience from him, whether he will or no: therefore our *Nebuchadnezzars* are beaſts ſtill,

ſtill, for this is no part of their vnderſtanding.

But he which can go beyond all, in ſhifts and policie, is counted the wiſeſt man in Court & Citie. Oh, if Machiauel had liued in our countrie, what a monarch ſhould he be? What honor and wealth, and power, and credit, might he haue riſen vnto in ſhort time, whether he had been a Lawyer, or a Courtier, or a Prelate? Me think I ſee how many fingers would point at him in the ſtreetes, as they doe at his apes, and ſay, There goeth a deepe fellow, he hath more wit in his little finger then the reſt in their whole body. You talk of ſectaries how faſt they grow, & how faſt they breed; I warrant you where any Sectarie hath one ſonne, Machiauel hath a ſcore; and thoſe not the brats, but the fatlings of the land; which if they had but a dram of religion for an ounce of their policie, they might goe like Saints among men. But we ſpeake to the belly that hath no eares.

Now let vs ſee the parts of this kings confeſſion, that we may ſee how his thankfulnes did anſwere to his ſinne. Before, he had robbed God of his honor: now, as though he came to make reſtitution, he brings praiſe, and thankes, and glory in his mouth. Firſt he aduanceth Gods power, and faith, that *his kingdome is an euerlaſting kingdome*: in which words he confeſſeth that God was aboue him, becauſe that his kingdome was not an euerlaſting kingdome, but a moment as any kingdome; like a ſparke which riſeth from the fire, and falleth into the fire again. Therfore he ſheweth what a foole he was to vaunt of his kingdom, as though it were like Gods kingdome, which laſteth for euer.

Secondly, he magnifieth the power of God and ſaith, that *God doth what he liſteth both in heauen and in earth*, and nothing can hinder him, or ſay vnto him, *what doſt thou*? vnder which words he confeſſeth againe, that God was aboue him, becauſe he could not raigne as he liſted: for whē he thought to liue at his pleaſure, he was thruſt out at doores, and God ſaid not to him, what doeſt thou? but *Thy kingdome ſhal depart from thee*: therefore he ſheweth what a foole he was to vaunt of his power, as though it had bin like Gods power, which cannot be checked.

Thirdly, he commendeth the iuſtice of God, and ſaith, that his workes were all truth, and his waies were all iudgement. Vnder which words, he confeſſeth againe, that God was aboue

him: for his waies were all errors, and his workes were al sins as the end proued. Therefore he shewes what a foole he vvas, to vaunt of his vvorks, as though they had bin like Gods works, which cannot be blamed: therefore he concludes, *I Nebuchadnezzar praise, and extoll, and magnifie the King of heauen.* When he lighted vpon the right string, marke how he harps vpon it, & doubles it and trebbles it, like a bond which is ratified with many words of like sense; so he ratifieth his bond to God with many words of like meaning, *I will praise, & extoll, and magnifie the King of heauen*: as if he would praise him, and more then praise him. They which loue with the heart, & repent from the bottome, praise and praise, pray and pray, giue and giue, serue and serue, that is, when they haue serued him they are readie to serue him againe.

Here is a glasse for al the children of pride. First looke vpon *Nebuchadnezzar*, you that are great men like *Nebuchadnezzar*. For thus wil God make his example of great men, because they should be examples to others. Many wicked men died in Iurie, and scarce a man was by to see their end: but *Herod* was striken before the people, that all might see, because he was a wicked King. Ther were many in Babel as proud as *Nebuchadnezzar*, but none but *Nebuchadnezzar* was made like a beast, because he was a proud King: so God doth stomacke sinne in those that beare his owne person. As Princes vse to picke those that are principall and chiefe in rebellion to make them examples of terror to others, which were ring-leaders in the treason: so God doth bend his shot against the Captaines of his enemies, like the King of Aram, which charged his souldiers, that they should fight with none but against *Achab*, the king, as it is written in 2. Chro. 18. 30. For as *Salomon* saith in Prou. 19. 25. *Strike the strong, and the rest will beware*: so iustice shewed vpon a Ruler, or great personage, doth terrifie many. If we could see but one of our *Nebuchadnezzars* so degraded, it would make all the rest better in their office, and thinke when they sit in their maiesties, as Queene *Hester* did, that their power is giuen them for the Church, and not against the Church. *Paul* being before *Festus* and *Agrippa*, wished not vnto the King *Agrippa*, more wealth, or more honor, or more riches, but more Religion,

gion, which is the greateſt want of Princes and Magiſtrates. They ſit in Gods chaire, and are called Gods, but are not like God, but like Mammon, except their names & their crownes: peraduenture a *Dauid*, or a *Salomon*, or a *Ioſhua*, that is ſom few remember whoſe perſon they beare: the reſt are like *Saul*, and *Herod*, and *Nebuchadnezzar*, which know not frō whom their kingdomes come. *Nebuchadnezzar* built for his honour, and they build for their honour: *Nebuchadnezzar* gathered for his wealth, and they gather for their wealth: *Nebuchadnezzar* ſought after his pleaſure, and they ſeeke after their pleaſure: *Nebuchadnezzar* vaunted of his power, and they vaunt of their power: what did *Nebuchadnezzar* which they doe not, but repent, which they do not? I cannot wiſh them beaſts to do them good, like *Nebuchadnezzar*; becauſe it is a queſtion, whether they are worſe than beaſts already: but if we could driue them out of their palaces to liue like beaſts in the wildernes, it were a good riddance, for there they ſhould doe leſſe harme; where now their proud hornes do gore others, and their hooſe is vp to ſtrike euery one that is better than themſelues: which maketh many flie into the wilderneſſe, from their houſe and Church and calling, leaſt they ſhould fall into their clutches. The Lord which reſtored *Nebuchadnezzar* from the likenes of a beaſt, reſtore them to the likenes of men, or els fright them like *Nebuchadnezzar* to runne from their roomes, that better may haue their places.

Thus you ſee *Nebuchadnezzar* was made like a beaſt, that he might die like a man, for hee could neuer learne from whence his kingdome came, vntill he had been apprentice ſeauen yeers vnto the croſſe; and when he perceiued vvho tooke his kingdom from him, then he perceiued alſo who gaue his kingdome to him, and learned his thankfulnes in the wilderneſſe, when all the bleſſings were gone which he ſhould haue bin thākful for. He thought that God was no body, vntil he becam like no bodie himſelfe; and then who but God? no power but of him, no honor but from him. His firſt honor came from God, as wel as his laſt: but then he was like a beaſt which knew not his owner, like a babe which knew not his father, like an image which knows not his maker, but now he knoweth from whom kings raigne,

raigne, and hath learned to say thy kingdome, as well as my kingdome, and is like to the Elders in the Reuelation, which cast down e their crownes before the Lambe.

Such a schoolemaster is affliction, to teach that which Prophets and Angels cannot teach. For the Prophet & his dreame had told him as much before, yet he could neuer say The Lord hath giuen, before he did see how the Lord had taken. They say a friend is neuer knowne before he be lost: so when God fled, then *Nebuchadnezzar* followed: but when God called, then *Nebuchadnezzar* contemned: when he hath all things he is vnthankfull, and when he hath nothing he beginneth to bee thankfull.

So we must learne Gods loue out of his wrath, and spell his goodnes out of his iustice: therfore we preach iudgement vnto you, to make you flie vnto mercy; we denounce the law against you, to make you loue the Gospell; we shew you hell, to make you seeke heauen. Because we are like *Pharaoh* his Sorcerers, though we receiue neuer so much, yet we neuer say, the finger of God hath done this: but when he begins to plague vs, then we crie, the finger of God hath done this; therfore if we wil not be inuited, it is good to be compelled. To conclude, hee which made *Nebuchadnezzar* a king when he was like a beast, is he which makes them rich which were poore, & he which makes them free which were bounden, and he which makes them beloued which were hated, and he which makes them wise which were rude, and he which makes them whole which were sicke: they must stay a time, seuen daies, or seuen weeks, or seuen moneths, or seauen yeeres, as *Nebuchadnezzar* did; and when they are readie for it, it will come suddenly, as the Angels came to refresh Christ so soone as he was hungrie: yet a little while, a little longer, comfort is on foote, and that goodnesse which is comming, will come, as the Sunne which was rising is risen: For, as *Nebuchadnezzar* said, mine honour was restored to me; so I am sure many here may say, my right was restored to me, my libertie was restored to me, my health was restored to me, my good name was restored to me, in lesse time than *Nebuchadnezzars* honour was. And what then? *Therefore I Nebuchadnezzar praise, and extoll, and magnifie the king of heauen,*

whose

whose workes are all truth, and his waies iudgement, and those that walke in pride he is able to abase. This is the conclusion of all Gods benefits; they which doe not praise and extoll the King of heauen, are worse than *Nebuchadnezzar*.

Therefore let all which said in their hearts, like *Nebuchadnezzar*, Is not this the house which I haue built? is not this the land which I haue purchased? is not this the money which I haue gathered? are not these the children which I haue begotten? say now with *Nebuchadnezzar*, for all, I praise and extoll, and magnifie the king of heauen, which can take all againe, as he did from *Nebuchadnezzar*.

Thus you haue seen pride & humility, the one pulling *Nebuchadnezzar* out of his throne, the other lifting him vnto his throne: whereby they which stand may take heed least they fal, and they which are fallen may learne to rise againe.

FINIS.

A dissvasion from pride, and an exhortation to Humilitie.

1. Pet. 5. 5.

God resisteth the proud, and giueth grace to the humble.

SAint *Peter* teaching euery man his dutie, how one should behaue himselfe to another, exhorteth all men to be humble, & abstaine frō pride: as though Humility were the bond of all duties, like a list which holdeth men in a compasse; and pride were the make-bate ouer al the world: to which *Salomon* giueth witnes, Pro. 13. 10. saying, *Only by pride man maketh contention*: because pride maketh euery one thinke better of himselfe than of others, whereby he scorneth to giue place to the other; & therfore when neither partie wil yeeld as *Abraham* did to *Lot*, how should there be any peace? Thus pride doth breake the peace, & humilitie doth set it again: therfore to toll men from pride to humility, as it were from the concubine to the right wife, the Gen. 13. 2.

Apostle

Apoſtle ſheweth how God is affected to pride, and what mind he beareth to humility: *God reſiſteth the proud, and giueth grace to the humble:* as if he ſhould whiſper men in the eares and ſay, Take heede how you company with pride, or giue entertainment to her, for ſhe is not *Cæſars* friend, the king counteth her his enemie, and all that take her part: ſhe hath beene ſuſpected euer ſince the Angels rebelled in heauen, and *Adam* ſought to be equall with God: therefore his Maieſtie hath a ſtitch againſt her, as *Salomon* had to *Shemei*, and would not haue her fauourites come to his Court, vnleſſe they hold downe their Mace, ſtoope when they enter. But if you can get in with Humilitie and weare the coulours of lowlineſſe, then you may goe boldly, and ſtand in the Kings ſight, and ſtep to his chamber of preſence, and put vp your petitions, and come to honour. For humilitie is very gracious with him, and ſo neere of his counſell, that as *Dauid* and *Salomon* ſay, he committeth al his ſecrets to her. This is *Peters* meaning, that the humble ſhal find grace with God and men: as we reade of *Dauid* and *Iohn Baptiſt*, according to that in Pſal. 1. verſ. 4. *All thinges which he doth ſhall proſper*: but the proud ſhall be troubled and croſſed, and when they would doe beſt they ſhall doe woiſt, when they would grace themſelues, they ſhall ſhame themſelues: and God will be to them like the ſpirit of *Saul* which tormented him whereſoeuer he went. This ſentence is repeated againe, Iam. 4. 6. The like ſentence to this is in Prou. 3. 34. where he ſaith, *With the ſcornfull he ſcorneth: but he giueth grace to the humble.* The like ſentence is again in Prou. 16. 18. where he ſaith, *Pride goeth before deſtruction.* And in Prou. 15. 32. *Before honour goeth humilitie.* The like ſentence is againe in Prou. 29. 23. where he ſaith, *The pride of man ſhall bring him lowe: but the humble in ſpirit ſhall enioy glory.*

Gen. 3.
1. Kin. 2. 35.
Prou. 3. 32.
Pſal. 25.

The like ſentence is againe in Luk. 1. 46. where the virgin ſings, *He hath put downe the mightie from their ſeate, and hath exalted the humble and meeke*; that as it were by two or three witneſſes, pride might be condemned, and humilitie acquited. One is to God like *Iacob*, of whom he ſaith; *Iacob haue I loued*: the other is to God like *Eſau*, of whom he ſaith; *Eſau haue I hated. Iſaac* loued *Eſau* becauſe he loued veniſon, but *Rebecca* loued

Rom. 4. 13.
Mal. 1. 3.
Gen. 5. 8.

Iacob

Iacob, becauſe he was loued of God. So the proud are in the kings Court, becauſe they ſeek honour; but the humble are in Gods courts, becauſe they contemn honor. As he ſaith in Pro. 3.34. *With the froward he will ſhew himſelf froward*: So he threatneth here, that with the proud he wil ſhew himſelfe proud; that is, if they challenge, he will defend: if they wil prouoke him, he wil reſiſt them: if they wil clime higher than their compaſſe, he will pull them lower than their will.

Peter ſpeakes of the proud, as if they did challenge God like champions, & prouoke him like rebels; ſo that, vnles he did reſiſt them, they would goe about to depriue him of his rule, as *Corah*, *Dathan*, and *Abiram* vndermined *Moſes*. For ſo the proud man ſaith, I wil be like the higheſt, & if he could aboue the higheſt too. This is the creature which was taken out of the duſt, & ſo ſoone as he was made, he oppoſeth himſelfe againſt that Maieſtie, which the Angels adore, the thrones worſhip, the Diuels feare, and the heauens obey. How many ſinnes are in this ſinfull world? and yet as *Salomon* ſaith of the good wife, Prou. 31.29, *Many daughters haue done vertuouſly; but thou ſurmounteſt them all*: So I may ſay of pride, Many ſins haue done wickedly; but thou ſurmounteſt them al: for, the wrathful man, the prodigall man, the laſciuious man, the ſurfetting man, the ſlothfull man, is rather an enemie to himſelfe then to God; the enuious man, the couetous man, the deceitfull man the vngratefull man, is rather an enemie to men than to God: but the proud man ſets himſelfe againſt God, becauſe he doth againſt his lawes; he maketh himſelfe equal with God, becauſe he doth all without God, and craues no helpe of him: he exalteth himſelfe aboue God, becauſe he will haue his owne will, though it be contrarie to Gods will. As the humble man ſaith; *Not vnto vs Lord, not vnto vs, but vnto thy name giue the glorie*, Pſal. 115.1: ſo the proud man ſaith, Not vnto him, not vnto him, but vnto vs giue the glorie: like vnto *Herod*, which tooke the name of God, and was honored of al but the wormes, and they ſhewed that he was not a God but a mā, Act. 12.21. Therfore the proud men may be called Gods enemies, becauſe as the couetous pull riches from men, ſo the proud pull honour from God. Beſide, the proude man hath no cauſe to bee proude, as other ſinners haue,

Num. 16.2. *Eſay.* 14. *Gen.* 2.7.

haue; the couetous for riches, the ambitious for honor, the voluptuous for pleasure, the enuious for wrong, the slothful for ease: but the proud man hath no cause to be proude, but pride it selfe, vvhich saith like *Pharaoh*, *I will not obey*, Exod. 5.2. Therefore God is specially said to resist the proud; because the proud resist him. Heere is heauen against earth, the Creator against the creature, the father against the son, the Lord against the seruant, the Prince against the subiect; who is like to winne the field? *If the Lord iustifie* (saith *Paul*) *who shall condemne?* so if the Lord resist, who shal defend? If his law come with thunder and lightening and tempest, with what terror wil he come himselfe? It was but a brag, when the king of Iuda proclaimed warre against the king of Aram and said, *No man shall deliuer them out of my hands*: but it is true when God saith, No man shal deliuer them out of my hands. Therefore the author to the Hebrues saith, *It is a fearefull thing to fall into the handes of GOD*: for he euer ouercommeth. Therfore whē the Egyptians perceiued that God fought against them, they cried, *We will flie, we will flie: for God fighteth against vs*, Exod. 14.25. So the proud may crie, I will flie, I wil flie: for God fighteth against vs. When the king of Iuda proclaimed warre against the king of Israel; the king of Israel returned answere, that the thistle rebelled against the Cedar, 2. King. 14.9. & yet there was but king against king; a man against a man: how much rather may the king of heauen answere this proude earth, The thistle rebelleth against the Cedar? The giant durst challenge but one of the host of Israel: but the Lord challengeth all ỹ hoste of pride. Euen as he giueth grace to all that are humble: so he resisteth all that are proud. It had bin too heauy for them, if he had said, the Lord doth not care for them: for Gods care preserueth vs; and our owne care doth but trouble vs: but to say that the Lord doth resist them, is as if *Michael* should denounce warre with the Dragon, til he, hath cast him into the pit; this is a marshal word, and comes with armes and weapons vpō them. If a man should see a Lion come vpon him, would he not start? If he should see a Giant come against him, would he not feare? But now the Lord of hostes, the Lion of Iuda, which destroyed the Giants, is vp in armes to resist the proud; and the proud feare not so much as

2. *King.* 1.9.

Heb. 10.

1. *Sam.* 17.2.

Reue. 12.7.

the

the humble. *God resisteth the proud & giueth grace to the humble:* but the world resisteth the humble, and giueth grace to the proud, as *Dauid* notes. Men will praise thee, not when thou reformest thy selfe to God, but when thou doest forme thy selfe to thy lusts: that is, they which will be stouters, shall not want flatterers, which wil praise euery thing that they doe, and euery thing that they speake, and euery thing that they weare, and say it becomes them wel to weare long haire; that it becomes them wel to weare bellied dublets; that it becomes them wel to iet in their going; that it becomes them well to sweare in their talking. Now, when they heare men sooth them in their follies, then thinke they, we haue nothing else to commend vs; if men wil praise vs for our vanities, we wil haue friends enow: so the humour swelleth, and thinks with it self, if they will look vpon me when I doe set but a stoute face vpon it, how would they behold me if I were in apparel? If they doe so admire me in silkes, how would they cap me and curtsie me, and worship me if I were in veluets? If I be so braue in plaine veluet, what if my veluet were pinkt, or cut, or printed? So they study for fashions, as Lawyers doe for delayes, and count that part naked which is not as gaudie as the rest; til all their bodie be couered ouer with pride, as their minde with folly. Therefore *Dauid* saith, that pride is as a chaine vnto them: that is, it goeth round about them like a chaine, and makes them thinke that all men loue them, and praise them, and admire them, & worship them for their brauerie. Therefore as *Saul* said to *Samuel*, *Honor me before this people*: so the proud man saith to his chaine, and his ruffes, and his pinks, and his cuts, Honour me before this people. Al that he speaketh, or doth, or weareth, is like *Nebuchadnezzars* palace, which he built for his honor. This is their worke; so soone as they rise, to put a Pedlars shop vpon their backes, and colour their faces, and pricke their ruffes, and frisle their haire: and then their daies worke is done; as though their office were to paint a faire image euerie morning, and at night to blot it out again. From that day that pride is borne in the heart of man, as the false prophets were schooled to speake as the King would haue them: so their eyes, and feete and tongues are bound to speake, and looke, and walke, as the proud heart doth

Psa. 49. 18.

Psa. 37. 6.

Dan. 4.

2. King. 21. 8

prompt

prompt them, If God were in loue with fashiõs, he were neuer better serued than in this age: for our world is like a pageant, where euery mans apparel is better than himselfe. Once Christ
Mat.11.6. said, that soft clothing is in Kings Courts: but now it is crept into euerie house: then the rich Glutton ietted in purple euery
Luk.16. day, but now the poore vnthrift ietteth as braue as the Glutton, with so many circumstances about him, that if yee could see how pride would walke her selfe, if she did weare apparel, she would euen goe like many in the streetes: for she could not go brauer, nor looke stouter, nor mince finer, nor set on moe laces, nor make larger cuts, nor carry more trappings about her, than our ruffians and wantons doe at this day. How farre are these
Gen.3.21. fashions altered from those leather coates which God made in Paradise? If their bodyes did change formes so often as their apparel changeth fashions, they should haue more shapes than
2.Kin.14.2. they haue fingers & toes. As *Ieroboams* wife disguised her self, that the Prophet might not know her; so wee may thinke that they disguise themselues, that God might not know them: nay they disguise their bodies so, till they know not themselues; for the seruant goeth like his master, the handmaid like her mistris, the subiect like the Prince, as though he had forgotten his calling, and mistooke himselfe, like a man in the darke, which puts on another mans coate for his owne, that is too wide, or too side for his bodie: so their attires are so vnfit for their bodyes, so vnmeete for their calling, so contrary to nature, that I cannot
Gen.6. call them fitter, than the monsters of apparel. For the Giants were not so monstrous in nature, as their attires are in fashion; that if they could see their apparel but with the glance of a spiritual eye, how monstrous it makes them (like Apes and Pup-
2.Sa.17.39 pets, and Vices) they would fling away their attire, as *Dauid* flung away *Sauls* armour; and bee as much ashamed of their
Gen.3.9. cloathes, as *Adam* was of his nakednesse.

Pride hath been the deuiser of all these vanities, which now neither shame nor lawes nor preaching can take away: Therefore had we not need to shew you, how God resisteth this vice, that careth not for any else? Who can tell how this weed groweth? seeing we haue nothing to be proud of, but more cause to be ashamed of our selues, and flie from the face of God & man

too.

too, then *Adam* our father had? we were earth, we are flesh, and we shal be wormes meate: what cause hath earth, or flesh, or wormes meate to be proud? We are borne in sin, we liue in miserie, we shal die in corruption; what cause hath sin, or miserie, or corruption to puffe vs, but to humble vs? There is nothing good which we are proud of: but a wise man is ashamed of the same things whereof we boast. It is a wonder to see, how a gay coate, or a gold ring, or a wrought handkerchiefe can braue a mans minde, that he thinkes better of himselfe that day when he weareth them than any day else, and speakes, and walks, and lookes after another fashion than he did before. *Gen.3.13*

If you could say, as the disciples said, Luke 10.17 *Lord the diuels are subiect vnto vs: Yet* (saith the Lord) *glorie not in this.* How many things doe we glorie in, which we should not, if we may not glorie in the gift of miracles? euen as a couetous man is greedie of an halfpenie, & an enuious man is angrie for a word, so the proud man is proud of a feather. Therefore shal not God resist them which glorie in all things but himselfe, and should glorie in nothing but him? as he did emulate that loftie Babel, so he doth resist these loftie mindes. But for pride the Angels which are in hell should be in heauen: but for pride we which are in earth should be in paradise: but for pride *Nebuchadnezzar* which is in the forrest should be in his palace: but for pride *Pharaoh* which lies with the fishes should be with his Nobles: no sin hath pulled so many downe, as this which promised to set them vp. Of all the children of pride, the Pope is the father, which sitteth in the temple of God, and is worshipped as God. The Lords ministers are called *seruants*, and his ministers are called *Lords*. But for pride the Pharisies would haue receiued Christ as gētly as his disciples: but for pride *Herod* would haue worshipped Christ as humbly as the shepheards: but for pride our men would go like *Abraham*, and our women like *Sara*, as they would be called their children: but for pride Noblemen would come to Church, as well as the people: but for pride Gentles would abide reproofe, as wel as seruants: but for pride thou wouldest forgiue thy brother, and thy brother would forgiue thee, and the Lawyers should haue no worke. But when thou thinkest of these things, pride comes in and saith, Wilt

Gen.11. *Iud.1.* *Gen.3.* *Dan.4.* *Exod.14* *2.Thes.2.4* Note. *Matt.4.2* *1.Pet.1.9*

thou goe like a haggler? wilt thou follow Sermons? wilt thou take the checke? wilt thou put vp wrong? what will men say? that thou art a mome, and a coward, and a foole, and no man will reuerence thee, but euery man will contemne and abuse thee. Thus men are faine to put on the liuerie of pride, as they put on the liueries of Noblemen, to shrowd and defend them from the contempt of the world. Who hath not felt these counsailes in his heart, which would not beleeue that any pride was in him? Yet as *Absolon* was a worse son than *Adoniah*, because *Adoniah* rebelled against his brother, but *Absolon* rebelled against his father: so pride hath worse children than vanitie of apparell. Tirannie in Princes, ambition in Nobles, rebellion in subiects, disobedience in children, stubbornesse in seruants: name pride, and thou hast named their mother: therefore shal not God resist pride? which hath sowed so many tares in his ground, that scarse a man can say like *Dauid, I am not high minded*, Psal. 131. 1. Giue me the mindes of all men humbled, and there is nothing left to raise strife in the world. But as *Iames* saith, *The heart of man lusteth after enuie*: so the heart of man lusteth after pride: though he haue many hart-breakes and puldownes, and many times no countenance to shew it; yet if a little spark be put to the tow, you shal see how soone this flaxe will flame: therefore *Salomon* saith, Eccles. 3. 10. that al the troubles that God layeth vpon a man, haue this purpose, *to humble him*, as though all troubles were little enough to humble pride; and that but for pride there were no neede almost of our troubles. For the auoiding of this vice, God suffereth men to fal into other vices, which men abhor & punish, as theft, & fornicatiō, and drunkennes, to make them ashamed by these vices which were not ashamed of pride: this is an argument, that of all sins pride is the worst, because God suffereth other sins to come & shame vs, least we should bee proud. Againe, pride hath this propertie & sleight, that it mixeth it self with our good works, & follows vertue: As from the ashes of a Phœnix ariseth another Phœnix, so of the ashes of our good workes ariseth pride. When the diuell cannot stay vs from a good worke, then he laboreth by all meanes to make vs proud of it, and so he staineth our worke & stealeth our reward. For though a man do neuer so

1. *Kin.* 1. 5

Iam. 4. 5

so much good, yet if he be proud of it he looseth his reward, as the Pharisies did: therfore the best & the wisest, and the holiest men had need to watch this vice: for if they take not great heed, it will make them proud of their wisedome, and of their zeale, and of their goodnes. *Paul* was almost puffed vp with reuelations: *Aaron* and *Miriam* began to rebel, because they thought themselues as good as *Moses*; and all the fathers of any heresie, began their heresie at this, a magnificat opinion of themselues, and an ouerweening of their owne gifts. So pride setteth vpon the best, euen as the tempter set vpon Christ. Again, a man had need to take heed of pride, for she will not keep counsaile: but if he be proud, she wil tell that he is proud; and therefore is called an impudent sin, because she describeth her selfe in the eye, in the speech, in the gesture, in the looke, in the gate, like the drunkard, so that a man cannot be proud, and seeme humble. *2. Cor. 12* *Numb. 12.* *Matth. 4.*

Thus God hath tyed a iust punishment to this vice, that hee which entertaineth the vice that he loueth, should not auoide the name which he abhorreth, but he shall be esteemed proud, and called proud of all that know him; and many that knowe him not, shall point at him with their fingers in the streets, and say, there goes a proud fellowe: which they pronounce of no vice else, but the drunkard, because these two bewray themselues. Thus you see how the proud resist God: now you shall see how God resisteth the proud: they are so heady, that almost none dare resist them but God: *I will resist them*, sayth God. Therfore when he heard the proud man say in the 14. of *Esaiah*, *I will ascend vp into heauen*, he answered himself; *Thou shalt be brought downe to the graue*. This is he which resisteth the proud. When *Hamans* wife heard her husband say, that *Mordecai* was against him, because he was an Israelite, she said that hir husbād should take the foile, and *Mordecai* should preuaile. What if she had heard hir husband say, that the Lord of *Mordecai* was against him: If the seruant be so terrible, who dare encounter with his Master? God hated *Esau*, and how did *Esau* prosper? though he was the elder brother, yet he missed the birth-right: and though his father loued him, yet hee could not blesse him, because God hated him. God was wroth with the Angels and droue them out of Heauen; God was wroth with *Adam*, and *Hest. 6. 13.* *Rom. 9.* *Gen. 25. 28* *Iud. 1.*

Gen.3 Dan.4 Gen.4.12 thrust him out of paradise; God was wroth with *Nebuchadnezzar*, and turned him out of his palace; God was wroth with *Cain*, and though he were the first man that was borne of a woman, yet God made him a vagabond vpon his owne land; God 1.Sam.31.4 was wroth with *Saul*, & though he was the first King that euer Gen.6 was annointed, yet God made his own hand his executioner; God was wroth with the old world, and though the earth was naked when they were drowned, yet he regarded nothing, but destroyed a world of men together. This is hee which resisted the proud: what shall we doe if the world be against vs, & the flesh against vs, and the diuel against vs, and God against vs too, which should defend vs? In heauen, in earth, & in the sea he finds vs out. And as the displeasure of a King draweth many enemies with it, so the displeasure of God setteth all his creatures against vs: therefore hee is called the Lord of hosts, as though he came with an armie against vs. Whē he fought with Esay.1.14 Iosh.4.10 the Aramites, the Sunne tooke his part: when he fought against Gen.16 the Sodomites, the fire tooke his part: when he fought against Exod.14 the Egyptians, the water took his part: when he fought against Numb.16 the Murmurers, the earth tooke his part: when he fought a-Dan.3 gainst the Idolaters, the Lions tooke his part: when he fought 2.King.2.24 against the Mockers, the Beares tooke his part: this is he which resisteth the proud. What can he hope, which remembreth that God is set against him, and that the Lord of heauen and of earth is his enemie? This thought made the Philistines flye and 1.Sam.4.7 say, *God is come into the hoste*. No enemie is like this enemie, hee euer ouercommeth, and when he hath ouercome, hee can cast into hell, and make the diuels torment them againe: therefore well might *Salomon* propheſie, Pro.29.23. *The pride of man shal* Matth.4. *bring him low*: for God hath ouercome him who brought pride into the world; and as pride brought him low, so *Salomon* saith it shall bring men low too. What a turne is this, that that which Psal.73.6 hee tooke like a chaine (as *Dauid* saith) to adorne him, doth hang him? that which he tooke to exalt him, doth debase him? that which he tooke to win loue, getteth hatred? that which he tooke to obtaine glorie, procureth shame? as if God did take 1.Sam.17.51 the sword out of his hand, as *Dauid* tooke the sword of *Goliah*, and slew him with his owne weapon.

When

When the Pharisie said he was not like the Publicane, Luke 18.11. he said true: for then he was not like the Publican indeede, because the Publican was better than hee: So, when a proud man thinkes best of himselfe, then God and men thinke worst of him; all his glory is but like a vapour, which climeth as though it would goe vp to heauen, but when it comes to a little height, it fals downe againe, and neuer ascends more. So *Adam* thought that the faire apple should make him like his maker, Gen. 3. but God resisted his pride, and that apple made him like the Serpent that tempted him with it. *Absolon* thought that rebellion would make him a King 2. Sam. 15.2. but God resisted his pride, and his rebellion hanged him on a tree.

Nemrod thought that Babel should get him a name, Gen. 11. but God resisted his pride, and the name of his building was called Confusion euer since. *Nebuchadnezzar* built his palace for his honor, Dan. 4. but God resisted his pride, and his palace spued him out when his seruants remained in it. *Shebna* builded a sepulcher for his memorial, Esa. 22. but God resisted his pride and buried him in another countrie, where he had no sepulcher prouided. *Herod* hoped when the people cried at his words, *It is the voice of God*, that hee should be worshipped euer after as God: but God resisted his pride, and before he descended from his throne, the wormes so defaced his pomp, that none which called him God, would be like vnto him: so when women take more paines to dresse themselues than they do all the yeere after, and pay deerer to maintaine one vice, than they need to learne all vertues, they thinke to please men by it; but God resisteth their pride: & al that see them, though they cap and curtsie to them, yet they iudge worse of them, and thinke that they would not weare these signes of lightnes and pride, vnles they were light and proud indeed. Thus if their apparell condemne them before men, how wil it condemne them before God? If sinne did not blinde them, would they so deceiue themselues to take the contrarie way, & think that should honor them which disgraceth other? But as *Balaam* was stopped & knew not who stopped him: so they are resisted, and know not who resisteth them. Though they doe all to please, yet they can please none: they please not God, for God resisteth thē: they please not the *Numb.* 22.

humble, for the humble are contrary to thē, they pleaſe not the proud, for the proud do enuy them which ſtriue to be as proud as they: they pleaſe not themſelues, becauſe that they cānot be ſo proud and braue as they would be: onely they content and pleaſe the diuel, becauſe their pride doth intitle him to them.

Thus much of Gods battels againſt the proud. Here *Peter* leaueth the proud with this brand in their forehead, *This is the man whom God reſiſteth*, then he turneth to the lowly, and comforteth them: *But he giueth grace to the humble*: as if he ſhould ſay, You are like *Iohn* the beloued Diſciple, which leaned on Chriſts boſome, Ioh. 13. 23. though God reſiſted the proud, yet he wil not frowne vpon you: but whē he reſiſteth them, he wil giue grace vnto you, as if he ſhould ſay; the proud are without grace, for God giueth not grace vnto the proud, but to the humble, according to that of Eſa. 66. 2, *To him will I looke, euen to him that is poore & of a contrite heart, and trembleth at my words:* therefore, *Learne of me* (ſaith Chriſt) *to be humble and meeke*, as though the humble and meeke were his ſchollers. Therefore God muſt needs loue the humble, becauſe they are like his ſon: they ſhall haue his beſt gifts, of which he ſaith, 2. Cor. 12. 9. *My grace is ſufficient*: as if he ſhould ſay, hee which hath giuen you his grace, can he deny you any thing? as Chriſt ſaith, *Hee which hath giuen vs his ſon, wil he not giue vs all things with him?* Therefore grace may be called the gift of gifts, becauſe al gifts come with grace, as the Court goeth with the Queene. Therfore fear not to be humble, leaſt you be cōtemned: for all the promiſes of God are made to humilitie, & yet men feare to be humble, leaſt they ſhould be contemned. Humilitie did not make *Iohn* contēptible: but whē he refuſed the name of a Prophet, Chriſt ſaith, that he was more than a Prophet, Mat. 11. 2. Humility did not make *Moſes* contemptible, but as hee was the mildeſt man vpon earth, ſo he was the greateſt vpon earth, Num. 12. Humilitie did not make *Dauid* contemptible, but when hee humbled himſelfe, he ſaid vnto *Michol*, I will bee more humble yet and lowly in my owne ſight, yet thou and thy maides ſhal honour me, 2. Sa. 6, 22. As chriſt ceaſed not to be a king becauſe he was like a ſeruāt, nor to be a Lion becauſe he was like a Lambe, nor to be God becauſe he was made man, not to be a Iudge becauſe he

Mat. 11.

he was iudged: ſo man doth not loſe his honor by humilitie; but he ſhall be honored for his humilitie, as the ſon was honored whē he was humbled, Lu. 15. 8. Thus humilitie hath found that which pride ſought, like little *Dauid*, which was leaſt accounted of, and yet got the victory; yea, whē no man durſt encounter with the giant, 1. Sa. 17 28. This is the ladder whereby we muſt aſcend, Gen. 28 12. Pride did caſt vs down, and humilitie muſt raiſe vs vp. As the way to heauē is narrow, Mat, 12. 13; ſo the gate is low, and he had neede to ſtoope which entreth in at it: therefore be not proud, leaſt God oppoſe himſelfe againſt you; but bee humble and the grace of God belongeth to you. So long as thou art proud and readeſt this ſentence, *God giueth grace to the humble*, thou maiſt ſay to thy ſoule: Soule, thou haſt no part herein: for grace is the portion of the humble, and the dowry of the meeke, and the treaſure of the lowly: but to thee it is ſaid, *The Lord reſiſteth the proud*: as if he ſhould ſay, *Auoide Satan*, Matt. 4. or, *Depart from me ye wicked*, Matth. 25. 45. Thus you ſee how you may haue God your friend or your enemie: *He reſiſteth the proud, and giueth grace to the humble*. If thou diſdaine to learne humilitie of man, learne it of God, who humbled himſelfe from heauen to earth, to exalt thee from earth to heauen: to which kingdome (when the proud ſhall bee ſhut out) the Lord Ieſus bring vs for his mercies ſake.

FINIS.

THE YONG MANS TASKE.

Eccleſiaſtes. 12. 1.

Remember thy Creator in the dayes of thy youth.

IF it be ſo, as they ſay, that none but young men doe heare our doctrine, then this Text is well choſen for the auditorie, to teach young men that, which if they learne, they may ſay with *Dauid*, *I haue more vnderſtanding than the ancient*. Pſal. 119. 100. All Scripture is mans dutie, and anſweres, like *Iohn Baptiſt*, to What ſhall wee doe? In the firſt

of *Iohn* the ſecond and the twelfth, *Iohn* ſaith, *I write vnto you*
1. Ioh. 2. 12 *babes, I write vnto you children, I write vnto you fathers, I write vnto you yong men, I write vnto you old men.* So the word, which is called *a flying booke*, flyeth from one age to another, from one ſexe to another, from one calling to another, till like a Iudge it hath giuen euerie man his charge. Among the reſt, I may cal this Scripture, *The young mans taske:* Wherein the Wiſeman ſheweth, when is the beſt time to ſow the ſeede of vertue, that it may bring forth the fruit of life, and make a man alway readie to die. Let him remember his Creator in the dayes of his youth, and all his life ſhall runne in a line, the middle like the beginning, and the end like the middle; as the Sunne ſetteth againſt the place where it roſe.

After *Salomon* had deſcribed man (like *Martha*) troubling and toyling her ſelfe about many things; at laſt he bringeth him to that one thing neceſſarie, which Chriſt taught *Marie:* and ſhewes him, that if he had begun there at firſt, he had foũd that which he ſought without trouble, & been happier many yeers ſince than he is now. Therfore to them which are young, *Salomon* ſhewes what a vantage they haue aboue the aged, like a ſhip which ſeeing another ſhip ſinke before her, lookes about her, puls downe her ſaile, turneth her courſe, and eſcapes the ſands, which would ſwallow her, as they had done the other.

So they which are young, neede not trie the ſnares and allurements of the world, or the iſſues and effects of ſinne, which old men haue tried before them, but take the triall and experience of others, and goe a neerer way to obtaine their wiſhed deſires. That is this (ſaith *Salomon*) If thou wouldeſt haue any ſettled peace or heartie ioy in this vaine or tranſitorie world, which thou haſt bin ſeeking all the time ſince thou wert borne, thou muſt *Remember thy Creator*, which did make thee, which hath elected thee, which hath redeemed thee, which daily preſerueth thee, which will for euer glorifie thee: and as the kinde remembrance of a friend doth recreate the minde; ſo to thinke and meditate vpon God, wil ſupple thy thoughts, diſpell thy griefe, and make thee cheerefull, as the ſight of the Arke comforted *Dauid:* for ioy, and comfort, and pleaſure is where as God is, where as light & cheerefulnes, & beautie is, where as the

Sunne

Sunne is. Now if thou wouldest haue this ioy and comfort, and pleasure to be long, and wouldest escape those thousand miseries, vexations and vanities, which *Salomon* by many wearie and tedious trials sought to make naked before thee, and yet held all but vanitie when he had found the way, thou must *Remember thy Creator in the dayes of thy youth*, at the first spring time: and then thy happinesse shall be as long as thy life; and all thy thoughts while thou remainest on earth, a foretaste of the glorie of heauen. This is the summe of *Salomons* counsell.

Salomon finds man seeking happines out of the way, as *Esau* hunted long for a blessing, and yet went without it: he pities to see him seeke and not find, to runne and not obtaine: therfore he setteth him in the way like a guide sent from heauen, which often had straied himselfe before, and being now recouered to his right way, stands like a mark of knowledge in the turnings that leade vnto blind by-waies, to direct al those that passe by, that they may follow the readie path that leadeth to eternall happinesse. And because the Traueller marcheth cheerefully, which knoweth his way before he setteth foorth: therfore from the first setting foorth, euen from the time of youth, when a man beginneth to runne his pilgrimage, *Salomon* tels him how hee shall therein prepare himselfe to walke, and sets him in a faire high way, wherein is no turning either to the right hand or the left, which he calleth the remembrance of God. As if he should say, Walke with God as *Enoch* did, and remember wel that he which shall be thy Iudge, doth see all that thou doest, and heareth thee at euerie word: and this thought shall keepe thee in the way at all times, like the cloude and piller of fire, which went before the children of Israel aswell by day as by night, when they trauelled in the wildernesse.

In the next chapter before, and the ninth verse, *Salomon* said, *Reioyce O yong man in thy youth*: now he hath changed his note to Remember O yong man in thy youth. No more *Reioyce*, but *Remember*. *Salomon* mocked before, and shewed what they did remember: here he shewes what they should remember, least any Libertine should misconster him and say, *Salomon* taught to reioyce, *Salomon* gaue vs leaue to sinne, *Salomon* said, doe as ye list, for you are yong men, and haue a priuiledge to be lasci-

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vious and vaine: hee recants with a breath and denies foorthwith his word, euen where he ſpake it.

What ſaid I? *Reioyce O young man in thy youth?* I would ſay, Remẽber O yong man in thy youth. So Gods mocks vs while we ſinne, like *Micaiah*, which bad *Achab* fight againſt *Aram*, and then forbad him againe; ſo he bids them reioyce, and forbids them againe. Reioyce not in thy youth, but repent in thy youth. One wold think that *Salomon* ſhould haue giuen this Memorandum rather to old men than to yong men, let them repent which looke to dye. Oh, ſaith *Ieremy*, it is good for a man to beare the yoke in his youth: if it bee good to ſuffer in youth, it is better to learne in youth: therfore if *Dauid* wiſht that his tongue might cleaue to the roofe of his mouth if hee forgot Ieruſalem: what are they worthie which forget God the king of Ieruſalem? Can a childe forget his father? Is not God our father? therefore who is too yong to remember him, ſeeing the child doth know his father? As the deepeſt wounds had neede to be firſt tented: ſo the vnſtableſt minds haue neede to bee firſt confirmed. In this extremitie is youth, as *Salomon* ſhewes them before hee teacheth them. For in the laſt verſe of the former chapter, hee calleth youth *vanitie*, as if hee ſhould ſpeake all euill in a word, and ſay that *youth is euen the age of ſin.* Therefore whē he had ſhewed yong men their folly vnder the name of vanitie, like a good Tutor he taketh them to ſchoole, and teacheth thē their dutie: *Remember thy Creator*; as though all ſinne were the forgetfulneſſe of God, and al our obedience came from this remembrance, that God created vs are after his owne image in righteouſneſſe and holineſſe, to ſerue him here for a while, and after to inherit the ioyes which hee hath himſelfe. Which if we did remember, doubtleſſe it would make vs aſhamed to thinke & ſpeake, and do as we are wont. For what man doth remember his Creator, or why he was created, while hee ſweareth and forſweareth, and maketh his trade of ſinne, as though there were no God to iudge, nor hell to puniſh? This is becauſe the remembrance of God which would wake ſinners, is ſo chaſed from men, forfeare it ſhould curbe them of their pleaſures, that they dare not think of him, but ſtriue to forget him, that they may ſinne without feare. Therefore hee becom-

Lam 3.27

Pſal 137.6.

meth

meth a schoolemaster for God, and calleth children vnto him before they be corrupted, to teach them this one lesson for the guide of their life, *Remember thy Creator*. To which he draweth them as it were with two cords: the short flight of their youth, and the infinite infirmities of age. To shew how soone our youth is gone, which wee thinke wil neuer haue ende; *Salomon* doth not reckon it by yeeres but by dayes, *in the dayes of thy youth:* so the Scripture numbers our life by dayes and houres, and minutes, to teach vs to make vse of all our time, and euerie day to thinke vpon the ende. Yet least they should poste ouer this remembrance vnto age, which is the generall day that all set, to repent; after this verse *Salomon* brings in the olde man deafe, and blind, and lame, and stammering, for the yong man to behold, as if he should say: Looke my sonne, is this man fit to learne, which cannot heare, nor see, nor speake, nor goe? Therfore remember thou thy Creator in the daies of thy youth before this dotage come. This then is the leuell of our message, to hasten them forward which trauell towardes heauen, because there is a great space betweene God and vs, and much adoe to aspire the top of mout Sion, but more adoe to aspire the top of the mount of Heauen.

Therfore as *Abraham* rose earely to sacrifice his sonne in the morning: so in the morning of thy life sacrifice thy selfe to God, and let him which is *Alpha* in euerie thing, bee *Alpha* in thy conuersion, that is, the beginning as well as the ende. Because we are giuen to set the best last, that we may haue a longer time for our sinnes and pleasures, like the Iewes in the first of *Agge* and second, which said alway, the time was not yet come when they should build the temple; Therefore the holy Ghost crieth so often: *This is the acceptable time, This is the day of saluation, To day heare his voyce*, like *Rebeccah* which taught her son the neerest way to get the blessing. When Christ went about to cast out Diuels, they said, that he tormented them before the time: so whensoeuer thou goest about to dismisse thy sins & pleasures, though thou stay till thou be an old man, yet they will say still that thou dismissest them before the time. But then is the time, when the Diuell saith, the time is not yet: for the Diuel is a liar, and knoweth that with what liquor our vessels

Gen. 22. 3.

2. *Cor.* 6. 2.

Gen. 27. 9.

Matt. 8. 29.

Bd. bw: 22738

sels be seasoned at first, they will taste of the same euer after, whether it be good or bad. Therefore as God sueth to haue vs begin at goodnesse, so the Diuel wooes vs to begin at wickednesse: alleaging either that wee are not resolued yet to leaue our pleasures, or els that God is exceeding merciful to sinners, or els that we shal haue space enough to serue him heareafter. So he stands as it were at the ladder foote, and keepes vs off with these weapons, that wee cannot get vpon the first staffe, but one thought or other pulleth vs backe, when the foote is in the stirrop ready to ride away from all our sinnes at once. Thus we haue long purposed to serue God, and euerie man thinketh that hee should bee serued, but wee cannot accord of the time when to begin: one saith when I am rich, another saith when I am free, another saith when I am settled, another saith when I am old, then my pleasure wil leaue me, and I shall bee fitter to fast and pray, and sequester my self, but now I shal be mocked if I be not like others. Thus like bad borrowers when our day is past alreadie, wee craue a longer and a longer, and yet a longer, till we be arrested with death: so the prince of creatures dieth before he considered why he liued: for as no discipline is vsed where Christs discipline is neglected, so no time is obserued, where Gods time is omitted.

Note.

It is an old saying; Repentance is neuer too late: but it is a true saying; Repentance is neuer too soone. Therefore we are commanded to runne, that we may obtaine; which is the swiftest pase of man. The Cherubins were portraied with wings before the place where the Israelites prayed, to shew how quickly they went about the Lords businesse. The Hound which rūs but for the Hart, girds foorth so soone as he sees the Hart start: the Hawke which flieth but for the Partridge, taketh her flight so soone as she spieth the Patridge spring: so we should follow the Word so soone as it speaketh, and come to our master so soone as hee calleth. For God requiring the first borne for his offering, and the first fruites for his seruice, requireth the first labours of his seruants, and (as I may say) the maidenhead of euerie man. Therefore so soone as man was created, a law was giuen him, to shew that hee should liue vnder obedience from the day that he is borne. So soone as he is borne, he is baptized

1. *Cor.* 9. 24
Ex 9, 25. 20

Gen. 2. 15. 16

in

in the name of God, to shew that when wee cannot runne to Christ, we should creepe vnto him, and serue him as wee can in youth and age: so soone as he beginneth to pray, he saith, Thy name be hallowed, thy kingdome come, thy will bee done, before he aske his dayly bread, to shew that wee should seeke the will of God, before the food which we liue by, much more before the sins and pleasures which wee perish by: so soone as the Lord distributed the talents, hee enioyned his seruants to vse them. Who is so yong which hath not receiued some talent or other? therefore youth cannot excuse him, because the talent requires to bee asked of euery one which hath it. So soone as God had created the man and the woman, he commanded thē to increase and multiplie: shall wee increase and multiplie in the flesh, before we increase & multiplie in the spirit? The first thing which God did after he had created heauen and earth, he did separate light from darknes, to shew vs how we should separate good from euill, before our good become euill. The first lesson that *Iohn* taught, was, *Repent, for the kingdome of heauen is at hand*, Matth. 3. 2. The first lesson that the Disciples taught, was, *Repent* too, *for the kingdome of heauen is at hand*. Matth. 19. And the first lesson that Christ taught, was, *Repent, for the kingdome of heauen is at hand*, Matth. 4. 10. to teach vs what wee should do first; *Repent* was the first lesson to yong and old: For what can we owe God to morrow, which we are not indebted to day? Therefore *Dauid* prayed, *Teach mee O Lord to number my dates*: not my yeeres, nor my moneths, nor my weekes, but my dayes; shewing that wee shall answere for dayes as wel as yeeres, for to day as well as to morow: and for our youth as streightly as our age, which made him crie, *Remember not the sinnes of my youth*; which hee would not haue spoken, if God did not marke the sinnes of youth as well as age. Therefore he calleth children vnto him as *Salomon* doth, and saith, that hee will teach them the feare of the Lord. For should children honour their father, and not honour God? It was a sweete comfort, when the children went before Christ to his temple, and sang there *Hosanna*, to make their fathers ashamed, which did not know the Messias when he came, when their little children knew him. It is written that when Christ heard a young man answere,

Note.

Gen. 1. 14.

Psal. 90. 12.

Bd. hw: 22738

anſwere, that hee had *kept the Commaundements from his youth, Chriſt began to loue him*; which ſhewes how Chriſt loueth theſe timely beginnings, when wee make him our nurſe, and draw our firſt milke from his breaſts. There is not one confeſſion for old men, & another for yong men: the old man ſaith not, I did beleeue in God, the yong man ſaith not, I will beleeue in God, but both ſay, I do beleeue in God: for he which is called *I am*, in Exod. 3. loueth I am, and careth not for I was, nor I will be. When Chriſt asked *Peter, Loueſt thou me?* hee looked that *Peter* ſhould anſwere him, *Yea Lord I loue thee:* and not driue him off, as *Felix* did *Paul*, I will heare thee, I will loue thee, when I haue a conuenient time. For hee which will not come when God calles, whatſoeuer hee ſay, it is impoſsible that hee ſhould reſolue to come hereafter: for hee which is euill, how ſhould hee reſolue to be good? Therefore now or neuer, now and euer: the tree which buddeth not in ſpring, is dead all the yeere: when a man is firſt married, he may vſe the matter ſo, to win his wife vnto him, or to eſtrange her heart for euer. When a Paſtor commeth firſt to a place, with a ſmall matter hee may make the ſimple people like him or diſlike him, ſo long as hee ſtaieth: when the heire comes to his lands, lightly all his tenants begin to ſpeake well of him, or euill of him: when a Prince commeth to the Crowne, by the lawes which hee maketh, firſt the people gheſſe how he will rule euer after, and either diſpoſe their hearts to loue him, or wiſh his death.

Therefore the ſage and beaten Counſellors aduiſed *Rehoboam* when hee began to raigne: *Shew thy ſelfe louing to the people this day, and they will be thy ſeruants for euer.* As though all the dayes after could not doe ſo much as the firſt: Such a victorie it is to begin wel, as our prouerbe ſaith: Hee which hath begun wel, is halfe his way: eſpecially it is good for a man to begin his repentance before hee learne to bee euill: for herein our mindes doe follow our bodies; If our children be deformed in their youth, wee neuer looke to ſee them well fauoured: ſo if the minde bee planted in ſinne, ſeldome any goodneſſe buddeth out of that ſtocke. For vertue muſt haue a time to grow, the ſeed is ſowne in youth, which commeth vp in age.

1. Chro. 10

And

And if wee can say of others, when we see a graceleſſe boy, thou wilt prooue a wagſtring, if thou liue to bee elder; why ſhould we, if we begin as ill as he, think that we ſhall be better and better, which iudge that hee wil be worſe and worſe? As the arrow is directed at the firſt, ſo it flyeth all the way, ouer or vnder, or beſide, but it neuer findeth the marke, vnleſſe it be leuelled right in the hand; ſo they which make an euill beginning foreſpeake themſelues at the firſt, and wander out all their race, becauſe when they ſhould haue leuelled their life, they tooke their aime amiſſe. Therefore happie are they which haue their arrow in their hand, and day before them, for they neede not wiſh to be yong againe. Now kill the ſerpent in the egge, for when he is a ſerpent he will kill thee: if thou canſt not ouercome ſinne in the infancie, before the root faſten, & the fence be made about it; how wilt thou ſtruggle with the Lion, when hee ſeeth his pawes? and ſinne is become like an olde man, ſo tough and froward, that he wil not heare? As hard as it is to reclaime one of theſe old ſinners, or grand Papiſts, which are incorporate into Poperie, and as poyſon is ſetled in a ſerpent; ſo hard it will be to reclaime thee, when thou wilt begin to ſay, it hath beene my cuſtome, and I cannot leaue it.

Trie thy ſtrength but with one of thy ſinnes, and ſee what ſhifts, what excuſes, what delaies it wil finde, and how it will importune thee to let it alone, as the diuel tormented the child before hee went out: if thou canſt not diſcharge one vice that thou haſt accuſtomed thy ſelfe vnto; when all thy vices are become cuſtomes, how wilt thou wraſtle with them?

Therefore we bend the tree while it is a twigge, and breake the horſe while he is a colt, and teach the dogge while hee is a whelpe, and tame the Eagle while he is yong.

Youth is like the day, to doe all our workes in. For when the night of age commeth, then euerie man ſaith, I might haue bin learned, I might haue beene a teacher, I might haue beene like him, or him, but the harueſt was paſt before I began to ſowe; and Winter is come, now my fruite ſhould ripe. Thus euerie man that is old ſaith, hee cannot doe that which he thought to doe, and crieth with *Salomon*; Catechiſe the child in his youth, and he wil remember it when he is old: ſo corrupt him in his youth,

Bd. hw: 22767

Dan. 1. youth, and he will remember that too. This *Nebuchadnezzar* perceiued, and therefore hee choſe the towardlieſt children of the Iſraelites to traine them vp in Idolatrie, like the Popiſh Seminaries, that they might be his inſtruments another day. If he had let thē alone til they had learned the truth firſt, he thought that they would not take his way: therfore he tooke them before they had any religion, to frame them to his religion. If Idolaters and Papiſts be ſo cunning in their generation, to poiſon their children betime, leaſt they ſhould prooue Chriſtians after, what care appertaineth to Chriſtians to ſeaſon their children in their ſpring, like the vertuous Lady which *Iohn* commendeth, leaſt they prooue Papiſts and traytors, and reprobates, when they looke for comfort of them. There was nothing which made *Rehoboam* to chuſe ſuch yong Counſellors, when hee began to raigne, but becauſe they were his companions before, therfore they became his Counſellors after. This is the preferment of our ſinnes, if they haue been our companions in youth, in age they will looke to bee our Counſellors and maſters too. Therefore the beſt ſeaſon to ſeeke God, is to ſeeke him early before the floods of wrath ariſe, and the heape of ſinnes ſtand vp like a rampired wall betweene God and vs. *They which ſeeke me early, ſhall finde me*, ſaith Wiſedome, in the 8. of Prouerbes: *but to them which deferre* (ſhee ſaith) *they ſhall ſeeke me, but they ſhall not finde me*, Prou. 1. *becauſe they did not chuſe the feare of the Lord*: that is, when good and euill were ſet before them, they did preferre euill before good, as a man chuſeth that which hee liketh. Therefore *when they ſeeke me*, (ſaith God) *they ſhall not finde mee*. How doe yee ſay then that yee will ſeeke God, when God himſelfe ſaith that yee ſhall not find him? Therefore in the fourth of Prouerbes and the ſeuenth verſe, Wiſedome is called *the beginning*; to teach vs to ſeeke Wiſedome in the beginning. For ſaith Chriſt, *If yee ſeeke*
Mat. 6. 33 *the kingdome of heauen firſt, all the reſt ſhall be caſt vpon you*: hee ſaith not, if you ſeeke the world firſt, heauen ſhall be caſt vpon you; but if you ſeeke heauen firſt, worldly things ſhall be caſt vpō you. He which doth beleeue this, would firſt ſeek the kingdom of heauen, for that which followeth; that al the reſt might be caſt vpon him; as when *Salomon* deſired wiſedome before

honour,

honor, God gaue him wisedome and honor too, because hee sought the best first.

There was a poole in Iurie, where the sicke and leprous lay: for at one time of the day, the Angell came and stirred the water, and then he which stept in first was healed of his disease: he which stept in first was healed saith *Iohn*, none but hee which stept in first; so he which taketh time is sure, but he which foresloweth time oftner faileth then speedeth. For when golden opportunitie is past, no time will fit for her. If *Elias* would be serued before the widow when shee had but a little cruse of oyle, which was not enough to serue her selfe; will God bee serued after *Elias*? will God bee serued after thee? nay after the flesh, and after the Diuel? Thou maist reade in Leuit. 19. 13. that God would not haue the labourers hire stay in thy hands all night, but would haue thee pay him before thou sleepe. If God would not haue the labourers due stay in thy hand one night, howe darest thou keepe his due from him day and night? so many dayes and nights, weekes, and moneths and yeeres together? where is the morning sacrifice which God requireth? nay where is the euening sacrifice which God requireth? the gloomie morning hath ouercast the whole day. Doest thou thinke it enough if thou do not sit in the seat of the scorners, or if thou do not stand in the way of sinners? he which standeth staieth not, he which sitteth taketh his ease, but he which walketh goeth his way. Yet he which walketh in the way of sinners, though he neither sit nor stand, is not of the blessed number: But he which neither sitteth nor standeth, nor walketh, is blessed, saith *Dauid*, Psal. 1. vers. 1. Alas then why do we sit, if they which stand are accursed and they which walke are not blessed? Christ saith, *First seeke the kingdome of God*, and we say, first let mee bury my father, first let me bid my friends farewell, and so many things first. So long in burying our father, and bidding our friends farewell (that is the riches and honors, and pleasures of this world) that there is no time left to seeke the kingdome: but *follow me* is turned to, follow vs: Christ must follow our sinnes, and come after our pleasures, or else he shall not be serued at all. When we were children, wee deferred till we were men: when we are men, we defer till we be old men: when we are old men,

Iohn. 5. 2. Note.

Note.

Matth. 6. 33

Note.

we deferre till death: in all our life we finde no leisure to liue well, but flit from sin to sin, from wicked thoughts to wicked speeches, from wicked speeches to wicked deedes, as the flie skippeth from scab to scab, vntill we be cast so farre behinde, that we haue no courage to goe forward, or else straied so farre out of our way, that we care not to seeke it againe. Therefore I cannot say to you as Christ said: *First seeke the kingdome of heauen*, for then you should haue sought it long agoe: but now I must say with the Apostle, *Redeeme the time*, and *At last seeke the kingdome of heauen.* For it is to be feared, that as little flies when many came together plagued and destroyed the Egyptians: so short houres, but many, in sinne and securitie, will steale away our whole life, and deceiue our repentance, while wee liue like beasts longer than *Nebuchadnezzar*.

Note. There bee not many *Lots*, but many linger like *Lot*, loth to depart, vntill they see the fire burne. If the Angell had not snatched him away, *Lot* had perished with Sodome for his delay. There be not fiue foolish Virgins, & fiue wise, but fiue for one knocke when the doore is shut. There be not many *Simeons*, but many as old as *Simeon*, which neuer yet imbraced Christ in their hearts. They thought to repent before they were so olde, yet now they dote for age, they are not old enough to repent yet. Nay I answer, many masters of Israel, Mayors, Aldermen, Sheriffes, Iustices, Baylifes, Constables, Gentlemen, know no more what it is to be borne againe, then *Nichodemus* which came by night: *line after line*, sermon after sermon, and *the blacke Moore like himselfe*. All their Termes are vacations, all their religion promises, and all their promises hypocrisies. In stead of catechising their children, as *Salomon* teacheth them, they catechise them to hunt and hawke, to ride and vaunt, to ruffle and sweare, to game and daunce, as they were catechised themselues, least the childe should proue better than his father, and then hee is qualified life a gentleman. Is this to seeke the kingdome of heauen first, or last, or not at all? Woe to the securitie, woe to the stubbornesse, woe to the drowsines of this age. The theefe commeth at midnight, and we sleepe till the dawning of the day: we let in Satan before we bid him auoide: we sell our birthright, before it come to our hands: wee seeke

for

for oyle, when our lampes ſhould burne: this day paſſeth like yeſterday, and to morrow we ſhall ſpend like this day. So he which ſhould haue the firſt fruites, can get no fruites, becauſe we marre the ground before we ſowe it.

Conſider this yee which might haue knowne a thouſand things more than ye doe, if ye had begun when *Salomon* taught you. God will not alway knocke at the doore, Chriſt will not alway clocke like a Hen, *Iohn* will not alway crie in the wilderneſs: but mercie is in the foreward, and iudgement in the rereward. They which can ſay now, We haue a Prophet; ſhall ſay, We had a Prophet, but we entertained him like the Gergeſites: ſo God ſent him away from vs like *Ionah* to the Niniuites, when the Iſraelites deſpiſed him. Yet Wiſedome crieth in the ſtreetes, Let euerie *Ieſeph* ſtore vp before the famine comes: for he vvhich promiſeth thee pardon when thou doſt return, doth not promiſe that to morrow thou ſhalt returne. Repentance is a gift, and a gift muſt be taken when it is offered. The time paſt is gone, and thou canſt not recall that to repent in; the time to come is vncertaine, and thou canſt not aſſure that to repent in; the preſent time is onely thine, and thou maiſt repent in that: but anon that will be gone too. Therefore as *Samuel* began to ſerue God in his minoritie, as *Timothie* read the Scriptures in his childhood, and *Iohn* grew in ſpirit as he ripened in yeeres: ſo whether thou be old or yong, thy repentance cannot come too ſoone, becauſe thy ſinne is gone before. If thou lackeſt a ſpur to make thee runne, ſee how euery day runneth away with thy life, youth commeth vpon childhood, age commeth vpon youth, death commeth vpon age, with ſuch a ſwift ſaile, that if all our minutes were ſpent in mortifying our ſelues, yet our glaſſe would be runne out, before we had purged halfe our corruptions. All theſe examples and ſentences, and prouerbs, and reaſons do crie with *Salomon*, *Remember thy Creator in the daies of thy youth.* This is the Kings commendation or greeting to the colledge of youth. But how ſhould yong men remember God, when olde men forget him? If *Noah* be drunk, vvho ſhal rebuke *Cham?* It is time to remember God in age, or elſe to forget him for euer. Therefore as the Iſraelites gathered twice ſo much Manna the day before the Sabbath as they gathered any

day before that, becauſe they might not gather vpon the Sabbath: ſo the gray head which looketh euery day for the laſt ſabbath when he ſhal reſt in the graue, ſhould pray twice as much, heare twice as much, do twice as much, to prepare the ſacrifice of his body and ſoule ready and acceptable vnto God; becauſe the night is at hand, when he cannot heare, nor pray, nor repent any more. It is ſaid, the diuell is very buſie becauſe his time is ſhort, but an old mans is ſhorter. What haſte ſhould hee make that muſt go further than the Moone, than the Sunne in a yeere, or a moneth, or a weeke, which the Saints were going all their life. Therefore, if youth had neede of legges, age had neede of wings to flie vnto God. But as Chriſt ſaid, *The poore receiue the Goſpell*, though the rich be more bound; ſo we may ſay, the yong men receiue the Goſpell, though the olde men haue more cauſe.

The yong men follow Chriſt, the yong men heare the word, the yong men ſanctifie themſelues, the yong men ſtand for the Church, the yong men beare the heate of this day: old *Noah* is drunke, old *Lot* is ſleepie, olde *Samſon* hath loſt his ſtrength. Once the yonger brother did ſteale the bleſſing from the elder, and now he hath got it againe, as the malice of *Eſau* ſhewes, which perſecutes him for it. I ſpeake it to their ſhame, they that weare the furres and ſcarlets, as though they were all wiſedome, and grauitie, and holines euen to the skirts, may ſay as *Zedechias* ſaid to *Michaiah*, when did the ſpirit depart from me and goe to thee? when did zeale depart from vs, and goe to you? They are ſo nouſeled to the world and acquainted with ſinne, that it is too late now for the world to ſpeake vnto them; they may looke vpon the ſignes of vviſedome, and grauitie, and holines, when they ſee their long beards and gray heads, and ſide gownes, and aske vvhy is this buſh hanged out and noe wine within? What maruell then if they be not reuerenced but mockt and pointed at, when *Sem* and *Iaphet* had need to come againe, and couer their nakednes? What a ſhame was it to the Iſraelites when Chriſt ſaid by a Canaanite, I haue not found ſo great faith in Iſrael? So what a ſhame is it to the elders, that Chriſt may ſay againe, I haue not found ſo great faith, nor knowledge, nor zeale in maſters, and fathers, and rulers, as in ſeruants, and children,

Note.

dren, and prentiſes? Which made an old father of this citie ſay, which now is with God, that if there were any good to be done in theſe dayes, it is the yong men that muſt doe it: for the olde men are out of date, their courage ſtoopes like their ſhoulders, their zeale is withered like their browes, their faith ſtaggereth like their feete, and their religion is dead before them. Be aſſured of this, that ye are come to that time which your ſelues ſet to repent: and yet as though there were another age to repent after old age, you ſpend olde age like youth, as if you were appointed to die in your ſins. *God hath choſen the weake things*, ſaith *Paul*, 1. Cor. 1. ſo I may ſay, God hath choſen the yong things to do his worke: as if the Lord had ſpoken to you in his wrath, Fathers I will prouoke you by your children, Maſters I will prouoke you by your ſeruants, as once he threatned to prouoke the Iewes by the Gentiles. Therefore be of good cheere, yong *Daniel*, yong *Samuel*, yong *Timothie*: though our aduerſaries be as the Aramites, yet there be moe with vs than againſt vs. Fleſh and blood could not ouercome fleſh and blood: but if you be ſanctified, it is the ſpirit which hath ſanctified you: for the diuell would not goe out, vnles a ſtronger than the diuell hath entred the houſe: when you come to bee rich, and elder like *Demas*, then take heede that ye do not embrace the world as *Demas* did, and turne to that which ye condemne. The Vine would not leaue her grapes, nor the Oliue her fatneſſe, nor the fig-tree her ſweetnes to be a King, but the bramble did; hee is not a vine, nor an oliue, nor a fig-tree, but a bramble made for the fire, which leaueth his righteouſnes to become worſe. He which is of the Church, wil ſay with the Church, *I haue waſhed my feete: how ſhould I defile them againe?* Let the dog turne to his vomit, and the ſwine to their wallowing: but hold thou on thy ſacrifice like *Abraham* to the euening of thy life, and a full meaſure ſhal bee meaſured vnto thee, as thou haſt meaſured thy ſelfe. Vnto the which meaſure without meaſure, the Lord Ieſus bring vs.

FINIS.

THE TRIALL OF THE RIGHTEOVS.

Pſal 34. 19.

Many are the troubles of the righteous: but the Lord deliuereth him out of all.

THe ſumme of this verſe is, as if he ſhould ſay, Let the righteous looke for moe troubles than other, and likewiſe let them hope for greater comforts than other: for when they are well, they ſhal be eclipſed againe, to ſhew that their light was but borrowed: and when they are eclipſed, their light ſhall returne, to ſhew their difference from them whom God hateth, which fall from plague to plague, as they runne from ſinne to ſinne.

This verſe hath three parts, for here the righteous are *the agents*, their condition *troubles*, and the Lord *their deliuerer*. So many things fall out contrary vnto our mindes euery day, that he which wanteth patience in this world, is like a man which ſtandeth trembling in the field without his armour, becauſe euerie one can ſtrike him, & he can ſtrike none: ſo the leaſt puſh of paine, or loſſe, or diſgrace, doth trouble that mā more which hath not the skill to ſuffer, than twentie trials can mooue him which is armed with patience, like a golden ſhield in his hand, to breake the ſtroke of euerie croſſe, and ſaue the heart though the body ſuffer: for while the heart is whole, all is well. *A ſound ſpirit* (ſaith *Salomon*) *will beare his infirmitie, but a wounded ſpirit what can ſuſtaine?* Prou. 19. 14. Therefore as the lid is made to open and ſhut, to ſaue the eye: ſo patience is ſet to keepe the ſoule, and ſaue the heart whole, to cheere the body againe. Therefore if you marke, when you can goe by an offence and take a little wrong, and ſuffer trouble quietly, you haue a kinde of peace and ioy in your heart, as if you had gotten a victorie: and *the more your patience* is, ſtill *the leſſe your paine* is. For as a light burthen, borne at the armes ende, weigheth heauier by much, than a burthen of trebble waight, if it be borne vpon the ſhoulders, which are made to beare: ſo if a man ſet impatience to beare his croſſe, which is not fit to beare; it will grumble, and murmur

murmur, and ſtart, and ſhrink, and let the burthen fall vpon his head; like a brokē ſtaffe, which promiſeth to help him ouer the water, and leaueth him in the ditch. But if you put it to patience, and ſet her to beare it which is appointed to beare, ſhee is like the heartie ſpies that came from Canaan, and ſaid, *It is no-thing to ouercom them:* ſo patience ſaith, it is nothing to beare, it is nothing to faſt, it is nothing to watch, it is nothing to labor, it is nothing to be enuied, it is nothing to be backebited, it is nothing to be impriſoned: *In all theſe things (* ſaith *Paul) wee are more than conquerours.* As though all theſe things came not to make vs mourners, but to make vs conquerors: nay more than conquerors, becauſe a conqueror conquereth his enemy but once: but we conquer theſe as often as Chriſt did the tempter. Thus all is in the māner of bearing, which maketh perſecution ſeeme ioyful vnto ſome, & irkſome to others; which maketh pouertie welcome to one, and bitter to another; which maketh him ſing in his ſicknes, as if he were whole, and thee raue and whine, and curſe, as if thou wert not ſick but frantike: Therefore Chriſts yoke is called an eaſie yoke, becauſe it is eaſie to ſome, that is to them which haue skil to beare it as Chriſt did beare it; by his infinit patience, he ſuffered infinit paines for infinit ſins. Patience was like a priuie coate vpon his ſoule, that when the diuell ſtrooke at him, he was ſtriken himſelfe: when death came to kill him, hee was killed himſelfe; and all their ſhot could not hurt him, becauſe of his preſeruatiue which he had about him, like *Sampſons* haire which ſaued him from all his enemies. If the maſter carried patience about him for to guard him through theſe pikes of troubles, which ſtand like the fierie ſword betweene vs and paradiſe: how can the ſeruant eſcape them vnles he be armed as his maſter was? For what hath the poore man to beare his wants? what hath the bondman to beare his griefes? what hath the ſicke man to beare his paines? but to lay all vpon the ſhoulders of patience, and to ſay with *Ieremie, This is my ſorrow, I will beare it.* As the tree which *Moſes* caſt into the ſpring, ſeaſoned the bitternes of the waters; ſo patience caſt into our troubles, ſeaſoneth the bitterneſſe of the croſſe, and is as it were in ſtead of an aſſiſtant vnto euery man, to ouerthrow and ouercome his troubles, like the Armour-

Ioſh. 2.

Rom. 8. 37

Matth. 11

Iudg. 16. 17

Gen. 3

Iere. 10. 19

Exo. 25. 25

1.*Sam.* 14 bearer which holpe *Ionathan* to vanquiſh his enemies. She hath a deuice to draw ſuch a skinne ouer our ſores that ſhall make our pouertie ſeeme riches, our reproches ſeeme honour, our bondage ſeeme libertie, our labour ſeeme reſt, our ſorrow ſeem ioy, our paine ſeeme eaſe, our ſickeneſſe ſeeme health, & al that hurts vs, reioyce vs, vntil we ſay with *Dauid*, *Thy iudgements are pleaſant:* ſhewing that Gods iuſtice is as pleaſant to the patient, as his mercies to others. Therefore what a peace-maker were this in the Common-wealth, if the Magiſtrate had patience to beare his enuy, if the preacher had patience to beare his ſtudie, if the creditor had patience to beare his loſſes, if the bondman had patience to beare his ſeruice, if the husbandman had patience to beare his labour, if the ſicke man had patience to beare his paine, if the poore man had patience to beare his wants? for Note. want whereof many think themſelues in hell, and ſay that no mans paine is like their paine, no mans wants like their wants, no mans foes like their foes, no mans wrongs like their wrongs, when they can ſcarſe tell where their paine holds them. Therefore albeit few can brooke of Humilitie, and Charitie, and meekeneſſe, & thankfulneſſe, and temperance, and thoſe ſeuere vertues, which pul from pleaſure; yet euery man doth wiſh for patience, like a Phyſition to eaſe his griefe, by all meanes that he can: ſo they which are wicked, although they cannot ſee the goodnes of other vertues, yet can ſee the goodnes of patience, and perceiue when they ſee a patient man, and an impatient man both ſicke of one diſeaſe, yet both are not troubled alike, but that hee which hath moſt patience hath moſt eaſe, and hee which is moſt impatient, is moſt tormented, like a fiſh which ſtriues with the hook. Therfore euen thoſe which cānot ſuffer, that they might haue reſt, yet ſing the patient prouerbe, *In ſufferance is reſt*. This is a leſſon that I know you would gladly learne, euen as *Pharaoh* longed to know his dreame. Though ye care not for vertue as the cruel Iudge cared not for charitie: Gen.41.15. Yet if you could gaine ſuch a bargaine by any vertue, To eaſe you of your paines, it would make you looke vnto vertue, as Exod.9.28 *Pharaoh* vſed *Moſes*, but to remoue the plagues.

This power God hath giuen to patience, the medicinable vertue, that it ſhould be like an holeſome hearbe in the world,

or

or a generall Phyſition for all perſons and all diſeaſes. Therefore when the Angell had recorded all the troubles which ſhould come in the latter daies: at laſt hee concluded, *Here is the patience of Saints:* as though patience ſhould beare all. Apo. 13. 10
Therefore ſo many ſcriptures goe like preachers about the Bible, to exhort vnto patience, like a Beacon which is ſet vp to call men together, ſhewing vs, that by *patience wee poſſeſſe our ſoules:* as though a man without patience had no rule of himſelfe: that *a mans wiſedome is knowne by his patience,* as though that he which is not patient, cannot be wiſe: that *by patience we receiue the promiſes,* as though the promiſes did not belong vnto vs vnles we haue patience: that *patience breedeth experience, and experience hope,* as though he which wanteth patience, had no experience of God, to know the ſcope of his doings, nor any hope to comfort him about the life to come: beſides many reaſons moe; *That the afflictions of this world are not worthie of the ioyes that ſucceede them:* that *all things* (euenour afflictions) *turne to the beſt, if we loue God:* that *they are bleſſed which weepe here, becauſe they ſhall laugh hereafter:* that *if we ſuffer with Chriſt, we ſhall raigne with Chriſt:* that *the Lord doth loue thoſe whom he chaſteneth:* that *by ſuffering wee are made like the ſonne of God,* whoſe life was a perſecution; as though the holy Ghoſt by often calling vpon vs, like the importunate woman, would compell vs to be patient, whether our fleſh will or no.

Luke. 8
Prou. 9
Heb. 10
Rom. 8
Rom. 8
Matth. 7
2. Tim. 2
Prou. 3
Luke. 18

Beſides theſe honourable praiſes of patience, the Prophets, Euangeliſts, and Apoſtles, haue a ſet number of examples before our eyes, like banners, of ſuch cures as haue been healed by her: that as the author to the Hebrewes ſaith, *By faith Abel offered a better ſacrifice than Cain: by faith Enoch was tranſlated before he ſaw death: by faith Noah prepared the Arke and was preſerued from the flood: by faith Abraham was content to ſacrifice his ſonne, and yet beleeued that in his ſeede all the world ſhould be bleſſed: by faith Sara receiued ſtrength to bring forth a child when ſhee was ſtroken in yeeres, and paſt the ſtrength of the wombe.* So I may ſay of patience: by patience *Iob* did beare al the torments that the Diuel could heape vpon him: by patience *Iacob* put vp a thouſand wrongs from *Laban* and his children, and neuer complained in one and twentie yeeres before he departed: by

Heb. 11.
Iob. 1.
Gen. 29. 30. 31.

patience

patience *Ioseph* forgaue his brethen when hee might haue put
Gen.45.15 them to death, and gaue them food when they feared reuenge:
by patience Christ suffered banishment, and reproches, and
scourges, vntill he went to his death, like a lambe to the slaugh-
ter.

Among the strange cures of patience, *Dauid* may report of his experience, what this plaister hath done for him: for being a figure of Christ he was alwaies hedged about with the crosse, which proued his patience like a touch-stone euerie day. As Christ was contemned of his countriemen, so *Dauid* was contemned of his brethren: as Christ fled to Egypt, so *Dauid* fled vnto Gath: as Christ receiued food of women, so *Dauid* receiued food of *Abigaile:* as *Herod* persecuted Christ, so *Saul* persecuted *Dauid:* and the wrath of the King brought many enemies with it, that when hee was annointed, yet hee could not raigne: and when he raigned, yet his raigne was but a warfare: the Philistines against him, the Ammonites against him, the Edomites against him, the Moabites against him, and *Absolon* his owne bowels against him, for whom he cried, *Would God I had died for thee.* This son which was his dearling, was his traitor, and sought *his* death that brought him to life, as though *Saul* had been risen from the graue againe. In all these troubles *Samuel* shewes what was this pilgrims comfort; *But Dauid comforted himselfe in the Lord his God,* as though he had no comfort but in God alone. This was the stone vpon which hee leaned his head, Bee patient, for *many are the troubles of the righteous, but the Lord deliuereth him out of all.* When hee did behold his trouble, like the hoste of the Aramites, hee looked backe vnto God like *Elisha*, and spied one with him stronger than all against him. Therefore respecting his afflictions he crieth, *Many are the troubles of the righteous:* respecting the promise, he singeth, *The Lord deliuereth them out of all.* Thus (by his own foot) *Dauid* measureth the condition of the righteous and saith, *Many are the troubles of the righteous:* and then by his owne cure he sheweth how they should be healed, saying, *The Lord will deliuer him out of all.* If yee marke, the spirit hath directed *Dauid* to those two things which make vs take our troubles grieuously: one, because wee doe not looke for them before

1.Sam.26.2 28.2. Luk.8.2 1.Sa25.18. 19.2.16.13 2.Sa.8. 2.6. 5.6.15.4. 18.33.

1.Sa.30.6

2.King.6.10

they

they come. Therfore as Christ told *Peter* before he suffered, to strengthen him when he suffered: so the holy Ghost doth run vpon the crosse, to keep vs in expectation of troubles, that we might prepare faith, and patience, and constancie for them, as *Noah* prepared an Arke for the flood. The second thing which makes vs to start so at the crosse, is, because we are like the Prophets seruant, which did see his foes, but not his friends: so wee see our sore, but not our salue. Comfort seemes a farre off like *Abraham* in the heauens, as though it would neuer come so low: therefore wee goe about to deliuer our selues as it is said, *Let vs breake his bands*, as though wee could deliuer our selues. But *hold your peace*, saith *Moses*, *the Lord shall fight for you*. So *Dauid* comes in like a pacifier, and saith, *Vexe not your selues, for the Lord will deliuer you*. Beare both these sentences in minde, that you must goe thorow a sea of troubles, and that then you shall come to the hauen of rest, and no affliction shal take you before you be armed for it, & in euerie trouble you shal know where to haue your remedie. *Many are the troubles of the righteous, but the Lord deliuereth him out of all.* Here be the two hands of God, like a wound and a plaister: one casteth downe, & the other raiseth vp. It is good for a man to know his troubles before they come, because afflictions are lightned in the expectation. Therefore God saith of *Paul*, *I will shew him how many things he shall suffer for me* God dealeth plainly, and tels vs the worst first, what we shall trust to, as Christ told his Disciples at the first: *If ye will be my Disciples, ye must take vp the crosse*: cold entertainment, to breake their fast with the rod. Other feast-makers, saith Christ, broach the best wine first, but Christ keepeth the best till the last. This is the manner of Gods proceedings, to send good after euill, as he made light after darknes: to turne iustice into mercie, as he turned water into wine: for as the beasts must be killed before they could be sacrificed, so mē must be killed before they can be sacrificed; that is, the knife of correction must prune and dresse them, and lop off their rotten twigs before they can bring foorth fruite: these are the cords which bind the ramme vnto the altar, least when he is brought thither he should runne from thence againe: this is the chariot which carrieth our thoughts to heauen, as it did *Nebuchadnezzars*,

Iob. 21. 28

2. *King.* 6 *Luke* 16

Psal. 2. *Exod.* 14. 14

Act. 9. 16

Matth. 16. 8

Luke 9 *Ioh.* 2. 10

Gen 1. 3 *Ioh.* 2.

zars, and our assumption before our assumption. This is the hammer which squareth the rough stones, till they bee plaine and smooth, and fit for the temple. This is the first messenger which is sent to compell them to the banquet, which wil not come when they are inuited. Because we are naturally giuen to loue the world, more than is good for vs, therfore God hath set an edge of bitternesse vpō it to make vs to lothe it, like a nurse which layeth mustard vpon her breasts to weane the child frō
Iob. 8.2 the dug: so, *Many are the troubles of the righteous*, to weane vs from the dug of the world. The crosse is one of our schoolmasters in this life, and the best wisedome is deerest bought: prosperitie seeketh for nothing, but necessitie seeketh and studieth and laboureth, and prayeth for her wants. As the rod maketh the scholler to apply his booke, so all our knowledge is beaten into vs: some learne their goodnesse of pouertie, some of sickenesse, some of troubles: aduersitie is the fit time to learne the iustice, mercie, power, and prouidence of God; a fit time learne the patience, wisedome, faith, and obedience of man; a fit time to learne the subtiltie, frailtie, and misery of this world. All this thou buyest for troubles; yet they are but troubles, not plagues, nor curses, nor torments, but like the trauels of a woman, when the birth is ripe shee is deliuered, and straight shee forgetteth all her paines for ioy that a manchild is borne into the world. So the seruants of God trauell but till the fruites bee ripe. When the new man is borne, their trauels are ended, and they forget all their troubles, because one is borne into the world, like the sonne of God. This is the difference betweene the afflictions of the righteous and the vngodly.

Exod. 8.6 *Iohn.* 4 When God doth visit the wicked, his punishments are called plagues and curses, and destructions; the plagues of Egypt, the curse of *Caine*, the destruction of Sodome. But when he doth
Iohn. 19. visit the righteous, his punishments are called corrections, and chastisements, and rods, which proceede from a father, not to destroy vs, but to trie vs and purge vs, and instruct vs: therefore when we are afflicted, one saith that God letteth vs blood to saue our liues, for our liues are ranke and must bee lopped.
Gen. 36. And as *Iacob* was blessed & hated both at one time; so a man may be blessed and afflicted both together. Afflictions doe not hinder

hinder our happineſſe, but our happineſſe cōmeth by affliction as *Iacobs* bleſſing came with halting, & as peace is procured by warre. *Therefore bleſſed are ye*, ſaith Chriſt, *when men perſecute you*: as though they were bleſſed euen while they were perſecuted. Therefore this muſt not diſmay vs, that the Scripture ſaith, *Many are the troubles of the righteous*, but rather reioyce vs, becauſe we beare the markes of the righteous. *Daniel* complaineth not of his ſicknes, but of his ſins. Who ſhal fight the Lords battels but the Lords ſeruants? Therefore when *Dauid* ſpake of many troubles, hee pointed to the righteous, as if he ſhould ſay; this is your ſhare, the rod is made for the child. Chriſt called the croſſe his cup. The ſeruant is beloued that drinkes of his maſters cup: Therfore Chriſt reacheth it to the righteous, and bids none but his Diſciples take the croſſe: euery man, which hath his heauen here, doth labour and ſweate for his liuing: and ſhall not they vvhich haue their hell here, ſuffer more then they which haue their heauen here? All men are ſubiect to daungers and loſſes, and ſickneſſes: *But all that beleeue in Chriſt* (ſayth *Paul*) *ſhall ſuffer perſecution*: that is, more then daungers, or loſſes, or ſickeneſſes which the wicked ſuffer; for the world wil not perſecute her children, but ſhe will perſecute Gods children: therefore this Church is called the Militant Church, becauſe it is alwayes in warfare. Therefore the Goſpell is called the Word of the croſſe, as though it came to croſſe vs: Therefore *Paul* deſcribing the way to heauen, draweth by this line, by many tribulations, the croſſe-way is the way to heauen, and the righteous walke in it. Therefore the children of God are not only called labourers, to ſhew vvhat they ſhould doe for God; but they are called ſouldiers, to ſhew vvhat they ſhould ſuffer for God. *The ſeruant is not aboue his maſter*: but if Chriſt ſhould ſuffer, and wee ſhould reſt, the ſeruant were aboue his maſter. The propheſie muſt be fulfilled: *I will put enmitie betweene the ſeede of the woman and the ſeed of the ſerpent*: but if there bee no warre betweene the children of God and the children of the world, the propheſie is not fulfilled. Therefore *Eſau* and *Iacob* had no ſooner life, but they began to ſtruggle one with another, before they came out of their mothers wombe. Therefore *Abraham* was baniſhed ſo ſoone as he receiued the promiſe. Therfore *Abel* was enuied of his

Matth.5

1.Tim.3

Matth.20

Matth.11. Gen.3.

2.Tim 4

Act.14.22

Matth.21 2.Tim.3.3 Ioh.15.20

Gen.3.

Gen.25.22. 4.14. his brother so soone as he was accepted of God. The righteous man was alwayes like *Lot* among the Sodomites, & like *Samson* among the Philistines, set a worke by his enemies. As Christ Matth. 2. was no sooner borne, but *Herod* sought his life; so the new man is no sooner borne of the spirit, but the serpent is readie to deuour him, his brethren to banish him, and hell to swallow him. In all the world hee hath no friende, but hee which made the world. This is the state of the Church militant: she is like the Arke floting vpon the waters, like a Lillie growing among Exod.3.2. thornes, like the bush which burned with fire and was not consumed: so the Citie of God is alwayes besieged, but neuer ruined. Christians and persecutions close together, like Christ and Luk.23.33. his crosse. As Christ was made to beare his owne crosse: so they Iob.19.17 are mad to hold their cheekes to the nippers, their faces to bee buffeted, their backs to be scourged, their eyes to be pulled out; their peace is persecution, their rest labour, their riches pouerty, their glorie reproches, their libertie imprisonment; although they be the sons of God, the brethren of Christ, the only heires of heauen; yet because they suffer their hell here, they must bee content to bee subiect to their enemies, to bee abiectes to their Psal 69.8.7. kinsmen, to be hated of most, to be contemned of al, to be per- 2.7. secuted ouer the earth, a very hauen and receptacle of troubles. Luk 10.35 Yet as Christ was the sonne of God, though his life was nothing but persecution; so the righteous are the sonnes of God, for all these troubles. This is like a baite in their iourney, to thinke as the Samaritane told his hoste, *If thou spend any more, I will recompence thee when I come*: So Christ will mend their wages when he commeth. Why should not God trie his friends, as well as wee trie our friends? The same afflictions (saith *Peter*) are accomplished in others, nay greater afflictions are borne of other, which would make vs despaire like *Cain*. Christ was consecrated by afflictions, therefore wee cannot bee consecrated without afflictions; who would not goe to heauen with *Eliah*, 1.Cor.10,13 though it were in a whirle-winde? If our troubles be light and few, it is because we are weake and tender, therefore God doth respect our feeblenesse, & layeth no more vpon vs, because we are not able to beare more. It is not a signe that wee are righteous, because our troubles are few; but because our troubles are

few,

few, it is rather a signe that we are not righteous; because *many are the troubles of the righteous.* For they must bee made examples of patience, they must suffer their heelhere, they must bee squared for the Temple, therfore they must haue many strokes to make them fit: God is not like a waspe, which when shee hath stung once, cannot sting againe: but there is a generation of crosses, and a pluralitie of troubles. When *Dauid* spake of trouble, hee spake of troupes and heapes, and stars, and sands, and therefore hee saith, *Many*, as though he were faine to lay them downe in the grosse summe, not reckon them. By many tribulations (saith *Paul*) but how many hee could not number: *Act.* 14 For except our sinnes, there is not such plentie of any thing in the world, as there is of troubles, which come from sin: as one heauie messenger came to *Iob* after another; so now since wee *Iob.* 1 14.16 are not in Paradise, but in the wildernesse, wee must looke for *Psal.* 42.7. one trouble after another: therefore afflictions are called wa- 8.9 ters, because as one waue falleth vpon another, so one trouble falleth vpon another.

As a Beare came to *Dauid* after a Lion, and a Giant after a *1.Sa.* 17.34 Beare, and a King after a Giant, and Philistines after the King: so when they haue fought with pouertie, they shall fight with enuie: when they haue fought with enuie, they shall fight with infamy: when they haue fought with infamie, they shall fight with sicknes, like a labourer which is neuer out of worke. Thus you see the righteous in troubles, like the Israelites in exile: *Exod.* 3.10 Now the Lord commeth like *Moses*, to deliuer them: aduersitie seeketh out the promise; the promise seeketh out faith; faith seeketh out prayer; then God heareth, and mercie aunswereth. All this while Christ seemed to sleepe, as he did in the ship: now *Mat.* 8.26 he rebukes the windes and waues, and troubles flye before him, like a troupe of wolues before the shepheard. As hee asked the adultresse, where are thy accusers? and shee said they are gone: so he may aske his patients, where are your troubles? and they may say, they are gone: the Sunne rose, and the mists vanished: yet (saith *Dauid*) God it good to all that are pure in heart: that is he remembreth them while he afflicteth them, and is preparing an issue while the crosse prepareth thē. When Christ heard them say, he whom thou louest is sicke, he answered, this sicknes

is

is not vnto death. Ioh. 11.3. So when it may bee ſaid, hee whom God loueth is ſicke: then it may be ſaid, this ſicknes is not vnto death, and though it bee to the firſt death, yet not to the ſecond.

Ion. 3 Who would thinke when *Ionas* was in the ſea, that hee ſhould preach at Niniueh? Who would thinke when *Nebuchadnezzar*

Dan. 4. was in the forreſt, that he ſhould raigne againe in Babell? Who would think when *Ioſeph* was baniſhed of his brethren, that his brethren ſhould ſeeke vnto him, like his ſeruants? Who would

Iob. 1. 42. 10 thinke when *Iob* ſcraped his ſores vpon the dunghill, all his houſes were burned, all his cattell ſtollen, and all his children dead, thath he ſhould be richer then euer he was? Theſe are the

Exod. 15. 21 Mal. 3. 6. acts of mercie which make the righteous ſing: *The Lord hath triumphed valiantly.* This is the priuiledge of the righteous, as God ſaith, *Ye ſonnes of Iacob are not conſumed:* So they anſwer againe, *We are not conſumed.* Therefore (*Paul* ſaith) wee are in diſtreſſe,

2. Cor. 4. 6 Luk. 24. 6 but we are not forſaken: as Chriſt roſe out of the graue, ſo wee ſhal riſe out of trouble; and when the gold is fined, the fire ſhal hold it no longer. When Ieſus was in baniſhment with *Marie*

Iohn. 2. 3 and *Ioſeph*, at laſt the Angell came and ſaid, *they are dead which ſought the childs life*: ſo when the dayes of our baniſhment and ſcarſitie, and bondage and ſicknes are ended; at laſt, tidings ſhal

Mat. 2. 20. come that our troubles are dead, and then the righteous ſhall looke vp like *Moſes* when hee was paſt the ſea, and ſee all their enemies, all their troubles drowned behind them, then the hart ſhall dance like *Miriam*, and ſing the ſong which ſoundeth be-

Exod. 30. 35. 20. 34 fore *Moſes*: *The Lord, the Lord is ſtrong, mercifull and gratious, ſlow to anger, but abundant in goodneſſe and truth*. And if *Dauid* had ſtaied at troubles, and ſpoken of nothing but rods, the wic-

Pſalm 3. Pſal. 3. ked might ſay as they doe in Pſal. 115. *Where is their God?* and the righteous might complaine with *Dauid*, *I haue cleanſed my heart in vaine:* but as the waters of the ſea flow and ebbe againe, ſo the waters of affliction flow & ebbe againe; one caſteth *Moſes* into the water, & another draweth him out of the water. There lieth *Lazarus* at the gate, there lieth *Ioſeph* in priſon, there lies *Ieremy* in the dungeon, there lies *Iob* in the aſhes, there lies *Ia-*

Gen. 25 20 *cob* in the fields, there lies *Dauid* in the wilderneſſe, there lies *Abraham* in exile, there lies *Daniel* among the Lions, there lie the children in the fornace: at laſt comes the yeere of Iubile,

and

and all the prisoners of the Lord are set at liberty: therefore they are called the prisoners of hope, because they may hope to be deliuered, &c. Therefore God translateth his crosse from the head to the heart, from the heart to the foote, from pouerty to sickneſſe, from sickneſſe to labour: that whereſoeuer he placeth it, we might haue patience; knowing that he can remoue it as he placeth it. *Zach. 9. 12.*

Then are fulfilled all these sweet scriptures: *The Lord retaineth not his wrath for euer, because mercie pleaseth him,* Mich. 7. 18. *After two daies he will reuiue vs: and the third day he wil raise vs vp* Ose. 6. 2. *Surely there is an end, and thy hope shall not be cut off.* Prou. 23. 18. *Heauinesse may endure for a night: but ioy will come in the morning.* Psal. 30. 5. He which hath ouercome death and Satan, and the world, can easily ouercome all the troubles in the world. Rather then *Eliah* shall starue, the Rauens shall feed him: rather than *Ionas* shal drowne, the fish shal saue him; as when the glutton did not pittie, the dogges took compassion. Vntill *Dauid* saith, *The Lord will deliuer,* the righteous and the wicked goe together: but now they part; one is taken, and the other is refused; one is deliuered, the other is left in prison. As *Abraham* came not to deliuer the Sodomites, but to deliuer his brethren: so Christ came not to deliuer his enemies, but to deliuer his seruants: not to deliuer them from troubles, but to deliuer them out of troubles; that they may say as well, *The Lord hath taken, as the Lord hath giuen.* As *Dauid* gaue charge to his souldiers, that they should not kill *Absolon* his sonne, though he sent them against *Absolon,* to slay his rebellion: so God forbids his crosses to destroy his children, though he send them against his children to purge their corruptions. As the Angel passed by the houses of the Israelites, when hee saw the blood of the Lambe vpon their doores: so God hath his markes, whereby he knoweth whom he should deliuer out of trouble, and whom he should leaue in trouble. To one he saith, Take my crosse: to another he saith, Be thou healed: to another he saith, Stay til thy time commeth. Euery hard word may be spoken to the godly as well as to the wicked, but that deadly word, *Depart into euerlasting fire.* Although they seeme to depart heere; yet then it shall be said, come and not depart. *2. Kin. 17. 6. Ionah. 1. Luk. 16. Luk. 17. Gen. 14. 16. Iob. 1. 21. 2. Sam. 18. 5. Exod. 12. 13. Matth. 25.*

As *Iohn*, after the voice of thunder, heard the voice of Harpers: so when they haue beene beaten, they shall bee cherished. Therefore the trials of the righteous, though they bee
Rom.14.2. called many troubles, yet they are not called euerlasting troubles.

As *Dauid* saith here, *Many are the troubles of the righteous*; so
Psa.32.10. in Psalm.32.10. he saith, *Many are the sorrowes of the righteous:* but it followeth, *the Lord will deliuer them out of all.* Nay (saith
Prou.11.8. *Salomon*) *when the righteous escape out of trouble, the wicked shall come in his stead:* that is, the troubles of the righteous shal shift
1.Kin.3.27. to the vngodly, as the leprosie of *Naaman* went to *Gehezi*. And
Pro.21.18. therefore the wicked are called the ransome of the iust, because they lie in baile for them. As one bird chirpeth to another: so one plague shal whistle to another, & say; Come and helpe me
Exod.8.9. to torment this sinner (for one plague wil not serue the Egyptians) vntil he be so loden with torments, that he crie like *Cain*,
Gen.4. *My punishment is greater than I can beare.* The righteous neuer said, that their troubles were more, or greater, or longer
2.Cor.10.3. than they could beare; for God hath promised, he wil not lay more vpon them than they are able to beare: but when they begin to sink like *Peter* vpon the sea, then the hand is ready to catch them, & straight God maketh an issue for their troubles.
Act.27. As the viper leapt vpon *Paul*, and leapt off againe: so troubles leape vpon the righteous, and leape off againe; as though they had mistaken the partie, and rapt at the wrong doore. There-
Psa.17.37. fore, *Marke the vpright man* (saith *Dauid*) *and behold the iust: for the end of that man is peace.* Though his beginning be trouble, yet his end is peace: *He will not suffer the righteous to fall for euer.* He saith not, that he will not suffer him to fall; but that he shal not fal for euer: that is; at last his shackle falleth from him, the net breakes, the prison openeth, and he goes forth like *Lazarus* out of his graue, to shew what wonderful things the Lord hath done for him. So *Paul*, after he had spoken of his troubles (as though he thought vpon this sentence of *Dauid*)
2.Tim.3. repeateth the same of himselfe, saying: *But the Lord deliuered me out of all.* Therefore one calleth affliction the trance of the righteous, Because they seem dead for a while; but they wake againe: therefore they challenge their enemies, and say, *Re-*

ioyce

ioyce not against me, O mine enemie: for though I fall, yet I shall rise. Mich. 7.

This should content the righteous, To be deliuered at last: as *Dauid* quieteth himselfe, saying; *By this I know the Lord fauoureth me, because mine enemies do not triumph ouer me:* not because I haue no enemies, or because I haue no troubles which would ouercome me. Therefore when he wrote downe *Many troubles*, he blotteth it (as it were) with his pen againe, as a merchant razeth his booke when the debt is discharged: and in stead of many troubles, he putteth in, *The Lord deliuereth.* Because he forgiueth all sins, he is said to deliuer from all troubles; to shew that we haue neede of no Sauiour, no helper, no comforter but him. Psa. 41. 11.

The Lawyer can deliuer his Client, but from strife; the Physician can deliuer his Patient, but from sickneſſe; the master can deliuer his seruant, but from bondage: but *The Lord* (saith *Dauid*) *deliuereth out of all.* As when *Moses* came to deliuer the Israelites, he would not leaue an hoofe behinde him: so when the Lord commeth to deliuer the righteous, he wil not leaue a trouble behind him. But euen as they pray in Psalm. 25, *Deliuer Israel O Lord, out of all his troubles*: so he wil answere them, *Be thou deliuered out of all thy troubles*; that is, this and this, and this (that trouble that thou thinkest intolerable, that trouble which thou thinkest incurable); the Almightie hath might against all. When *Iob* is tried, not a sore shal sticke vpon him. Therefore, as *Elisha* feared not, when he saw as many Angels as enemies: so, now you see as many mercies as troubles, let the comfort satisfie you which satisfied *Paul, Feare not*, for I am with thee, thy pardon is comming; like the Angell which staid the sword ouer *Isaacs* head. Read on but a little further, and thou shalt heare the voice, which proclaimed war, proclaime peace: many troubles in the beginning of the verse, and no troubles in the end. What Physician hath been heere? The Lord (saith *Dauid*). *The Lord was in this place* (saith *Iacob*) *& I knew it not*: so the Lord is in affliction, & men know it not. He which saith, I put away thine iniquities, must say, I put away thine infirmities. For ther is no Sauiour but one; which saith to death, *I will be thy death.* As the woman was sicke vntill Christ came: Psa. 25. Iob. 24. 2. King. 6. Act. 27. 24. Gen. 22. Note. Gen. 28. 16. Esay. 43. 25.

Mat.9.29. so vntill the Lord come, there is nothing but trouble. Many troubles of the righteous; but one deliuerer of the righteous: many terrors; but one cõforter. Troubles come in, an hundred waies, like waters through a grate: but mercie entereth alwaies at one doore, like a pardon which commeth onely from the Prince: therefore saith God, *In me is thy helpe*, Hos.11.6. *I create comfort*, Esa.65. Mark, that he calleth himself a creator of comfort: that is, as ther is but one Creator, so ther is but one comforter; and as he created all thinges of nothing, so he createth comfort of nothing: that is, when all comfort is worne out, and no seed of ioy left to raise vp comfort againe, then he bringeth comfort out of sorrow, as he brought water out of the rock;

Exod. 17.6. 8.14. that we may say, *The finger of the Lord hath done this.*

This is the anchor of the righteous; As he lookes vpon his troubles, the promise cõmeth in like a messenger from Christ,

Nehe.6.11. Pro.24.10. (while he is praying and weeping) & saith, *The Lord wil deliuer thee out of all.* Then he resolueth like *Nehemiah*, and saith, *Shall such a man as I flie?* Shal such a man as I recant? If I be faint in the day of aduersitie, *Salomon* saith, my strength is small: as if he should say, I was neuer strõg, but did counterfait like *Demas*. If

Pro.15.15. I want comfort in trouble, *Salomon* saith, *A good conscience is a continuall feast*. As if he should say, that I haue not a good conscience, if I haue not comfort in the Crosse. Therfore I wil wait the Lords leisure, because *Esay* saith, *Faith maketh no haste*. I wil

Psa.2. not breake his bands: because then I am like the heathen. I wil

Pro.29.26. not flatter the Iudge: because *Salomon* saith it is vaine. I wil not

Rom.14. betray the cause: because God hath appointed it to trie me. I

1.Cor.8.10. will not offend my brethren: because *Paul* had rather die, than do so. I will not charge my conscience: because it can vexe me more than their bands. I will not turne from my profession: because I learned it of God, and vowed to leaue all for it, in the day that I was baptized a Christian. Though my friends tempt me, like *Iobs* wife: though my flesh flatter me, like *Eue*: though my persecutors wold bribe me, like *Balaac*: though they which suffer with mee, should reuolt for feare: yet I wil be as *Iosua*,

Iosh.24.15. 2.Sam.1. which stood alone: & as *Elkanah* was in stead of childrẽ to *Anna*; so Christ shal be in stead of comfort, in stead of wealth, and health, and liberty to me. For many were the troubles of *Ioseph*;

and

and the Lord deliuered him but of all: many were the troubles of *Abraham*; and the Lord deliuered him out of al: many were the troubles of *Dauid*; and the Lord deliuered him out of all: many were the troubles of *Iob*; and the Lord deliuered him out of all: therefore he can deliuer me out of all. But if he doe not (saith *Sidrach*, *Misaac*, and *Abednego*) yet we wil not doe euil, to escape dãger: because Christ hath suffered more for vs. Therfore, if I perish, I perish, saith *Hester*. She was content that her life should perish: but if my purse suffer, my money doth but perish: if my bodie be imprisoned, my pleasures do but perish: and who can tell, when he hath suffered that which is appointed? Therefore God saith, *When I see conuenient time, wil I execute iudgement*: Not when thou doest think it conuenient time; but when he doth thinke it a conuenient time. Therefore saith *Dauid* to the Lord, *In thee doe I trust, all the day*: that is, if he come not in the morning, he wil come at noone: if he come not at noone, he will come at night: at one houre of the day, he will deliuer me. And then, as the calme was greater after the tempest than it was before: so my ioy shall be sweeter after teares, than it was before: the remembrance of Babylon wil make vs sing more ioyfull in Sion.

Hest.4.16

Psal.75

25.5.

Mat.28,6,
Psa.137

Exod.13.17

Thus *Dauid* describeth the iourney of the righteous (as if they should go through the sea, and wildernesse, as the Israelites went to Canaan); Looke not for ease or pleasure in your way, but for beasts and serpents, and theeues. Vntill ye be past the wilderneſſe, all is straight, & dark, and feareful: but so soone as you are through the narrow gate, all is large and goodly, and pleasant; as if you were in Paradise. Seeing then your kingdome is not here; looke not for a golden life in an yron world: but remẽber that *Lazarus* doth not mourn in heauen; though he suffered paines vpon earth: but the Glutton mourneth in hell, that staied not for the pleasures of heauen. To which pleasures the Lord Iesus bring vs, when this clowd of trouble is blowne ouer vs, Amen.

Luk.16.

FINIS.

THE CHRISTIANS PRACTISE.

Roman. 12. 2.

Be yee changed by the renewing of your mindes, that yee may proue what is the good will of God, acceptable and perfect.

When Christ sent forth his Disciples, he said vnto thē, *Goe preach and baptize*, ioyning these two together, Preaching and Baptizing. This being the occasion of our exercise; because I am to speake of Baptisme, which is the Sacrament of Regeneration, I could not chuse a fitter scripture than that which I handled last, which speakes of the renuing of our mindes. For, when mindes are renued, then the vow which we made in Baptisme is performed.

Mat. 28. 19

When *Paul* had forbidden the Romanes to fashion themselues vnto the world, he shewed them another fashion, which he cals *the renuing of the mind*. As the Eagle renueth her youth, so men must renue their minds. This fashion is called the Wedding Garment; which euerie man must weare that comes to the banquet of the king. As whē men haue gone ouer one fashion after another, at last they come to the old fashion: so here *Paul* calles them to the old fashiō again, which was vsed in *Adams* time; that is the image and fashion wherein they were created. Now the reason followeth.

Psa. 103. 5.

Mat. 22. 12.

Gen. 1. 26.

That they may proue what the will of God is: as if he should say, This shall be the fruite of your regeneration; when your minds are renued, you shall know many things, which are hid from you, you shal be able to iudge of doctrins, who preach truth, & who preach error: and you shall vnderstand the will of God, what he would haue you doe, & what he would haue you flie, as if you were in his bosome. As new wine will not abide but in new vessels: so this new knowledge will not abide but in new mindes; the mind, renued, knoweth God. So that this scripture may be called the path to knowledge, or the way to sound the mind of God: which is a secret that euerie man longs to know; but the most turne a wrong leafe to finde it, as *Paul* said of *Pe-*

Mat. 9. 17.

ter,

ter, he tooke a wrong way to the Gospell. VVhen the Serpent taught knowledge, he said, *If yee eate the forbidden fruit, your eies shall be opened, and you shall know good and euill:* but *Paul* saith, If ye will not eate the forbidden fruite, your eyes shalbe opened, and you shal know good and euil. This is one reason why *Paul* would haue them renew their mindes, *That they might know the will of God.* Why? doth not the word of God teach vs the will of God? Yes, but no man doth vnderstand this word, but he which hath a new mind: because as the Sunne is not discerned by any light, but by his own light: so no spirit can interpret the Scripture, but the same spirit that vvrote it; vvhich is called *the holy spirit*, because it is *holy*, & because it makes holy. Sinne was the first vaile which obscured mans vnderstanding. And, til the cause of this eclipse be taken away, the Apostle saith, that we shall see but in part. That is, as the Sunne may be seen in his eclipse; but yet he seemes liker to darknesse than to light: so vnderstanding may be seene in the wicked; but it is liker ignorance than knowledge: therefore *Paul* makes knowledge one of the fruits which bud out of righteousnesse.

Gal.2.14. *Gen.3.3* *2.Cor.12.5.* *Gen.3.7.* *1.Cor.13.9.*

They which haue renued their mindes, saith he, shal prooue what the will of God is: that is, they shal trie all that they doe heare; and learne by all that they see, vntil they track out the wil and meaning of God. As the water ingendereth ice; and the ice againe ingendereth water: so knowledge begets righteousnes; & righteousnes again begetteth knowledge: according to that in Eccl. 2. 26; *To a man that is good in his sight, God giueth wisedome and knowledge.* Therefore though yee haue seene cunning Lawyers by much reading, and expert Physicians by long studie; yet you could neuer see a perfect, sound, and iudiciall Diuine, vvithout holinesse. I can not tel how, This knowledge lies rather in the heart, than in the head: & it is not great Learning, gotten by extreame studie; but, an inward Feeling, sent from God (by his Spirit) vnto good men: like the ramme which was brought vnto *Abraham*, vvhen he vvould sacrifice his sonne.

Gen.22.13.

As *Salomon* saith, *The knowledge of good things, is vnderstanding:* so none but they, vvhich are holy, haue this vnderstanding. He vvhich can say vvith *Dauid*, *I loue thy law, and keepe thy precepts*; may follovv vvith *Dauid*, *I haue more vnderstanding than*

Pro.9.10. *Ps.119.117.*

my teachers, and know more then the ancient. He which cannot
Psa.45.1. say with *Dauid, My heart meditateth a good matter,* cannot follow with *Dauid, My tongue is the pen of a readie writer.* This is the equitie of God; They which are vnwilling to obey, are not
Mat.25. thought worthy to know: for what should he doe with his talent, which wil not vse it? He which forbids vs to cast pearles before swine, doth stay his owne hand from casting knowledge to the vngodly: they may know so much as shal condemne them; but they neuer know what will saue them. When
Mat.16.16. 17. Christ heard *Peter* say, *Thou art the son of the liuing God*; Christ answered, *Flesh and blood hath not taught thee this:* shewing, that carnall men haue not this knowledge. This is the word, of
Mat.19.17. which Christ saith, *All men doe not receiue it.* It is true, *that the*
Ioh.3.8. *spirit breatheth where it will:* but it will breath vpon none, but her louers. Wisedome is like the daughter of God; which hee marrieth to none but to him which loues her, and sues for her.
Psa.73.17. As *Dauid* could not vnderstād why the wicked prospered, vntill he entered into the Sanctuary of God; and as *Aaron* might not enter the Sanctuary where God did answere, vntil he had sanctified himselfe: so if we wil vnderstand mysteries, and heare
Exod.3.5. God himselfe speake, we must put off our sins, as *Moses* put off
Psa.115.6. his shooes; or els we shal be like images which haue eares, and
1.Cor.12.2. cannot heare. When *Paul* heard mysteries, he was rapt into the
Ose.2.14. third heauen: when God would talke with his Church, he saith, *I will take her aside into the wildernesse, & then I will speake friendly vnto her:* so when we will learne Diuinitie, we must goe aside from the world, and sequester our sins, and lift vp our minds aboue the earth; or else it will not stay with vs. As the spirit went from *Saul*, when he sinned: so, when knowledge hath saluted the wicked, she bids them farewell; like vnto a Martin, which will not build but in faire houses. It is said in Ioh. 14.15. When Iesus went to eate the Passeouer, he came to a chamber which was trimmed: so the chamber which receiueth God, the heart which should lodge knowledge, must be trimmed, and al
1.Sa.15.26. the sinfull corners swept; or else, as *Samuel* would not come to *Saul*, so wisedome will not come to that hoste. There is an harbinger which goeth alway before the knowledge of God, to prepare the house: and this is loue, the bond of perfection.

They which haue loue (saith *Iohn*) *know God: but they which haue not loue, know not God*; though they haue neuer so much knowledge beside. 1. Ioh. 4. 7
Vnto good *Nathaniel*, Christ said, *Thou shalt see greater things than these*: but vnto the obstinate Iewes he said, *Seeing, you shall not see*; like *Hagar* which had the Well before her, and did not see the water. He which cannot say with *Paul*, *We haue the spirit of Christ*, cannot say with *Paul*, *We haue knowledge*. Holy men were alwaies interpreters of Gods word: because a godly minde easilieſt pearceth into Gods meaning; according to that, *The pure in heart shall see God*: and that in Ioh. 7. 17. *If any man will doe Gods will, he shall vnderstand the doctrine whether it be of God or no*: and in Psal. 111. vers. 19. *They which keepe thy precepts, haue a good vnderstanding*: and that in 1. Corinth. 2. 15. *The spiritual man vnderstandeth all things*. And therfore *the feare of the Lord* is not onely called *the beginning of wisedome*: but in Prou. 2. 5. it is taken for wisedome it selfe. As when Christ taught in the Temple, they asked, *How knoweth this man the Scriptures, seeing he neuer learned them*: so it is a wonder what learning some men haue, which haue no learning; like *Priscilla* and *Aquila* poore Tent-makers, which were able to schoole *Apollos* that great Clerke, a man renowned for his learning. What can we say to this, but as Christ said? *Father so it pleaseth thee*. As when *Iacob* came so soon with the venison, & his father asking him how he came by it so suddenly; *Iacob* answered, because the Lord thy God brought it suddenly to mine hand: so the holy and righteous men cannot giue any reason why they conceiue the words of God so easily, and the wicked doe conceiue them so hardly, but that God brings the meaning suddenly to their hearts: as we reade in Luke. 24. 45. when the Disciples were settled in the profession of Christ, it is said, that Christ opened their vnderstanding, and made them vnderstand the Scriptures; so suddenly came their knowledge. So we reade in Pro. 1. 23. Wisdom promiseth to the righteous, *If you will turne at my correction, I will powre out my heart vnto you, and make you vnderstand my words*. A schoolemaster might say to his schollers, I will powre out mine heart vnto you: but he cannot say as God saith, I will make you vnderstand mine heart. Therefore if the Queene of Sheba thought the seruants

Mat. 13. 14. Gen. 21. 19. 1. Cor. 2. 12 1. Cor. 8. 1. Mat. 5. 8. Pro. 1. 7. Ioh. 7. 15. Act. 11. 15. Luk. 10. 21. Gen. 27. 20. 1. King. 10. 8.

of

of *Salomon* happie, because they heard his wisedome: how happie was *Salomon* himselfe, that serued God which gaue him wisedome? *Come vnto me* (saith Christ) *all yee which are wearie; and I will refresh you.* As Christ hath no cõfort but for the wearie: so he hath no wisedome but for the righteous. They are his brethren, and sisters, and father, and mother. Ther is a kinde of familiaritie betweene God and the righteous, that he makes them of his councell; as *Salomon* saith, Pro. 3. 32. *His secrets are with the righteous:* and Psal. 25. 14. *His secrets are reuealed vnto them that feare the Lord.*

Mat. 11. 28. Mark. 3. 35.

They are like *Iohn* the beloued Disciple which leaned on his bosome; like *Moses*, to whom he shewed himselfe; like *Simeon* that embraced him in his armes; like the three Disciples which went vp to the mount to see his glorie. So we read of *Abraham* Gen. 18. 17, *Shal I hide it from Abraham*, saith God? As though this were an offence in God, if he should tell the righteous no more than he tels the wicked: therefore because *Abraham* was a good man, he told him more then he shewed all the rest. As *Adams* knowledge was perfect, so long as his righteousnesse was vntainted: so the neerer we come to that righteousnesse againe, the more things come to our knowledge; according to that, Prou. 28; *They that seek the Lord, vnderstand al things.* Such an heart God hath giuen to his seruants, like a touchstone, or a Lampe to goe before them to examine all things, as they go in this darke wildernesse; least they should take error for truth, euill for good, or their owne will for the will of God; that they which hate euill might be preserued from euil, as *Dauid* was from the blood of *Nabal*. Now, because none but the righteous haue this lampe before them, you see what a difference there is betweene the knowledge of the godly, and the knowledge of the wicked.

Iob. 13. 25. Exod. 3. Luk. 12. 1. Sam. 25.

As the windowes of the Temple were large within, but narrow without: so they, which are within the Church, haue greater light than they which are without. They sit like *Pharaoh* in the darknesse of Egypt: when the other dwell like Israel in the light of Goshen. Knowledge is easie to him which loueth knowledge, saith *Salomõ:* but the scorner seeketh knowledge, and findeth it not, saith *Salomon*, Pro. 4. *The spiritual man* (saith

1. Co. 2. 14.

Paul)

Paul) *searcheth the deepe things of God*: but, *The naturall man* (saith *Paul*) *perceiueth not the things of God. Thou hast reuealed these things to babes* (saith Christ): *but thou hast hid them from the wise of the world. If any man will do Gods will, he* (saith Christ) *shal vnderstand the doctrine*: but to the obstinate Iewes Christ saith, *you cannot vnderstand my talke. My sheepe, heare my voice*, saith Christ: but to the wicked Christ saith, *you cannot heare my words. Beleeuest thou for this?* saith he to *Nathaniel*; *thou shalt see greater things than these*: but, *If ye beleeue not*, saith *Esay*, *ye shall not vnderstand.* Luk. 10. 21.

That these Scriptures might be fulfilled, you see that as sinne is called *blindnes*, 2. Chr. 6. 18: so sinners are called *blind*, Esa. 56 10; and may be called *Strangers in Israel*. Vntill we be borne again, we are like *Nicodemus*; which knew not what it was to be borne againe, Ioh. 3.

Vntil we become zealous our selues, we are like *Festus*; which thought zeale madnes, Act. 26. Vntill we be humble our selues, wee are like *Michol*, which mocked *Dauid* for his humilitie, 1. Sam. 6. 16. It was true then, and it is true now, and it wil bee true alwayes, which *Paul* obserueth, 1. Cor. 1. 18, that to some Religion shal seeme foolishnesse. The reason of all this, *Paul* layeth downe in a word. If ye aske why the wicked cannot vnderstand heauenly things, hee saith, *Because they are spiritually discerned*, 1. Cor. 2. 14. Therefore how should he discerne them, that hath not the spirit? Note.

For this cause wisedome is not said to be iustified of any, but of her owne children, Mat. 11. 19. Neither doth Christ say, that any sheepe heare his voice, but his own sheepe. *My sheepe* (saith he, Ioh. 12. 27.) *heare my voice*: they follow their shepheard, they heare his voice, they vnderstand his law, they iudge of his iudgements, they haue the measure of his wordes; all is open, and plaine, and manifest and cleare vnto them: they search deeper, and iudge righter, and know sooner, and though they haue no learning, yet they haue better iudgement than the learned: whereas the other that labour, and study without God, walke in a labyrinth, and fal into doubts, while they seeke resolutions. When a wicked man reades the Scriptures, hee seeth no difference betweene the word of God, and the word of men: like

Cleophas

Luke 24,16. *Cleophas* which talked with Christ, and knew not Christ. When he speakes of Religion, he flutters like a yong bird which cannot flie, because her wings are not growen: when hee prayeth, his prayer is like a childes Grace, that vnderstandeth not one word that he saith. He, which hath but a shew of holinesse, hath but a shew of wisedome: a little knowledge is in his head; but there is no knowledge in his heart. An euill man may knowe something, and speake something, of his reading and hearing: as *Iob* saith, *There is a spirit in man* (that is, euery man hath a kind of knowledge); *but the inspiration of the Lord giueth vnderstanding*: as though the sinners vnderstanding, did not deserue to be called vnderstanding.

Iob 32,8.

If the wicked man speake any thing that is good, he speakes by rote; but he which speakes not out of the abundance of his heart, is soon drawen drie. The preaching of the word doth not become him: it is harsh and vnkind in his mouth, as though it came out of a wrong bowe: or like vnto a shittle, which flittereth from the hand of a child. He is in the pulpit, as the guest at the banket, which wanted his wedding garment: he speaks not like one which hath authoritie; but as one that hath no authoritie: and alwaies his conscience founds vnto him, *What hast thou to doe to take my word in thy mouth, seeing thou hatest to bee reformed?* Therefore be renued, that ye may know what the will of God is. This is the Abce, and Primmer, and Grammer, the first lesson, and last lesson of a Christian, To know the good & perfect, and acceptable will of God; which must make vs good and perfect, and acceptable our selues. The will of God is alwayes good and acceptable, and perfect; howsoeuer it seeme to vs. Though it condemne vs of euill; yet it is good: though we see not how it is perfect; yet it is perfect: nay, it is so perfect, that we cannot see the perfection of it; as the Sunne is so bright, that we cannot behold the brightnesse of it. First it seemes good vnto man before it bee acceptable: when it is acceptable, then it seemes perfect. And as Gods will doth seeme to vs, so wee doe seeme to him: if his will cannot seeme good and acceptable, and perfect to vs; much lesse may our will seeme good, or acceptable or perfect vnto him. For this is our goodnesse, To acknowledge his goodnesse, If it be such a contentment, to know

Luke 6,45.

Ma. 22,11;

Mat. 7,29. Psal. 50,16.

Note,

the

the will of God, what shal keepe vs from the knowledge of it? Shal sinne, which is the worst thing in the world? Because we will not renue our minds, therfore we are ignorant of so many things which we would know; and vntill we be willing to follow the word, we shal neuer throughly vnderstād it, but buzze and grope at it like Owles, which prie at the Sun out of a barn. Oh what a benefit had *Salomon* lost, if he had lost his wisedome which God gaue him? as great a benefit doest thou lose, if thou lose the knowledge of Gods will: for from the day that a man cannot discerne the will of Sathan from the wil of Christ, euery heresie seemeth truth, euery euil seemes good. And this hath bin the beginning of al errors in the Church; Because men did not loue the truth, therefore God would not reueale his truth vnto them. Therefore I conclude as I began, *Be yee changed by the renuing of your minds; that ye may proue what is the good will of God, and acceptable and perfect.* 1. *Kin.* 3. 12.

Now a word of the Sacrament. Ther is an infant to be receiued into the Church: which putteth vs in minde of the promise which we made vnto God, when we were receiued into the Church our selues. This Sacrament was instituted by Christ, when he was baptized of *Iohn* in the riuer of Iordan: and it succeedeth Circumcision; as the Communion was ordained in stead of the Passeouer. So soone as we are borne, we are baptized, *in the name of the Father, the Sonne, & the holy Ghost*; to signifie that we owe a dutie vnto God, from the day we come into the world. In this baptisme, our bodies are washed with water; to signifie how our sinnes are washed with Christs blood: when our bodies are washed, they are taken out of the water againe; to signifie how we shall be raised from death to life, by the resurrection of Christ, and how we should rise from sin to righteousnesse. Thus we begin our life with a solemne promise to God, before the Church, to serue him with our bodies and soules till death vs depart. *Matth.* 3. 14. *Mat.* 28. 19. Note.

Now let vs remember how we haue kept this promise with the Lord; or rather how we haue broken promise with him. Then we gaue our selues to God: but since we haue giuen our selues to sinne. Then we promised to renounce the world: but euer since we haue embraced the world. Therefore now let vs

begin

begin to pay that which wee ought so long; and pray the Lord which hath instituted this Sacrament as a seale of his mercie, to receiue this child into his fauor, as we receiue it into his church: to baptize it with his spirit, as we baptize it with water: and powre vpon it his grace, as we giue it the signe of grace.

FINIS.

THE PILGRIMS WISH.

Philip. 1. 23.

I desire to be dissolued, and to be with Christ.

HEre is *Pauls* desire, *To be dissolued*; & the cause, *That he might be with Christ*: wherin first you shal see the difference between the faithful and the wicked; how one lotheth this life, & the other longeth after it. Secondly, because the Apostle seems to desire death, you shal see whether any man may wish to die. Thirdly, because after his dissolution he hopes to be with Christ; you shall see the diuersitie of iudgements betweene *Paul* and the Papists, which think when they are dead that they shal goe on to Purgatorie. Lastly, because the soules which are with Christ cānot walke as they did when they liued vpon earth; you shal heare a little of walking spirits, which haue been so much talked of in time of Poperie, and were taken for the soules of them which were dead: after we will speake a little of the Sacrament which yee come to receiue; and so commit you to God. *I desire to be dissolued.* Before Christs comming, when the kings or Patriarchs died, it is said, that they went to their Fathers, as we reade of *Dauid* and *Salomon*, &c. but after Christs comming, when the faithfull dye, they are said to goe to Christ; as we reade of the penitent theefe, Luk. 23. 43. Not because the Patriarches went not to Christ, as well as they: but because yet Christ was not ascended to heauē, therfore they are not to go to Christ; although if they went to heauen, they must needes goe to Christ: because Christ touching his Godhead, was alwaies in heauen. *I desire to be dissolued.*

1. *King.* 2. 10
2. *Chr.* 9. 47
2. *Chr.* 21. 1
Act. 7.

ſolued. As the worldly long for Chriſt to come to them, ſo the faithfull long to goe to Chriſt: for vnleſſe we aſcend to him, as he deſcended to vs, his deſcending is in vaine; becauſe he came downe that we might goe vp: he deſcended to take our fleſh, we aſcend to take his kingdom: he deſcended to be crucified, we aſcend to be glorified: he deſcended to hell, wee aſcend to heauen; that is, to ioy, to glory, to bliſſe, to our Father, to our Sauiour, to our Comforter, to Angels, to Saints, to eternall life. Therefore good cauſe had *Paul* to deſire to be with Chriſt, that he might be at reſt: for no doubt it was the ſweeteſt voyce that euer the Theefe heard in this life, when Chriſt ſaid vnto him, *This day ſhalt thou be with me in Paradiſe*, Luk. 23.45. Beſides, as *Paul* perſecuted before, ſo he was after perſecuted himſelfe; as he tels the Corinthians, 2. Cor. 11.25, *I was thrice beaten with rods: I was once ſtoned: I ſuffered thrice ſhipwracke, &c.* Therefore good cauſe had *Paul* to deſire to be with Chriſt; that he might be out of trouble. Yet he will not diſſolue himſelfe; but deſireth to be diſſolued: that is, that hee which brought him into this world, would take him out of the world: neither doth hee wiſh or pray, or make any petition to God to take away his life, but tels him his deſire, deſiring to be diſſolued. To deſire, is not to pray; but ſhewes what we approue. Nether doth he deſire ſo to bee diſſolued, as though hee were weary of his labours, and would ſuffer no more for Chriſt; but he is content to liue, as he ſaith in verſe 24, *Neuertheleſſe for me to abide in the fleſh were better for you*; as if he ſhould ſay, To doe you good I am content to ſuffer euil, and ſtay ſtill from Chriſt, whom I long to be with. Seeing then that he wil not diſſolue himſelfe, nor pray to be diſſolued, but is content to liue ſtill; why doth he ſay, *I deſire to be diſſolued?* Onely to ſhew what he preferreth in his deſire. If he might chuſe life, or death for his owne reſpect; he could be content to leaue his friends and riches, and pleaſures, and life & all, onely to be with Chriſt. This ſeems to be a good leſſon for ſick men, when they can liue no longer; then to be with Chriſt, were better thā to be with the Gluttō, which neuer thoght of heauē till he was in hell: but *Paul* was not ſick, nor ſore whē he deſired to be diſſolued. Therefore this is not onely for the ſicke, but for the whole. If he had wiſhed to liue and ſtay ſtill in the world, no

Luke 16.

man-

man need to be taught to say after him: for yong, & old, desire, not to be dissolued; but few are content to be dissolued. To a naturall man, in this life nothing is so sweet as life; and he which is in loue with this world, seldome dieth quietly on his bed: but to a minde which misliketh this world, nothing can come so welcome as death; because it takes him out of the world. This is it which *Paul* would haue vs learne, That nothing in this world is so precious, that for it wee should desire to liue, or stay from God one houre. Though all may not wish to die; yet all must subscribe to this, that death is better than life; because it leades to Christ: which when *Paul* had throughly tasted, he was satisfied of all things else; and desired to liue no longer, that he might be with Christ: herein appeareth the end of mans life; which when he hath obtained, he desireth to liue no longer, how great riches, and honours, and friends soeuer he leaue behind him. From the time he knoweth Christ crucified, and begins like *Enoch* to walke with God, he crieth euer after with the Apostle, *I desire to be dissolued, and to be with Christ. Who shal deliuer me from this body of sinne? death were to me aduantage.* Euen as *Simeon* reioyced that Christ came to him: so the faithfull reioyce that they shall go to Christ.

Gen.5.22.

Rom.7,24.

Luke.2.28.

The necessitie of sinne is so irksome to him which knoweth the vilenesse of sin; that the faithful man, but to do good, would not liue out of heauen, no not an houre. This made the Martyrs so willing to abide any kinde of death that tyranny could deuise, To be rid of their sinfull bands, and this corruptible burthen, which presseth downe the soule, that lookes after Christ, like his Disciples when he ascended to heauen. All is trouble and wearinesse, and vanitie to the godly mind: whether he eat, or drinke, or sleepe, he counteth it a seruitude vnto the flesh; and wisheth with *Dauid* to be rid from these necessities: so the knowledge and loue of God maketh a man forget his owne flesh, maketh him to despise the whole world, taketh away the difference from life and death, changeth his nature which he could neuer ouercome, and teacheth him to renounce his deare selfe, and say, though that he should die, *Not my will, but thy will be done.* All this appeareth euen in this example, what operation is in the knowledge and loue of Christ: it made the world irk-

Act.1,10.

some

some vnto *Paul*, which all men naturally desire: it made death pleasant vnto him, which al men naturally abhorre: although they be weary of their life, and haue no pleasure from morning to night; yet it wil not please them to chaunge, which they needs must: they neuer loath, but loue their miseries: they wil not die one houre to liue for euer. Doe not the wicked themselues prophesie by their feare of death a worse condition of some deadfull iudgement after this life prepared for sinners and all that contemne God; when none but they stand in such feare of death? Why doth one wish for it, and another tremble to heare of it? If it were but a sleepe, no man would feare it at all: for who feareth to take his rest when the night approacheth? If it did take away sense and feeling, and make men trees or stones, no man would feare it at al: for who would feare strokes, if he could feele no more than a stone? Or who would care for any thing, if he had no sense of any thing? Would any man tremble so to be as the dead creatures which haue no sense of euil? They must needs bee in better case than the happiest man in this life; which is not without the sense of euil. Therefore this feare of death which you see in all but the faithfull, doth presage some strange torment, some heauy chaunge and sharpe punishment to those men, which they begin to taste alreadie before they die; like the spirit which persecuted *Saul* before his end. They 1. Sam. 16. 14
desire not to be dissolued, but they feare to bee dissolued; they go not to Christ, but their departure is an euerlasting departure from Christ, to the damned, to the Diuels, to hel, without either end, or ease, or any patience to endure it.

Thus you see that no man is willing to die, before his conscience bee quieted toward God, and that hee can catch some hope of a better life after this life. Hee which knowes that he shall go to Christ, it is impossible that he should die vnwillingly: but hee which cannot hope for a better world, must needes leaue this world grudgingly, and feare death more than all the terrors of life. He had rather be sicke, and cold, and hungrie, and want, and beg, than goe with death; because hee knoweth what he suffereth here, but hee knoweth not what he shal suffer hereafter. Therfore he which is not willing to be dissolued, hath not learned Christ yet as *Paul* did: for no man esteemeth this

life when hee begins to taste of the next; but then the loue of
2. *Kin.* 2.14 the world doth fall from him like the mantle of *Elias*, when he was rapt into heauen.

The Apostle had seene many good things in his daies, & was neuer satisfied; willing to be dissolued, but thirsted still, and no water could quench his thirst, vntill hee dranke of the water of life, and then he thirsted no more: so nothing can fill the soule which was made for God, but God alone. Riches and honours
Luk. 2.22 and pleasures, did not make *Simeon* willing to die, but the sight of Christ: happy are the eyes which see him, for they are as willing to die as *Simeon* was. So soone as *Iohn Baptist* did see our
Ioh. 1.20 Sauiour, and knew that it was hee, hee debased himselfe as if hee
Mat. 3.11 had been no body, and would not be accounted of, but sought to lose the opinion of the people, that Christ might haue all; although he was a Prophet, and more than a Prophet, and not a greater amongst the sonnes of women. So when *Paul* had seene his Sauiour, he forgat all that he loued, al that he desired, and all that he possessed: no ioy, no glorie, no life now but to die. Al things must yeeld to the Son, and be content with *Iohn*, that he increase, and we decrease. This is our glorie and life, that
Gen. 45.28 he lives in glorie. *It is enough* (saith *Iacob*) *for mee that Ioseph my sonne liueth*: it is enough for vs that Iesus our Sauiour raigneth. If the head be crowned, all the body is more honoured: therefore let vs glory that Christ is glorified, and reioyce as much that he is ascended, as our fathers reioyced that hee descended: for where the head is, there the body must needes be.

I desire to be dissolued. He calleth his death not a destruction, but a dissolution, for three causes. First, hee departeth from this life, and hath no more societie with them that liue vpon the earth. Secondly, his soule departeth from the body vntill the day of resurrection, then she findeth her own body againe, and they reioyce like friends which are met together. Thirdly, he departeth from this vaile of miserie, into the paradise of ioy and all felicity, to liue and raigne with God for euer: in assurance whereof he saith, that he shal be with Christ; so that death
Gen. 8.9 is the way to Christ. As the Doue found no rest vntil shee came to the Arke: so the faithful finde no rest til they come to Christ, they goe through the wildernesse like other men. Vntill the

Iewes

Iewes arriued at Canaan, all their life was spent in sinfull Egypt, or in the dreadful desert, during the time of their iourney they had no settled rest or continuing pleasure. Peace beginneth when the battel endeth; there is the prerogatiue of the dead, least death should be too feareful to vs. The best of Gods blessings are behinde, that is euerlasting life, and the way to it is death; thou art going to ioy, therefore looke not for it, vntill thou come to thy iourneys ende. If Canaan the land of peace, the land of plentie, the Land of pleasure, be in the wildernesse; stay here, march no further: whither doe you goe like the pilgrims of Israel, if Canaan be in the wildernesse? But *Paul* looks for the crowne at the gole: hee is not with Christ, but trusts to be with Christ: hee is not in heauen, but hee hopes to come to heauen, and this hope led him through the wildernesse, that he murmured not like the Israelites, but only longed for that day, when Christ shal say vnto him as he said to the penitent theefe: *This day shalt thou be with me in paradise.* Thus you haue heard the difference betweene the faithful and wicked, how the one loatheth this life, and the other longeth after it. *Iosh.* 13. 17. *Re.* 2. 10.

Now we come to our question. *Simeon* said, *Lord now lettest thou thy seruant depart in peace:* so *Paul* saith, *I desire to be dissolued and to be with Christ:* they doubted not as the Papists doe, what should become of them after death: for one saies that hee goes to *Christ*, and the other saith that hee goes to *Peace*: therefore it seemes that Purgatorie was not yet found, when the iust men went to peace. This is one of the fruites of a godly life, it hath hope (saith *Salomon*) in the ende: in death it warranteth a man of life, & when the flesh saith feare, & the serpent despaire, it makes the flesh crouch, and the serpent flye, and the soule reioyce while death is opening the prison doore, that she may flie to her countrey from vvhence she came. Therefore what shall I say to Purgatory, if *Paul* go to Christ, and *Simeon* go to peace? Some say it is in the ayre: some say that it is in the earth: some vnder the earth: some a little aboue hell. Thus *Nebuchadnezzar* cannot assoile his own dreame. You must vnderstand that Purgatory is like your painted sepulchres, which are framed more for the liuing then for the dead: for you know that the locusts of Rome liue by trentals, & dirges, and Masses for the dead, as the *Luk.* 2. 29. *Pro.* 14. 36. *Pro.* 11. 7. *Dan.* 4. 8.

Act.19.25 Siluer smiths in Ephesus liued by images: and therefore as they were loth that Images should go downe; so they are loth that their Purgatorie should be quenched: for it is is the gainfullest lie in all Poperie; for out of this lake issue their Masses & Dirges, and Trentals for the dead. They are said for the dead, but they make for the liuing: *For the dead haue no portion of al that is done vnder the sunne.* Doe what you wil, say what you can, Masses, Dirges, or Trentals, they haue no portion in it; for they haue receiued their reward alreadie, and the *tree lieth where it fell:* yet these fooliſh virgins hope for oyle of the wise virgins, and thinke they shal be paid for other mens labours & almes, and Trentals, and pilgrimages, and Masses: as though they neuer read that *the iust shall liue by his owne faith*, that he which beleeueth shal not go to iudgement, but passe from death to life; that *they that die in the Lord rest from their labours*. How doe they go presently into paradise, if they stay at Purgatorie, and fire and torments? Hath Christ satisfied for vs, and must wee now make satisfaction for our selues? Whither the glutton and the begger are gone, thither must we all, that is to *Abrahams* bosome, or hell fire: there are but two kinds of men, and therfore but two wayes; & where then is purgatorie? which the best of the Fathers confesseth that he could neuer finde in Scripture. Therefore take heed of hell, for purgatorie is but a scar-babe.

Gal.3.11
Ioh.5.24
Reu.14.15

Luke 16.

Of walking spirits.

Furthermore, when *Paul* saith, that he shal go to Christ, this seemes to resolue the olde question often debated among the simple people, once deluded, Whither the soules of men departed walke after death, and appeare vnto men, exhorting them to this or that; as *Gregorie* or some counterfeit reporteth in his Dialogues. The Apostles before their ful growth, might seeme to be incumbred with this error; because when they saw Christ walking vpon the waters, they said, *It is a spirit:* & when *Peter* knocked at the doore in the night, they said to *Rhode* a damsel, *It is his Angel.* Act.12.15. Which error was drawne from the illusion of Satan and vulgar opinion receiued from *Pythagoras*, which taught that the soules of men departed, did returne into the bodies of other men after death, either for correction, or for reward: if they were good soules, then they were preferred to better men: if they had been bad soules, then they were cast

into worse bodies then they had before : a fine Philosophicall dreame.

This deluded *Herod:* when he heard of Christ, hee supposed that *Ihon Baptist* was risen againe, whom he had beheaded: and the better sort of the people, as we reade in Math. 16. 14. dreamed that Christ was *Elias*, or *Ihon Baptist*, or *Ieremy*, or some of the Prophets risen againe. But touching the soule once departed from the body, that it returnes not, nor can returne into the world; many examples and testimonies, and reasons, and the order of our resurrection declareth. The soules of the righteous are in the hands of the Lord, and no man or diuel can take them out of his hands: the soules of the wicked are in the hands of the Diuel, and God wil not take the out of his hands; and therefore *Abraham* sayth, *Hee which is heere cannot come from hence, and they which be there cannot come from thence:* For then the paines of hell were not euerlasting paines, nor the ioyes of heauen euerlasting ioyes, but temporall, like the paines and ioyes of this world. Therfore it is no soule which walks about. How then? What is this which I see in the night like such a man, and such a man? The Diuell (which changeth himselfe into an Angell of light to deceiue) can change himselfe into the likenes of a man much more. That is it which thou seest, as *Saul* sawe *Samuel*, 1, Sam. 28. 8. Not *Samuel* himselfe? For could the witch raise *Samuel* out of the graue, which could not keepe hir selfe out of the graue? Or could the Diuel disturbe the Prophet after death? Then he should neuer be in quiet, if the Diuel could disturbe him, because hee disquieteth the godly so much while they liue. If this apparition be called *Samuel*, how doth he call it *Samuel*, if it be not *Samuel*? As the bookes of *Caluin* are called *Calvin:* as the picture of *Beza* is called *Beza:* as hee which playeth the King vpon a stage, is called a King. As the golden Mice and Hemerodes which the Philistines layed in the Arke, were called Mice and Hemerodes, although they were but meere shapes and figures of them: so this likenesse of *Samuel* is called *Samuel*, though it was not *Samuel* indeed, but a counterfeit shape of *Samuel*. For God would not answere *Saul* before by Oracle, nor by Priest, nor by Prophet: and would he answer him by the dead, which dooth forbid to aske counsaile of the dead?

Ioh. 10. 28.

Luke 16.

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dead? *No* (saith *Abraham*) *they haue* Moses *and the Prophets*, Luk. 16. As if he should say, let them learne of the bookes of the dead, for the dead shall not returne vnto them. Againe, if it had been *Samuel* himselfe which had taught *Saul* to worship God, would that holy Prophet haue receiued worship himselfe, as this spirit did? Againe, if it had been *Samuel Sauls* Schoolemaster, which taught him alwayes to repent while he liued: hee would rather haue exhorted him to repentance now than before, seeing the day of his death was so neere. But you will say, Whosoeuer it was, it seemes that he could prophesie of things to come: for he foretolde *Sauls* death. Can the Diuel prophesie? This was an easie matter for the Diuell to prophesie, because he knew that *Dauid* was annointed before, and therefore *Saul* must be remooued that hee might reigne, as he was annointed. Secondly, he knew that *Samuel* had prophesied his confusion, & therfore he must be degraded, that the prophesie might be fulfilled. Thirdly he did see the Philistines comming against him, and therefore no maruaile if he did aime that his death was neere at hand, seeing a man might prophesie the same.

If any man be not satisfied with this, to beleiue that the soules of the dead doe not walke after their dissolution, let me reason with him thus: Is it a soule which thou seest? Why? a soule is a spirit, and cannot be seene no more than the voice or an Eccho: didst thou euer see thine owne soule, though it hath beene euer with thee since thou wast borne? Doest thou thinke it is a body? Why? a body cannot walke without a soule: for the soule is the life which moueth the body. If thou say it is a body and soule too, then why dooth *Paul* call death a dissolution? It is a separation of the soule from the body: if the body and soule bee not dissolued, then the man is not dead but liuing still. If thou say the soule is come to the body, and the body is risen to the soule for that time: then I can say no more to thee, but beleiue thine owne eyes. If thou thinkest that it is such a mans body which thou seest, looke in the graue, & open the ground, and there thou shalt see the body where it was laid, euen while this vizor walkes in thy sight: therefore apparitions are no other, than that which appeared to *Saul*. Thus the diuel hath many waies to deceiue; and this is one & a dangerous one to drawe

vs from Gods word to visions, and dreames, and apparitions, vpō which many of the doctrines of the Papists are grounded. They had neuer heard of Purgatorie, but for these spirits that walked in the night, and tolde them that they were the soules of such and such, which suffered in fire till their Masses, and almes, and Pilgrimages did ransome them out: so these night spirits begat Purgatory, and Purgatory begat Trentals, as one Serpent hatcheth another.

Yet a third questiō riseth out of these words, and that is this; whether a Christian may wish for death? As *Paul* desired, so may we desire, if we haue *Pauls* spirit. As Christ told his disciples when they asked him, whether they should pray for fire from Heauen, as *Elias* did; Christ answered, that they knew not of what spirit they were: as if he should say, if you were of *Elias* spirit, and did pray with the same minde, and to the same end that he did, then you might pray as he prayed. The wicked wish to die, because they would bee rid of the crosse, and suffer no more for God: as *Cain*, so soon as he was cursed, and knew that his life should be a torment, he sought to dy, to preuent the iust iudgement of God, and spight him (as it were) which should punish sinnes. So do the people oftentimes, which haue not to satisfie hunger, and the sick which faint of an incurable disease, and the weary captiues in prison, gallies and bonds. As for the faithfull, if they at any time wish to dy, they pray for death as the last remedy against sin and Satan: euen as they pray in the Reuelation, for the hastening of Christs comming to iudgemēt, *Come Lord Iesus, come quickly*; for the shortening of the dayes of sin, least all flesh should perish. But they which wish for death in this sort, woulde dye as the will of God hath ordayned, and mortifie their flesh to abide these troubles, and still by fayth suppresse the dolorous griefe of sinne, by frequent meditation of inward ioy, receiued by grace in Christ, and therein reuiue themselues, as with the earnest peny of their inheritance, which they shall receiue at the fit time, when it shall comfort them much to haue suffered so long. Much therefore haue they to answere, which are not contented to dye in peace, and stay till they bee dissolued; but as though themselues were the authors of life and death, from cruell heart giue wrongfull commission

luke. 9. 54.

Gen. 4.

Rev. 22. 20.

to the bloody hand, to cut asunder that which God hath ioyned, the louing soule and their body; as *Iudas*, *Achitophel*, *Saul*, and *Pilate* did: not one of these was good in life or death. Yet
2. *Macc.* 14. the author of the Machabees commendeth *Razis* most of all, for that which was the greatest sin that euer hee did, for killing himselfe. Man was not borne of his own pleasure, neither must
Iob. 2. he die at his owne lust; or else it had beene good for *Iob* which suffered more then any Saint except Christ, to make away himself, as *Iudas* did. But why is it commanded then, *Thou shalt not*
Exod. 20. 23. *kill?* If thou maist not kill another, much lesse maiest thou kill thy selfe. As for the example *of Sampson*, Iudg. 16. 30, which may seeme to oppose against this, in that hee killed himselfe when as he pulled the house vpon his owne head, and all that were with him: vnderstand that he was a figure of Christ, which vanquished moe in his death then in all his life; and it appeared that he had warrant from God, in that his strength being taken from him, was (for the acte) in a moment restored to him vpon his Prayer. And the Epistle to the Hebr. 11. 13. to cleere that fact saith, that he did it of faith: that is, knowing that he had deserued to dye, and that by these meanes the enemies of God should be destroyed, hee submitted himselfe to the good will of God, like a good Captaine which ventured his life to kill his enemies: therefore wee must not looke to particular examples, but to the generall law. Wherefore let no man do this euill, that any good may come of it, but rather follow the aduice of the holy Apostle, as it becommeth vs, With patience let vs runne out the race which is set before vs.

Heere I might shew you that they are guilty of their owne death that kill themselues with surfetting, intemperanee, drunkennesse, &c. Although they loue their life too deare, yet they take all meanes to hasten their deaths. Thus much of Purgatory and night spirits, and praying for death.

Now it remaineth, that as the Leuites sanctified their brethrē before they did eate the Passeouer, so I would prepare you before ye eate this holy sacrament, of which the Passeouer was but a signe. The Iewes were taught of God before they did eat the Passeouer to put away leuen out of their houses the day before, Exod. 12. 15. Hath God care of leuen? No: this is it which

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the Apostle teacheth, 1. Corinth. 5. before ye come to the Lords Supper, *Purge the olde leauen of maliciousnesse & wickednesse out of your hearts*: that is the leuen which you should purge out of your houses. Therfore marke what the Apostle writeth to the Corinthians, 1. Cor. 11. (I beleue it is a matter which you did neuer consider.) *For this cause many are weake and sicke among you, and many sleepe or dye.* For what cause? because they receiued this holy Sacrament vnworthily and vnreuerently, before they were prepared with faith, and hope, and repentance: *For this cause many are weake and sicke among you, and many dye.* Who did euer thinke that his sickenesse, or his wants, or his infirmities did grow, for that hee receiued the Lords Supper vnworthily? Many causes haue beene supposed, but this cause was neuer thought of. Haue any of you said in distresses of body or mind, This is come vnto me, because I did receiue the blessed Sacrament of Christ vnworthily? because I came not prepared with that mind, as they doe which beleue and know God? Yet the Apostle, which by his diuine spirit knew the cause of these calamities among the Corinthians, dooth depute their strange diseases and sudden death to none other cause, but to their vnworthie and vnreuerent receiuing of this holy Sacrament. Nay, he saith further, that he which eateth and drinketh this Sacrament vnworthily, eateth and drinketh his own damnation, that is, he taketh possession of death, hell, and damnation, euen while he eates, as the diuell entred into *Iudas* while he receiued. Now, if your Physition should warne you of such a thing, that you take it in season and measure, or else it is a poyson, and will kill you; I suppose you would obserue the season and measure, and take it in such order as hee prescribeth, as neere as you could, if you beleue him; so if yee beleue the Apostle, that you receiue the Sacrament to your damnation, if you receiue it vnworthily; I am sure you will not take it vnreuerently or rashly for all the world. If I had the wordes of motion to speake that which might be spoken of this matter, it would fright *Iudas* himselfe, that no man woulde come to this holy banquet without his wedding Garment. Consider but this, how you would come into the presence of God, how you would prepare your selues to come before the maker of heauen and earth, which searcheth

1. Cor. 11. 26

Matth. 22.

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the reines, and knoweth euery corner of the heart. If euer yee did approach vnto God, if euer ye came neere vnto the Lord, you neuer came so neere as now, when you come to receiue his body and blood, and are vnited vnto him in one spirituall body; and yet (peraduenture) many come not so prepared, so cleansed, so dressed, so trimmed into the presence of God, as *Hester* did into the presence of *Assuerus*. What doe you thinke of these elements? What doe you imagine of this breade and wine? They are seales. What seales? Seales of his Word, seales of Gods promises, seales of your adoption. If euer you were instructed out of this booke, that instruction is confirmed and ratified vnto you now by Christs seale. Christ hath not ordained Sacraments in his Church for a fashion or dumbe shewe, that you should feele, or see, or taste, but as the woman which had a bloody flixe, when shee touched the hem of Christs garment, he said that vertue was gone out of him: that is, all the graces which these signes represent, that is, all the blessings that Christ Iesus hath purchased vnto man by his death. Now because if you receiue this Sacrament rightly, you are vnited vnto Christ, as the members with the head: if euer you did believe, or loue, or repent before; this requireth you to believe, and loue, and repent more, because now you are Christs body, which shewes that yee must obey Christ the head like members of the body, for the body is ruled by the head. What haue you now to receiue all these blessings? If ye haue not faith, how can you lay holde of any promises or merits of Christ, to say this is mine? If you had a hand to take, and a faith to apprehende, now you might eate of the bread which is bettter then *Manna*, which he that tasteth, dooth not hunger againe after any pleasure in the world. Here is enough for *Abraham*, and *Abrahams* seede, Come vnto it all that thirst and it will refresh you. Happier is that man now that hath his wedding garment, than the rich Glutton, that fareth deliciously, and goeth in purple euery day. Now you are the Lords guests, and the Lord himselfe is your feast, and this feast is before you, the holiest meate that euer yee did eate, and the comfortablest meate that euer you did eate, and yet the dangerousst meate that euer you did eate: you stand vpon life or death, you eate to saluation or damnation; there is

Heft. 5.

Luke 16.

nothing

nothing in this world which you can receiue with greater benefit, or with greater perill. *Adam* did not eate the forbidden fruit with greater danger; *Adam* could not taste the tree of life with greater fruite than you may taste and receiue this Sacrament. The Arke was a signe of mercy, yet *Vzziah* was slaine for touching the Arke vnreuerently: Circumcision was a good thing, yet Circumcision did not profit the Sichemites, but was a way to make their enemies slay them, because they were not circumcised for religion, but for lucre: so if ye receiue for custome and not for deuotion, this Sacrament shall bee to you as Circumcision was to them. Therefore take heed how you receiue as they receiued, least you meete with a curse when you looke for a blessing. If thou remembrest any sinne against God or against thy neighbour, leaue thine offering at the Altar, and be reconciled before thou come into his presence: for if stubble come to fire, there is no way but burne: now beloued let faith, and loue, and repentance haue their perfect worke, that you may receiue this Sacrament as Christ would haue you receiue it: and God graunt you as much profit by it, as is offered in it; and so much comfort of it, as it hath brought to any, whosoeuer haue receiued it faithfully, reuerently, and worthily before you.

Gen. 3. *1. Sam. 6.* *Gen. 34*

FINIS.

THE GODLY MANS REQVEST.

PSALME 90. 12.

Teach vs O Lord, to number our dayes, that we may apply our hearts to wisedome.

THis Psalme was compiled by *Moses*, as ye may see by the title, at what time the spies returned from the land of Canaan, and God for the murmuring of the people, pronounced, that all which were aboue twenty yeeres olde, should dye in the Wildernesse; except *Caleb* and *Iosua*, that encouraged their brethren to goe vnto Canaan. Nowe when

when *Moſes* heard the ſentence of death pronounced againſt himſelfe, and all the Iewes which came out of Ægypt, except onely two, *Caleb* and *Ioſua*, that all ſhould dye before they came to the land which they ſought, he prayeth thus for himſelfe and the reſt, *Teach vs O Lord, to number our dayes, that we may applie our hearts to wiſedome*: that is, ſeeing wee muſt needes dye, teach vs to think of our death, that we may dye in thy feare to liue againe: ſhewing vs how the conſideration of our mortality will make vs apply our hearts to godlineſſe. He which is tottering himſelfe had need leane vnto a ſtable thing; therfore a wauering man is commended here to conſtant wiſdome. Man is mortall, wiſedome is immortall, yet by wiſedome man becomes immortall too: therefore *Moſes* thinking of his death, runneth to wiſedome as a remedie againſt death. I haue choſen a text fit for the time, *which warneth vs how our yeares paſſe; that when we thinke of the olde yeare how ſoone it is gone, wee may ſee vpon what a whirling wheele we are ſet: which putteth vs in mind euery day of that laſt day which is comming for vs, when wee ſhall giue account how euery day was ſpent before it. So many yeeres as are paſt, ſo many yeeres we are neerer to the laſt: and though the old yeere be gone, and a newe yeere come; yet whether another ſhal come after this, as this came after the former, no man I thinke, hath any promiſe of him that made time: for euen theſe two dayes ſince the olde yeere went out, many haue gone the way which wee all ſhall follow. Now, why dayes, or weekes, or yeeres, but for vs? But for man there ſhould bee no winter, no ſummer, no ſpring, no Autumne; that we ſeeing how the ſeaſons are renued, at laſt with them we may learne to renue our ſelues: for to celebrate new yeeres with olde ſinnes, is to let euery thing goe before our ſelues, and ſuffer the time to condemne vs which was giuen to ſaue vs. God hath ſhewed vs new yeeres, but he would haue vs ſhew him new men. This is Gods new-yeers gift; not ſheep, nor doues, nor fruits, which the Iewes offered: neither myrrh, frankincenſe and gold, which the Gentiles offered, Math. 2. but a new creature, Gal. 6. 15. Therefore we muſt come to ſome Schoolemaſter, which teacheth vs like *Iohn Baptiſt* what we ſhould do, that we may grow in knowledge, as we grow in yeeres. *Teach me to number my dayes* (ſayth *Moſes*)

*For it was preached at the begin. of the yeere

Leb. 10. 1.

Luk. 3. 10.

Moses) *that I may apply my heart to wisedome*. Whereby *Moses* telleth vs, that this was one of his helpes, which made him profit in the knowledge of God, to number his dayes: as a man that hath a set time for his taske listens to the clocke and counts his houres, so we haue a set time to serue God, *Worke while it is day*, saith Christ. What hee doth meane by this day, the Apostle sheweth you, *This is the day of saluation*: that is, this life is the day wherein you should worke. What worke haue you to doe? The Apostle tels you, *Worke out your saluation*. This is a long taske: therefore we had neede to *number our dayes*, and not lose a minute, least wee be benighted before our worke be done. *Teach me, O Lord, to number my dayes*. He which in the land of Midian learned to number sheepe, now hee is come into the wildernesse, learneth to number his dayes. *Teach vs, O Lord, to number our dayes*. Not teach vs the number of our daies, for wee shal quite forget it againe, and the knowledge of times and course of seasons is the knowledge of God himselfe; but *teach vs to number our dayes*: that is, that wee may bee still numbring and counting our dayes, and houres, and minutes, to see how fast we die, that euerie day and houre we may learne something. As God hath numbred our dayes, so we must learne to number our dayes; or else it seemes that we cannot *apply our hearts to wisdome*: that is, vnlesse we thinke vpon death, we cannot fashion our selues to a godly life, though we were as well instructed as *Moses*. This we finde daily in our selues, that the forgetfulnes of death, makes vs to apply our hearts vnto folly, and pleasure, and al voluptuousnes; that contrarie to his aduice, *Worke your saluation*, we worke our damnation. We are so farre from numbring our dayes, that we doe not number our weekes, nor our moneths, nor our yeeres; but as the Apostle saith, *A thousand yeeres with God are as one day*: so one daye with vs is as a thousand yeeres: that is, our time seemes so long that we thinke we shal neuer dye: but hee which made this prayer is now dead, and the number of his dayes is ended, and nothing is left but his holy bookes, which bring this prayer vnto vs, that we may learne to pray so too. Now I must pray, *Teach me, O Lord, to number my dayes*: and thou must pray, *Teach mee, O Lord, to number my daies, that we may applie our hearts to wisedome*: that is,

Iohn. 9.4

2. Pet. 3.8

so

ſo to pray, and faſt, and watch, and heare, and doe, as becommeth him which ſhal ſhortly giue account of his *Stewardſhip.* Luke.16.2 This is the fruite which comes to a man by numbring his daies, God teacheth man *to apply his heart to wiſedome:* and this is his leſſon which hee giues for that purpoſe, *number thy dayes*, that is, thinke that wiſedome is a long ſtudie, and that thou haſt but a ſhort time to get it, and this wil make thee get ground of vertue: for there is no ſuch enemy to repentance, as to thinke that we haue time enough to repent hereafter, which makes a man ſay, when any good motion commeth, Nay I may ſtay yet, yet I may ſtay like the ſluggard which turnes vpon his bed like a doore vpon the hinges, and ſaith, *Yet a little more, a little more* Pro.6.10 *ſleepe, a little more ſlumber, I may lie ſtill a while:* this is not to number our dayes, but to ſtretch our dayes, and make them ſeeme more than they are; and they that doe ſo, neuer *apply their hearts vnto wiſedome:* ſo you ſee what a preſeruatiue *Moſes* vſed againſt ſinne and pleaſure, hee kept a calendar as it were of his dayes which called vpon him, *Be diligent for thou haſt but a ſhort time.* Fiue things I note in theſe words: firſt that death is the hauen of euery man, whether he ſit in the throne, or keepe in a cottage, at laſt he muſt knock at deaths doore, as all his fathers haue done before him Secondly, that mans time is ſet, and his bounds appointed, which hee cannot paſſe, no more than the Egyptians could paſſe the ſea: and therefore *Moſes* ſaith, *Teach vs to number our dayes,* as though there were a number of our dayes. Thirdly, that our dayes are few, as though we were ſent into this world but to ſee it: and therfore *Moſes* ſpeaking of our life, ſpeaks of dayes, not of yeers, nor of moneths, nor of weeks: *but teach vs to number our dayes,* ſhewing that it is an eaſie thing for euery man to number his daies, they be ſo few. Fourthly, the aptnes of man to forget death rather than any thing els: & therfore *Moſes* praieth the Lord to teach him to nūber his daies, as though they were ſlipping out of his mind. Laſtly, that to remēber how ſhort a time we haue to liue, wil make vs apply our harts to that which is good. The firſt point is, that as euery one had a day to come into this world: ſo he ſhal haue a day to goe out of this world. When *Moſes* had ſpokē of ſome which liued 700. yeres, and other which liued 800. yeres, & other which li-

ued

ued 900. yeeres, shewing that some had a longer time, and some a shorter; yet he speakes this of all, *mortuus est*, at last comes in *mortuus est*, that is, *he died*, which is the Epitaph of euery man. We are not lodged in a castle, but in an Inne, where wee are but guests, & therfore *Peter* cals vs *strangers*. We are not Citizens of the earth, but Citizens of heauen, & therfore the Apostle saith, *We haue here no abiding Citie, but we looke for one to come*. As Christ saith, *My kingdome is not of this world*: so we may say, my dwelling is not in this world, but the soule soreth vpward whence she came, and the body stoopeth downward whence it came: as the tabernacles of the Iewes were made to remoove, so our tabernacles are made to remoue. Euery man is a tenant at will, and there is nothing sure in life, but death: as hee which wrote this is gone; so I which preach it, and you which heare it, one comming in, and one going out is to all. Although this is daily seene, yet it had neede bee proued, nay euery man had need to die, to make him beleeue that he shal die: When *Adam* and *Eue* became subiect to death because of their sinne; to teach them to think on death, so soone as they were thrust out of Paradise, God clothed them with the skins of dead beasts, which shewed them that now they were clothed with death, and that as the beasts were dead whose skins they wore; so they should dye also: therefore *Dauid* saith, *Man being in honour became like the beasts that perish*: when hee saith that he did become like the beasts which perish, he implieth that man should not perish like the beasts, but when he did like a beast, he died like a beast. From that day euery man might say with *Iob*, *Corruption was my father, and the worme was my mother*. For the rich glutton is lockt in his graue as fast as poore *Lazarus*. Therfore God speaking of kings, saith, *I said ye are Gods, but ye shal dye like men*. If kings must dye like men, then the expectation of men is death: therefore when this king was ready to dye, he sayde to *Salomon*, *that he should goe the way of all the earth*, calling death *the way of all the earth*: to which *Esay* beares witnesse, crying, *All flesh is grasse*, that is, it falleth, and is cut downe like grasse. In Paradise wee might liue or die: in the world we liue and must die: in heauen we shal liue and not die. Before sinne nothing could change vs: now euerie thing doth change vs. For when winter comes wee

1. Pet. 2. 11
Heb. 13. 14
Ioh. 8. 36
Gen. 3. 19
Exod. 33. 7
Exod. 25. 1
Psal. 82. 6
Iob. 17. 14
Luke. 16. 22
Esay. 40. 6
Gen. 1. 27
Gen 3. 21
Gen. 47. 9

are

are cold, when age comes we are withered, whē ſicknes comes we are weake; to ſhew that when death comes we ſhal die! The clothes which weare vpon our backs, the Sunne which ſets ouer our heads, the graues which lie vnder our feete, the meate which goes into our mouthes, crie vnto vs that wee ſhal weare, and fade, and die; like the fiſhes, and foules, and beaſts which euen now were liuing in their elements, and nowe are dead in our diſhes. Euery thing euerie day ſuffers ſome eclipſe, and nothing ſtands at a ſtay; but one creature cals to another, Let vs leaue this world. Our fathers ſummoned vs, and wee ſhal ſummon our children to the graue; firſt we waxe old, then we waxe drie, then we waxe weake, then we waxe ſicke, ſo we melt away by drops; at laſt as we carried other, ſo other carrie vs vnto the graue: this is the laſt bed which euery man ſhall ſleepe in: wee muſt returne vnto our mothers wombe. Therefore *Iacob* calleth his life but a pilgrimage; therefore *Paul* called his life but a race; therefore *Dauid* calleth himſelfe but a worme. A pilgrimage hath an end, a race hath a ſtop, a worme is but troden vnder foote and dead ſtraight: ſo in an houre we are, and are not: here we are now, and anon wee are ſeparated, and to morrow one ſickeneth, and the next day another ſickneth, and al that be here neuer meete againe: we may wel bee called earthen veſſels, for wee are ſoone broken; a ſpider is able to choake vs, a pin is able to kill vs: all of vs are borne one way, and die a hundred wayes. As *Eliah* ſtood in the doore of the caue when God paſſed by: ſo we ſtand in the paſſages of this world, ready to goe out whenſoeuer God ſhal call. We looſe firſt our infancie, & then our childhood, and then our youth: at laſt as wee came in the roomes of other, ſo other come into our roomes. If all our daies were as long as the day of *Ioſua*, when the Sunne ſtood ſtil in the midſt of heauen, yet it wil be night at laſt, and our Sunne ſhal ſet like other. It is not long that we grow; but when we begin to fal, we are like the Ice which thaweth ſooner than it froze: ſo theſe little worlds are deſtroyed firſt, and at laſt the great world ſhal be deſtroyed too; for al which was made for vs, ſhal periſh with vs. What doe you learne when you thinke of this, but that which *Moſes* ſaith, to apply your hearts to wiſedome? Death commeth after life, and yet guides to the

2.*Tim*.4.7. *Pſal*.22.6. 2.*Cor*.4.7

1.*Kin*.19.9

Ioſh.10.11

whole

whole life like the sterne of a ship: but for death there would be no rule, but euerie mans lust should be his law: he is like a King which frighteth a farre off, though he deferre his sessiõs, and stay the execution, yet the very feare that hee will come, makes the proudest peacock lay downe his feathers, and is like a dampe which puts out all the lights of pleasure. The second note is, that the time of man is set and his bounds appointed, which hee cannot passe, and therefore *Moses* prayeth the Lord that hee would teach him to number his dayes; as though there were a number of our dayes: therefore God is called *Palmoni*, which signifieth a secret numberer, because he knoweth the nũber of our daies, which is secret to vs. As it was said to *Balthasar*, *God hath numbred thy kingdome*: so it may bee said to all, *God hath numbred thy life*. To this *Iob* beares witnesse, saying, *Are not his daies determined? thou hast appointed his bounds, which hee cannot passe*. Iob.14.5 Againe *Ieremy* saith, *they could not stand, because the day of their destruction was come*. Iere.46.21 As there is a day of destruction, & a day of death, so there is a day of birth, a day of marriage, a day of honor, a day of deliuerance, according to that, The *determination is made*, that is, God hath determined all things. As God appointed a time when his sonne should come into the world, and he came at the same time, as the Prophets and Euangelists accord: so he hath appointed a time whẽ all his blessings shal come vnto vs, and they come at the same time: As wee reade of *Ioseph*, when his appointed time came, shewing that God appointed a time when to exalt him, and before that time came, he could not be exalted: therfore Christ saith so often, *My time is not yet come*, Iohn. 7.8 shewing that he knew the time of his baptizing, the time of his preaching, the time of his working, the time of his rising, and the time of his ascending. As for that which is obiected of *Ezechias*, because *Esay* shewed him that he should die, and after told him that fifteene yeeres were added to his life: it is like the preaching of *Ionas* to the Niniuites: *Fortie dayes, and Niniuie shall be destroyed*, Ionah.3.3 and yet Niniuie was not destroyed, because they repented: so *Ezechias* was not abbridged, because he repented. Therfore you must vnderstand the phrase of God, as when we say that we shall iourney to morrow, we vnderstand, *If God will*: so when God saith, *I will destroy*, hee vnderstands, if

Dan.9.29 Gal.4.4 Psal.105.19 2.Kin.20.1

we perſiſt. As all the promiſes of God are conditional to take place if we repent, ſo all the threatnings of God are conditionall to take place if we repent not: and therefore ſometime this word *if*, is put in, as where there is no bleſsing nor curſing without an *if*, I may anſwere againe, that God is a Iudge, and ſpake like a Iudge to *Ezechias*: a Iudge doth not condemne al whom he ſaith he wil condemne, nor a ſchoolmaſter beate euery one whom he ſaith he wil beate, to make him learne; yet the Iudge and ſchoolmaſter do not diſſemble but menace: this is not lying but threatning. But you wil ſay, if my time be ſet, thus long I ſhall liue, and I cannot paſſe, then I wil take no phyſick. You may as wel ſay, I wil take no meate. God hath not ordained the end without means, but the means as well as the end. If hee haue appointed one to die in his youth, hee hath appointed ſome means to ſhorten his life, as he did *Abſolons*: if he haue appointed one to liue long, he hath appointed alſo ſome meanes to preſerue his life, as *Ioſeph* cheriſhed *Iacob* in his age. Therefore though God had promiſed *Paul* that his cõpany ſhould not be drowned, yet he told the mariners, ỹ vnles they kept in the ſhip they ſhuld be drowned: as if their ſafety ſhould not be without means: but a good mind doth neuer quarell about theſe things.

Deut. 18.

2. Sa. 18. 6

Act. 27. 21

The third point is, that our life is but a ſhort life: as many little ſculs are in Golgotha, as great ſculs: for one apple that falleth from the tree, ten are pulled before they be ripe, and the parents mourne for the death of their children, as often as the children for the deceaſe of their parents. This is our Aprill and May wherein we flouriſh, our Iune and Iuly are next when we ſhall be cut down. What a change is this, that within foureſcore yeeres not one of this aſſembly ſhall bee left aliue? but another preacher, and other hearers ſhall fill theſe roomes, and treade vpon vs where our feet tread now.

The Rauen and the Phœnix, and the Elephant, & the Lion, and the Hart fulfil their hundreds, but man dieth whē he thinks yet his ſunne riſeth: before his eye bee ſatisfied with ſeeing, or his eare with hearing, or his heart with luſting, death knocks at his doore, and wil not giue him leaue to meditate an excuſe before he come to iudgement. To ſhew the ſhortneſſe of mans life, *Moſes* vſed the ſhorteſt diuiſion in nature to expreſſe it by,

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he might haue ſaid, Teach me O Lord, to nũber my monethes, or my yeeres, but he ſpeakes of daies: ſo the ſcripture is wont to number our life by dayes, and houres, and minutes, to ſhew vs that wee ſhall giue account for houres, as wel as for daies, for dayes as well as for weekes, for weeekes as wel as for moneths, for moneths as well as for yeeres: which warneth vs to make vſe of all our time, and euery day to think vpon the laſt.

This was the Arithmeticke of holy men in former times, To reckõ their dayes, ſo that their time might ſeeme ſhort, to make them *apply their hearts to wiſedome.* The Hebrewes did number their dayes thus: Firſt they did deduct the time of ſleepe, ſo that if your yeeres be threeſcore and tenne, as the Prophet ſaith, fiue and thirtie of theſe yeeres are ſtricken off at one blow, becauſe wee ſpend halfe our time in ſleepe: then they did deduct the time of youth, which *Salomon* calleth *vanitie*, as though it were not worthy to bee called life but vanitie: then they did deduct the dayes of ſorrow, becauſe in ſorrow a man had rather die than liue. So when the houres of ſleepe, & the houres of youth, and the houres of ſorrow are taken away, what an Epitome is mans life come to? The Fathers vſed another account: firſt they did deduct all the time which is paſt: for the time which is paſt is nothing: Then they did deduct time to come, becauſe the time to come is vncertaine, and no man can ſay that hee ſhall liue. Now when the time paſt, and the time to come is ſet aſide, there is nothing left but the time preſent, that is, a moment, which is not ſo much in reſpect of eternitie, as a little mote to the whole earth.

Pſal. 90.10

Eccl. 11.10

Dauid numbred his dayes by a meaſure, *My life* (ſaith he) *is like a ſpan long*, Pſal. 39.5. when he meaſured his life he tooke not a pole, nor an ell, nor a yard to meaſure it by, but a ſhort meaſure, his ſhort ſpan, *My life is like a ſpanne long.* Thus you haue learned to number your dayes, or rather the houres of your dayes. As ſome came into the Vineyard in the morning, and ſome at noone, and ſome at night: ſo ſome goe out of this Vineyard in the morning, ſome at noone, and ſome at night: ſome mans life hath nothing but a morning, ſome haue a morning & noone, he which liueth longeſt, liueth al the day; & therfore the yongeſt of al pray but for this day: and if he liue til to morrow,

then he prayeth for that day, ſaying ſtill, *Giue vs this day our daily bread.* So that a pleaſant life may be compared but to a glorious day, and a ſorrowful life to a cloudie day, and a long life to a ſummers day, and a ſhort life to a winters day. How comes it to paſſe that when a man dyes, al his yeeres ſeeme but ſo many dayes; and before he dies, all his dayes ſeeme ſo many yeers?

Iob. 14.1 *Iob* ſpeaketh of all alike, *Man which is borne of a woman hath but a ſhort time to liue: Iacob* was an 130 yeeres old; & yet when he came before *Pharaoh*, he ſaid, *Few and euill haue my dayes been.* Though *Pharaoh* did not ſpeake of dayes, but asked him *how old he was*, yet he anſwered of dayes, to ſhew that not onely his yeeres, but his *dayes were few.* Our Fathers maruailing ſo ſee how ſuddenly men are, and are not, compared life to a dreame in the night, to a bubble in the water, to a ſhip on the ſea, to an arrow which neuer reſteth till it fall, to a player which ſpeaketh his part vpon the ſtage, and ſtraight he giueth place to another; to a man which commeth to the market to buy one thing and ſell another, and then is gone home againe: ſo the figure of this world paſſeth away. This is our life, while we enioy it wee

Gen. 47.9 loſe it: as *Iacob* ſaid, that *his dayes had beene few*: ſo wee may ſay, that our dayes ſhal be few.

Now, why hath God appointed ſuch a ſhort time to man in this world? Surely, leaſt hee ſhould deferre to doe good; as his manner is: for though his life is ſo ſhort, yet hee thinkes it too

Pſal. 90.10 long to repent. The Prophet ſaith, that *our yeares are but threeſcore and tenne*, as though this were but a little time to liue. But why ſhould we liue ſo long? for if our life were but a yeere, yet a yeere is more than we vſe, all the reſt is loſt: for we deferre till that weeke which wee thinke wil be laſt. It is ſaid of the Diuel,

Reu. 12.13 that *he is buſie, becauſe his time is ſhort*: but the time of man is

Luk. 19.42. ſhorter: and therefore Chriſt ſaith, *in this thy day*: as though no day could bee called thy day, but this day: and therefore all that thou haſt to doe, thou muſt doe this day. Conſider this, all which trauell toward heauen; had wee not need, to make haſte, which muſt goe ſuch a long iourney in ſuch a ſhort time? How can he chuſe but runne, which remembreth that euery day runneth away with his life?

The fourth point is our aptnes to forget death rather than

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any thing els, and therefore *Moses* prayeth the Lord to teach him to number his daies, as though they were still slipping out of his minde. Hee which hath numbred our daies, must teach vs to number our dayes: for when *Moses* prayeth the Lord to teach him to number his dayes, he signifieth that he would very faine remember them, but still his minde did turne from them, and that hee could not thinke vpon thē longer than he thought on the Lord, which taught him to number them: such is the rebellion of our nature, wee cannot remember that which wee should, because we remember so many things which we should forget. How often doth the Scripture call death to our minds? Yet wee reade how they put the day of death from them, and would not remember it. *Salomon* bids vs remember that wee shall come to iudgement, and yet wee reade how they pleade against the day of iudgement, and syllogize to their sins, *That all things shall continue as they bee, because there hath been no change yet:* euen so it is with vs, as *the foole saith in his heart there is no God:* so we say in our hearts there is no death, or at least death wil not come before we be old. Of all numbers we cannot skil to number our dayes: we can number our sheep and our oxen, and our coyne: but wee thinke that our dayes are infinite, and therefore we neuer goe about to number them. We can number other mens daies and yeeres, and thinke they wil die ere it be long, if wee see them sicke, or sore, or old; but wee cannot number our own. When two ships meet on the sea, they which are in one ship thinke that the other ship doth saile exceeding fast: but that their ship goeth faire and softly, or rather standeth still, although in truth one ship saileth as fast as the other: so euery man thinkes that other post, and runne, and flie to the graue, but that himselfe standeth stocke still, although indeede a yeere with him is no longer than it is with other: beside that we are giuen to forget death, wee striue to forget it like them which say, *we may not remember.*

Amos.6.1.

Eccle.11.9
2.Pet.3.5
Psal.14.1.

Amos.6.10

Teach me to number my dayes? nay, teach me to multiply my dayes: teach me to remember death? nay teach mee to prolong death: or if I cannot prolong death, teach mee to forget death, that I may sinne without feare: for the remembrance of death maketh a man to sin fearefully, and takes away the pleasure of

ſin. Therefore if ye marke, there is a kind of men which cannot abide to heare of death, they are ſicke with the name of it: the reaſon is, *Achab* cannot abide *Michaiah, becauſe hee neuer propheſied good vnto him, but euill:* ſo death neuer propheſied good to the wicked, but euil, for which they cannot abide it. Therfore as *Pharaoh* bad *Moſes* go out of his ſight, ſo they bid death go out of their ſight; and ſay when he comes, as *Achab* ſaid to *Eliah*, *Art thou here my enemie?* when they ſhould ſay, Welcome my friend: For as the Diuels thought Chriſt was come to torment them: ſo the vngodly think that death comes to torment them. Is it peace when they ſee death? They doubt it is not peace, becauſe they neuer loued the God of peace. O that I could bring you into their hearts, that ye might ſee more than tongue can expreſſe: for I doe not thinke that any Epicure, or worldling, or Nonreſident, haue any ioy to thinke of death, or deſire to be diſſolued, but rather that he might neuer bee diſſolued, becauſe death comes to the wicked like a Iaylor, which comes alwaies to hale vnto priſon: therefore their care is not to remember death, that *they might apply their hearts to wiſedome*, but to forget death, leaſt they ſhould *apply their hearts to wiſdom*, and looſe their pleaſures before the time; for hee which is not purpoſed yet to leaue his ſins, would not be troubled with any thought that might make him take his pleaſure fearefully, leaſt hee ſhould leaue ſinne before ſin leaue him. Therefore the diuel doth neuer teach a man to number his dayes, becauſe he gaines by the forgetfulnes of death: but the Lord which would haue a man *to apply his heart to wiſedome*, it is hee which teacheth vs to number our daies: and therfore *Moſes* prayeth vnto him: & becauſe we pray not vnto him as he did, to teach vs *to number our dayes*, therfore we die like worms before we be aware. So far we are frō that which he ſhooteth at, *to apply his heart to wiſdom*, that we are not in the way vnto it, that is to remēber that we ſhal die.

1. King. 22.

The laſt point is the cauſe why *Moſes* would learne to number his dayes, *That he might apply his heart vnto wiſedome:* as if he ſhould ſay, vntil men thinke vpon death, they neuer apply their hearts to wiſedom, but buſie themſelues with worldly matters, as though they were feathering a neſt that ſhould neuer be pulled downe. Wiſedome hath alwayes carried that ſhew of excel-

lencie,

lencie, that the very wicked haue labored to put on this vizor: as we read of *Pharaoh*, who to couer his fooliſhnes, ſayth, *Come let vs do wiſely*. And againe, it is ſaid, that the Grecians ſought after wiſedome, euen the nation which God cals the fooliſh nation, did ſeeke after wiſedome: that is, they would haue the name of wiſedome: but this wiſedome which *Moſes* cals wiſedome, is counted fooliſhnes; *the fooliſhnes of preaching*, ſaith *Paul*, meaning how the fooliſh count preaching fooliſhnes. Againe, *fooliſhnes to the Gentiles*, meaning that the worde of God ſeemeth like a fooliſh thing vnto many. For that which Chriſt ſaid vnto *Peter*, he may ſay almoſt to all, *They doe not ſauour the things of God*. As *Anah* deuiſed a new creature: ſo they haue found out another wiſedome, which is called the *wiſedome of the fleſh*. They remember, *Be wiſe as ſerpents*: but they forget, *Bee ſimple as doues*. He which is like to *Achitophel*, is counted a deep counſeller: he which is like *Machiauel*, is counted a wiſe fellow. Alas, how eaſie a matter is it to deceiue and counterfeite, and play the ſubtle ſerpent, if a man would ſet his head vnto it? Could not *Dauid* go as far as *Achitophel*? Could not *Paul* ſhew as much cunning as *Tertullus*? Yes, yes, if they were not taught to be ſimple as Doues. But this wiſedome comes not by the remembrance of death, but by the forgetfulnes of death. Men do not vſe to thinke of death when they goe about ſuch matters, but ſay like the ſerpent, *We ſhall not die*. Two thinges I note in theſe words: firſt, that if we will finde wiſedome, we muſt apply our hearts to ſeeke her: then, that the remembrance of death makes vs apply our harts vnto it. Touching the firſt, *Moſes* found ſome fault with himſelf, That for al that he had heard and ſeene, and obſerued, and was counted wiſe; yet hee was new to begin, and had not applied his heart to learne wiſedom, like the wiſe man which ſaith, *I am more fooliſh than any man, I haue not the wiſedome of a man in me*. So vnſatiable and couetous (as I may ſay) are the ſeruants of God; the more wiſedome, and faith, and zeale they haue, the more they deſire. *Moſes* ſpeaketh of wiſedom, as if it were phyſick, which doth no good before it be applied, and the part to apply it to is the hart, where al mans affections are to loue it and cheriſh it like a kinde hoſteſſe: when the heart ſeeketh, it findeth; as though it were brought

Exod. 1. 10
1. *Cor.* 1. 22
Deut. 32. 21.
1. *Cor.* 2. 21
23.
Mat. 16. 23
Gen. 36. 24
Rom. 8. 7
Mat. 10. 16
2. *Sa.* 17. 7
Act. 24. 2
Mat. 10. 6
Gen. 3. 3
Pro. 30. 2

vnto her like *Abrahams* ramme, Therfore God saith, *They shall*
Ier.29.13 *seeke me, and finde mee, because they shall seeke me with their hearts:*
as though they should not find him with all their seeking, vnles
they did seeke him with their heart. Therefore the way to get
wisedom, is to apply your harts vnto it, as if it were your calling
and liuing, to which you are bound prentises. A man may ap-
ply his eares and his eyes, as many trewants do to their bookes,
and yet neuer proue schollers: but from that day which a man
begins to apply his heart vnto wisedome, he learneth more in a
moneth after, than he did in a yeere before; nay, than euer he did
in his life. Euen as you see the wicked, because they apply their
harts to wickednes, how fast they proceed, how easily and how
quickly they become perfect swearers, expert drunkards, cun-
ning deceiuers: so if yee could apply your hearts as throughly
to knowledge & goodnes, you might become like the Apostle
which teacheth you. Therefore when *Salomon* sheweth men the
way how to come by wisedome, hee speakes often of the heart:
Pro.22.10 as, *Giue thine heart to wisedom, Let wisedom enter into thine heart:*
Prou.45. *Get wisedome, Keepe wisedome, Embrace wisedome:* as though a
13.8. man vvent a wooing for wisedome. Wisedome is like Gods
daughter, that he giueth to the man that loueth her, and sueth
for her, and meaneth to set her at his heart. Thus we haue learned how to apply knowledge that it may doe vs good: not to
our eares like them which heare sermons onely; nor to our
tongues like them which make table-talke of religion; but to
Luk.2. our hearts, that we may say with the Virgin, *My heart doth mag-*
Mar.15.12 *nifie the Lord:* and the heart wil apply it to the eare, and to the
tongue, as Christ saith, *Out of the abundance of the hart the mouth*
speaketh. The last point is, that the remembrāce of death makes
vs to apply our harts to wisedom. *Moses* commended not ma-
ny bookes to a wise man learned: but as *Dauid* commends one
Psal.1.2 booke in stead of many; *Meditate in the law of God day and night:*
Eccle.12.12 for *the reading of many bookes* (saith *Salomon*) *is but wearines to*
the flesh; Therfore as though *Moses* had marked what did moue
him most to seeke after God, he prayeth that that thought may
runne in his minde still, *the remembrance of death.* As many
benefits come vnto vs by death: so many benefits come vnto
vs by the remembrance of death, and this is one: It maketh a

man

man to apply his heart to wisedome. For when he considereth that hee hath but a short time to liue, he is carefull to spend it wel, like *Moses*, of whom it is said, that when he considered how he had but a season to liue, hee chose rather to suffer afflictions with the seruants of God, than to enioy the pleasures of sinne for a season. This is that which makes the olde men fast, and watch, and prepare themselues more than young, because they thinke themselues neerer the doore; like olde *Isaac*, which when he was blinde for age, said vnto *Esau*, *Behold, I am now old, and know not the day of my death*: that is, because I am old, I looke to die shortly. And therefore as *Esay* taught *Ezechias* to set all things in order before he died: so he called his eldest sonne, to whom he thought that his inheritance belonged, that he might blesse him before he died. This wisedome the Fathers called *the wisedome of the crosse*, which we call the best, because it was dearest bought. It is hard for a man to thinke of a short life, and thinke euil; or to think of a long life, and thinke wel. Therfore when *Ieremie* had numbred all the calamities and sinnes of the Iewes; at the last he imputed all to this, *Shee remembred not her end*: so if I may iudge why naturall men care for nothing but their pompe, why great men care for nothing but their honour and dignitie, why couetous worldlings care for nothing but their gaine; why voluptuous Epicures care for nothing but their pleasure; I may say with *Ieremy*, *They remember not their ende*. We neuer couet the same thinges liuing and dying: therefore when *Salomon* had spoken of all the vanities of men, at last hee opposeth this *Memorandum*, as a counterpoise against them all; *Remember that for all these thinges thou shalt come to iudgement*: as if hee should say, Men would neuer speake as they speake, nor doe as they doe, if they did but thinke that these speeches and deedes should come to iudgement. As the bird guideth her flight with her traine: so the life of man is best directed with a continuall recourse vnto his end. The thought of death hath made many sinnes auoyd, like the diuel, when Christ alleadged scripture: it is like a strainer, all the thoughts and speeches, and actions which come through it are cleansed and purified like a cloath which commeth out of the water. Seeing then that so much fruite growes

Heb. 11.26

Gen. 27.2

2. *Kin.* 20.1

Lam. 1.9.

Eccle. 11.9

Matth 4.

of

of one ſtalke, which is the numbering of our daies, let vs conſider what an harueſt we haue loſt, which happily before this day neuer prayed with *Moſes*, that the Lord vvould teach vs to number our daies. What if we had died in the dayes of our ignorance, like *Iudas* which hanged himſelfe before hee could ſee the Paſſion or Reſurrection, or Aſcenſion of Chriſt? But God hath cared for vs more than we haue cared for our ſelues. Wee ſhould haue numbred our dayes and ſinnes too: but alas, how many dayes haue we ſpent, and yet neuer thought why any day was giuen vs? But as the old yeere went and a new yeere came, ſo we thought that a new would follow that, and ſo we thinke that another wil come after this, and ſo they thought which are dead alreadie. This is not to number our dayes, but to prouoke God to ſhorten our daies; there are few here which haue not ſeen twentie yeeres; now if we had but euerie yeere learned one vertue ſince we were borne, wee might by this time haue beene like Saints among men: but the time is yet to come when wee muſt apply our hearts to wiſedome. To riches and pleaſures wee haue applyed our hearts, and our eyes, and our eares, and our hands too, but to wiſedome wee haue not applied our hearts.

Matt. 27. 5

There be many cauſes, but there ſhould be no cauſe if we had numbred our dayes. For ſurely if a man could perſwade himſelfe that this is his laſt day, as it may be, he would not defer his repentance vntill to morrow. If he could thinke that this is his laſt meale that euer he ſhall eate, hee would not ſurfet: if hee could beleeue that the words which hee doth ſpeake to day, ſhould be the laſt that euer he ſhould ſpeake, hee would not offend with his tongue: if he could be perſwaded that this ſermon ſhould bee the laſt ſermon that euer hee ſhould heare, hee would heare it better than euer he heard any yet. Yet breath is in the body, and the hart may apply it ſelfe, and the eye may apply it ſelfe, and the eare may apply it ſelfe, and the hand may apply it ſelfe: *Worke while it is light.* I can but teach you with words, as *Iohn* baptized with water. As *Moſes* prayed the Lord to teach him *to number his dayes*, ſo you muſt pray the Lord to teach you to number your dayes. And now I lead you to number your dayes. It may be that thou haſt but twentie yeeres to

ſerue

ſerue God, wilt thou not liue twentie yeers like a Chriſtian; that thou maiſt liue a thouſand yeeres like an Angel? It may be that thou haſt but ten yeares to ſerue him, wilt thou not ſerue tenne yeers for heauē, which wouldſt ſerue twentie yeers for a farme? It may be that thou haſt but fiue yeers to ſerue God, wilt thou not ſpend fiue yeers well to redeeme all thy yeeres for fiue? Yet God doth know whether many here haue ſo long to repent for al the yeers which they haue ſpent in ſin. If thou wert born but to day, thy iourney is not an hundred yeeres: If thou be a man, halfe thy time is ſpent alreadie: If thou bee an olde man, then thou art drawing to thy Inne, and thy race is but a breath: therfore as Chriſt ſaid vnto his Diſciples when hee found them ſleeping, *Couldye not watch one houre?* So I ſay to my ſelf and to you, can we not pray? can we not ſuffer a little while? He which is tired can craule a little way, a little farther, one ſtep more for a kingdome. For this cauſe God would not haue men know whē they ſhal dye, Becauſe they ſhould make readie at all times, hauing no more certainty of one houre thā another. Therfore our Sauiour ſaith, *Watch*, becauſe you know not when the Lord wil come to take you, or to iudge you. *Happie are they which heare the word and keepe it.* Thus you ſee that death is the laſt vpon earth, that the time of man is ſet, that his race is ſhort, that hee thinks not of it, that if he did remember it, it would make him apply his mind to good, as hee doth to euill: and now I end as I began, The Lord teach vs to number our dayes, that we may apply our hearts to wiſedome, Amen,

FINIS.

A GLASSE FOR DRVNKARDS.

Gen. 9.

22 *And when Cham the father of Canaan saw the nakednesse of his father, he told his two brethren without.*

23 *Then tooke Shem and Iaphet a garment, and put it vpon both their shoulders and went backeward, and couered the nakednesse of their father with their faces backeward: so they saw not their fathers nakednesse.*

24 *Then Noah awooke from his wine, and knew what his younger sonne had done vnto him:*

25 *And saide, Cursed be Canaan: a seruant of seruants shall he be vnto his brethren.*

26 *He said moreouer, Blessed be the Lord God of Shem, and let Canaan be his seruant.*

27 *God perswade Iaphet that he may dwell in the tents of Shem, and let Canaan be his seruant, &c.*

YOu haue here the storie of *Noah* and his sonnes. As *Noah* did well and euill, so he had good sonnes and euill: but as his vertues were more notorious than his vices, so God blessed him more than he crossed him: for he had two good sonnes, and but one euil sonne; his good sonnes were *Shem* and *Iaphet*: his wicked sonne was *Cham*: his good sonnes were blessed, his wicked son was cursed. First of the father, and then of his sonnes. In *Noah* first you see his husbandrie, and then his drunkennes, and after his nakednes. In *Cham* first you see his mockerie, and after his curse: in *Shem* and *Iaphet*, first you see their reuerence, and after their blessing.

Of *Noahs* drunkennes and his husbandrie wee haue spoken: now a word of his nakednes. *Drinking of the wine hee was drunke, and was vncouered in the midst of his tent, &c.* It is said that drunken porters keepe open gates, so when *Noah* was drunkē, he set all open; as wine went in, so wit went out: as wit went out, so his clothes went off. Thus *Adam* which began the world at first was made naked with sin: and *Noah* which began the world againe

Gen. 3.

is made naked with sin, to shew that sinne is no shrowder, but a stripper. This is one fruit of the Vine more than *Noah* looked for: in stead of being refreshed and comforted, he was stripped and scorned.

There is a thing which followeth sinne which *Iob* calleth *a rodde*, which the sinner neuer thinketh of, before he haue done. When the childe hath faulted, then he is beaten: so now *Noah* hath sinned, he must be beaten: first he is stript naked, after hee is scourged; wine putteth off his cloathes, and then *Cham* commeth and lasheth him: to shew that wine can both cheere the heart, and grieue the heart. As the forbidden tree whē it promised our parents knowledge, took their knowledge from them: so euery sinne giueth other wages then it promiseth. Little thought *Noah* that wine would make him naked: but now he is naked and stripped too, as though he were first stripped, and then whipped. He which beleeued the threatning (like *Lot*) when others mocked, he wich escaped the flood when others were drowned, hee to whom all the foules of the ayre, and the beasts of the earth flocked in couples, as they did to *Adam*, he which was reserued to declare the iudgements of God, and begin the world againe; *Noah*, the example of temperance, the example of moderation, the example of sobrietie, lieth naked in his Tent for drinking the wine which he himselfe had planted: the operation of wine was drunkennes, the sequele of drunkennesse was nakednes, the effect of nakednes was derision. As the serpents sting is in his taile; so the end of sinne is bitternesse, least he should loue the vice wherewith he was once defiled, as they which are once drunk, hardly get out of the cellar. God giueth him a *Memorandum* like *Iacobs* limping, that he was neuer drunken after, but learned temperancie of intemperance; therefore it is good a little to feele the sting of sinne, that wee may handle it like a hornet.

a Iob. 9. 34 & 21. 9.

Gen. 3. 6

Gen. 19

Gen. 2.

Now when *Noah* the father was drunken, *Cham* the sonne becōmeth a scorner; the father deserued to be despised of his sonne, because he had disfigured the image of a father. Therfore it followeth, *When Cham the father of Canaan saw the nakednes of his father, hee told his two brethren without, &c.* Drunkennesse was his fault, and shame must bee his punishment. Whereby

you

you may note, how God doth proportionate and match sinnes and punishments together, that a man may looke vpon his punishment like a glasse, and see his sinne. Againe, by this you may see how God doth bring forth the faults of the iust as well as the vniust, or else other would say as Christ saith, Ioh. 8. *Who can accuse me of sinne?* What a griefe was this to *Dauid*, that his sonne should be his traytor? So to increase the griefe of *Noah*, his sonne was his scorner. He may say as the Psalmist saith, Psal. 54.12. *It is thou O man, euen my companion and familiar, which delighted together.* If mine enemie had defamed mee, I could haue borne it, or I would haue fled from him: but hee whom I haue loued, nay he whom I brought into the world made mee a shame to the world, like the Viper which killeth the dam that beareth it. So oftentimes the propheſie of *Michaiah* proueth true, *A mans enemies are they of his owne house*, Chapt. 7.6. As *Iudas* betrayed his master.

Who can reclaime a wicked disposition? how deepe was the roote of euill hid in his heart, that *Noah* could neuer know it before he shewed it? Vntill now, *Cham* seemed as good as *Shem*; and if *Iaphet* had said, thou shalt be cursed, he would haue said, thou shalt be cursed. Hypocrisie is spun with such a fine thread, that we may liue as long with a man, as *Noah* did with *Cham*, & scarse discerne him.

Here are two sinnes which goe before *Chams* curse: one that he did see his fathers nakednes: the other, that he did reueale it vnto his brethren.

2. *Sam.* 11 When he saith that *Cham saw his fathers nakednesse:* hee meaneth that he looked vpon it with a pleasure, as *Dauid* vpon the nakednes of *Bathsheba*: for hee might haue seene it by chance, and not offended, as a man seeth an image and detesteth it.

Obad. 11 The Edomites are reproued for looking vpon the affliction of their brethren, because they reioyced to see it: But the friends of *Iob* looked vpon his afflictions, and are not reproued, because they sorrowed to see his sorrowes. Therefore *Cham* did not sinne in seeing, but in gazing and reioycing, like the Edomites.

Eccl. 2. 14. *Pro.* 17 24 There is a wise eye, and there is a foolish eye. The wise eye is like the Bee which gathereth honie of euery weede: the foo-

lish

liſh eye is like the Spyder which gathereth poyſon of euery flower. Therefore God licenced *Abraham* to ſee the flames of *Sodom*, which he forbad *Lot*, becauſe that which teacheth one tempteth another. It is a true Prouerbe, *the eye is a ſhrewe*; although it ſhew light, yet it leadeth many into darkneſſe. If *Eue* had not ſeene, ſhee had not luſted: for it is ſayd, *Seeing that the tree was pleaſant to the eyes ſhe tooke and eate*: If *Achan* had not ſeene, he had not ſtolne. For he ſayth firſt I ſaw, and then I coueted. If *Dauid* had not ſeene, he had not luſted: for it is ſaid firſt, That he did ſee hir, and then hee ſent for hir. So when *Cham* had ſeene the temptation, he was ſnared with the ſinne: therefore it followeth, *Hee tolde his brethren which were without*, *&c.* Thus ſinne groweth of ſinne, from the eye to the heart, and from the heart to the tongue: a man may goe into a labyrinth eaſily, but when hee is in hee cannot get out; ſo *Cham* did ſee a temptation eaſily, but when he had ſeene it, he could not looke from it. Therefore when *Eſaiah* ſpeaketh of vanitie, he named *Cart-ropes of vanity*, to ſhew how one ſinne draweth another, as it were with cart-ropes, and one ſinner maketh another, as *Eue* did *Adam*. When Sathan was caſt out himſelfe, he ſought euer after whom he might deuour: ſo when *Cham* had ſtrained reuerence himſelfe, he laboured to bring his brethren into the ſame diſobedience. All men ſeek after fellowes, and we think it euill to be euill alone: therefore the theeues before they go to ſteale, call their mates and ſay, *Come with vs*, Prou. 1, 10. *It is enough (ſayth Peter) that wee haue ſpent our former time in luſts*: ſo it was enough that *Cham* had faulted himſelfe; but when he had ſeen, hee would haue his brethren ſee too: when hee was become a ſcorner, hee would haue his brethren ſcorne too: therefore as *Andrew* called *Simon*, and *Philip* called *Nathaniel*, to ſee the Son of God: ſo *Cham* called his brethren to ſee the nakedneſſe of his father. The ſinnes of men are like a plume of feathers; for itching eares, and an euill diſpoſition breedeth an euill ſuſpicion. Therefore *Cham* thinking that his brethren had beene as ſhameleſſe as himſelf, thought this a merry may-game to make them ſport. Come with me (ſayth he) and I will ſhewe you my father naked. They ſay it is an euil birde which will defile his owne neſt; ſo it is an euill ſonne that will ſhame his own father.

Gen. 3. 6
Ioſu. 7. 21.
2. Sam. 11. 2
Eſa. 5. 18.
Gen. 3.
1. Pet. 4. 5
1. Pet. 4. 3.
Ioh. 1.

He

He ſhould haue couered his fathers nakednesse ſo ſoone as hee ſaw it, leaſt his brethren ſhould ſee it too; but he was ready to make it worſe, like them which heare a ſuſpicion and make it a report. Hee ſhould haue taken the beame out of his owne eye when he ſpied a moate in his fathers eye: but as the eye ſeeth all things, and cannot ſee it ſelfe, ſo wee can ſee other mens faults, but not our owne. When *Agur* had conſidered the follies of o-
Prou. 30.1 thers, he conſidered his own follies, and ſaid, I am more fooliſh than any man. When *Iudah* had conſidered *Thamars* ſinnes, he
Gen. 38. conſidered his owne and ſaid, *She is more righteous than I.* But when *Cham* did ſee a fault in his father, all his owne faults were hid vnder a buſhell; he cared not that he was his father, nor that hee was ſaued for his righteouſnes, nor that hee had planted a Vineyard for him and his brethren, nor that he was neuer drunken before, nor that he had committed greater ſinnes himſelfe; but like them which make their ſport of that which ſhould bee their ſorrow, ſo hee laughed at that which might make him weepe. Often did I well might *Noah* ſay, and thou didſt neuer honour me mee for that: but once did I euill, and for that thou wouldſt ſhame me.

There is a kind of men which are aſhamed of other mens faults, but not of their owne: they are like flies which alwayes light vpon the ſore; if they find any ſinne, therof they talke, that is their ſport, like a Tennis ball, when they come to their Ordinaries; and though they did neuer well in all their life, yet that fault ſeemeth greater to them than all their owne: theſe men are ſo like the diuel, that in the Reuel. 12. 10, the diuell is called by their name, An accuſer of the brethren: and that you may knowe that ſuch tongues ſhall burne in the fire of hell, Saint *Iames* ſaith, *That their tongues are kindled with the fire of hell already*, Iames 3. 6. This was euer the propertie of bad men, to ſeeke faults in good men, to obiect againe, that they may ſinne
Titus. 2.8 without reproofe of them. Therefore ſaith *Paul, So behaue your ſelues, that they which would ſlaunder you, may be aſhamed, hauing nothing to ſpeake euill of you:* If *Noah* had not beene drunken, *Cham* had loſt his ſport.

Now becauſe this fact of *Cham* was ſo hainous; when hee is accuſed of it, he is called the father of *Canaan*, as if hee ſhould

ſay,

say, thinke what he deserueth, which being a father himselfe, would so dishonour his father. It was meete that he which had children should know the dutie of a child, and euer thinke, that as he behaued himselfe toward his father, so his sonnes would behaue themselues to him again: but al this did nothing moue him, therefore the greater was his sinne.

To conclude then, as *Cham* was worse than *Noah* whome he derided: so if you marke, they which are wont to speake hardly of others haue greater faults themselues, which they cannot tel how to couer, but by disgracing others. Thus much of the wicked sonne, now of the good sonnes it followeth. Note.

Then tooke Shem and Iaphet a garment, and put it vpon both their shoulders, and went backward, and couered the nakednesse of their father, &c. *Salomon* saith, *If sinners tempt thee, yet consent thou not.* So though *Cham* tempted them, they consented not; but when he said, Come & see, they went and hid. *Noah* stripped himselfe, but he could not couer himselfe: so we can corrupt our selues, but we cānot amend our selues. As *Cham* is accused of two faults, For beholding his fathers nakednes, and for reuealing it: so *Shem* and *Iaphet* are commended for two things, That they would not see their fathers nakednes, & that they couered it. Al came out of one roote, and al had one duty, and yet see what difference was betweene then: one was glad of his fathers shame, and the other were sorie for it; one published it, and the other smoothered it. These two (saith *Moses*) saw not their fathers nakednes. Prou. 1. 10.

Once it was no shame to be naked: for it is said that *Adam* and *Eue* were both naked, and were not ashamed. But as sinne made labour irksome, which was not irksome before, & made heate offensiue, which was not offensiue before, and made cold hurtfull, which was not hurtfull before; so it made nakednesse shamefull, which was not shamefull before: that rather than a man would be naked nowhe, wil couer himselfe, as *Adam* did, with fig-leaues. Therefore we neuer reade that *Noah* was naked before he was drunken; shewing, that a sober man will neuer open that which nature hath hid. Gen. 2. 25.

This is the difference betweene men and beasts: men are not onely ashamed to be seene naked themselues, but vnlesse it be

ſome *Cham*, they are aſhamed to ſee another naked. *Shem and Iaphet ſaw not their fathers nakedneſſe*; VVho is ſo blind as hee which wil not ſee? Nay, who is ſo blinde as he which will ſee? The ſight of the eye oftentimes draweth the ſoule out of light into darkneſſe: knowing therefore that it was heard to ſee like *Cham* and not to ſin like *Cham*, they would not ſee leaſt they ſhould offend. As they would not ſee it themſelues, ſo they were carefull that none other ſhould ſee it, and therefore they couered it with their cloakes. For we muſt not only reſtraine ſin but reſtraine ſinne, according to that, Leu. 19. 17. *Suffer not thy brother to ſinne*: ſo *Shem* and *Iaphet* ſeeing how their brother had ſinned, ſtopped the cauſe that no more might ſinne; they were loth that he ſhould ſee that which he would haue them to ſee: their griefe and modeſtie was ſuch, that they did not ſtay to make him any anſwer, or aske him any queſtion, but ſtraight they thought what was beſt to be done: and as a Nurſe taketh the milke out of her owne mouth to giue to the childe, ſo they tooke off their cloakes from their backs to couer their father. Such a reuerence is in childrē toward their parents, if they haue but nature, that they wil not ſuffer the maieſty of their father to waxe vile, but rather they wil heare any reproch againſt themſelues, than abide a word againſt their father. Now if we doe ſuch reuerence to earthly fathers which bring vs into miſerie, that we had rather ſhame our ſelues than they ſhould beare any ſhame; why are we ſo aſhamed and afraid to ſpeake of our father, which calleth vs out of miſerie into happineſſe? if *Cham* be curſed for diſhonouring a man, let them feare which diſhonour God.

Note.

Marke.

You know that the Papiſts do couer the ſpottes of their Biſhops with this cloake of *Shem* and *Iaphet*, and not onely they but others too: for if any ſpeake of corruption in Rulers, or briberie in Iudges, or Simonie in Biſhops, or Nonreſidency in Paſtors, he is ſaid to diſcouer his fathers nakedneſſe like *Cham*: but as we may not reueale all ſinnes, leaſt the vncircumciſed reioyce; ſo we may not couer ſome ſinnes, leaſt the vncircumciſed increaſe. For if ſome mens drunkenneſſe were not reproued, they would be drunken ſtill, and make a common weale of drunkards: therefore they which will be couered, firſt let them

Note well.

them proue themselues fathers as *Noah* was, and after let them amend as *Noah* did, and they which couer them, let them distinguish betweene *Noah* and *Cham:* and betweene error and obstinacie. For some, Christ appointed admonition, for others reprehension, for others excommunication, and for others correction: therefore euery mans nakednesse must not be couered as *Noahs* was: we wil couer the first drunkennesse, as *Shem* and *Iaphet* did, if they wil repent as *Noah* did, and be drunken no more. But shall we follow them like a blind mans boy, to stay them so often as they fall, when they say that they stumble not, though they lie on the ground? This is not the cloake of reuerence, but the cloake of flatterie. Therefore as Christ said; *Let the dead burie the dead:* so I may say, Let the wicked couer the wicked; the woolues are not the lambes fathers, but the lambes Butchers: therefore if they would be couered, let them speake to their children to couer them: for this is our rule, *They which sinne openly, reproue openly, that the rest may feare,* 1. Tim. 5. verse 20. Note.

Thus you haue heard what the bad sonne did, and what the good sonnes did: now we come to *Noah* againe: Then *Noah awoke, and knew what his yonger sonne had done vnto him, and said vnto him, Cursed be Canaan, a seruant of seruants shal he be vnto his brethren. He said moreouer, Blessed be the Lord God of Shem, and let Canaan be his seruant, &c.*

First, he sheweth how *Noah* commeth to himselfe; then how he knew what his sonnes had done vnto him; then how he curseth one and blesseth another. As his sonnes were ashamed of his nakednesse when he was drunken; so now he is sober, he is ashamed of it himselfe, therefore hee is said to awake from his wine, as though he had been asleepe: for, *The drunkeard* (saith *Salomon*) *is as one that sleepeth,* Prou. 23. 34. When the bellie is full, the bones are at rest; so, when *Noah* was ful, his thoughts were at rest: therefore being as it were lulled asleepe with ouer much wine, he may be said to awake.

Here *Moses* would exhort all them that sleepe with *Noah*, to awake with *Noah*. *Noah* was once intemperate, and many follow him in that; *Noah* was but once intemperate, and fewe followe him in that; *Dauid* was once incontinent, and many Note.

follow him in that; *Dauid* was but once incontinent, and few follow him in that: *Peter* was once vnfaithful, and many follow him in that; *Peter* was but once vnfaithful, and few follow him in that. This is the difference betweene the faithful and the wicked; both fall, and but one riseth againe.

It followeth, *He knew what his yonger sonne had done vnto him:* either by the spirit of God, which suggested him; or else by some other that told him; for a drunken man doeth not remember what is said or done: and therfore the drunkard saith, *I was beaten, but when I awaked, I knew it not*, Prou. 23.35. Therefore when *Lot* was drunken, his daughters lay with him; and it is said, Gen. 19.33. *that hee perceiued not when they lay downe; nor when they rose vp:* therefore *Noah* knewe either by the spirit which enformed him, or by others that told him.

Now, as *Moses* (declaring *Chams* sin) called him *the father of Canaan*: so *Noah* repeating his sinne againe, called him *his yonger sonne*. He disdaineth to name him, but calleth him a yonger sonne; to aggrauate his fault, because we wil suffer our elder sonnes to be more familiar with vs, but of the yonger we looke for more reuerence; or else because parents are wont to make more of the yongest, and dandle them, as *Iacob* did *Beniamin*; and so hee might say: My yonger sonne, which for his yeers should haue shewed me most duety, and for my affection should haue borne me most loue; my yonger sonne hath sought my dishonour; and not content to scorne mee himselfe, hath published my shame, and as much as in him lay, prouoked his brethren to scorne me too.

Of whom is a man so often deceiued, as of his neerest friend? Lightly the yonger sonne is better than the elder: as, *Ioseph* was better than his elder brethren, *Dauid* was better than his elder brethren, *Abel* was better than his elder brother, *Isaac* was better than his elder brother, *Iacob* was better than his elder brother; but here the yongest is worst: so neither vertue nor vice goeth by age. Now, as Christ when he awoke, rebuked the winds, and comforted his Disciples: so *Noah* when he awoke, cursed the scorner, and blessed the other. *Moses* doeth not set down his words of choler, but bringeth him in, speaking by the spirit of prophesie, what should come vpon al his sonnes. It

is like that the good Patriarch had bewailed his own sinne before, and now hauing repented, and got pardon for it, he commeth foorth like a proclaimer of Gods iudgement, and thundreth against this mocker. What a griefe was this to the father, to be constrained to condemne his owne sonne, and with his owne mouth to pronounce him banished from the Church of God? For though *Cham* had not the nature of a son, yet *Noah* had not lost the nature of a father, and hee saw what a small number was left vpon earth, like *Adams* children for to replenish the whole world againe: therefore it greeued him to curse his sonne, as much as it reioyced his sonne to scorne him. Yet as *Abraham* would sacrifice his sonne, rather than displease God; so *Noah* did curse his sonne, rather then he would displease God: shewing that we should not spare our owne bowels, when God would haue them punished; but doe as the fathers and mothers of Idolaters and blasphemers did in the law, who brought the first stone to presse their sonnes to death: shewing that as the sonne of God died for them, so their sons should die for God, if they wold not serue him. Now the curse goeth forth: *Cursed be Canaan*, that is, cursed be scorners, cursed be all they which dishonour their father and mother, *A seruant of seruants shall he bee:* this is the first mention of seruants in all the Scripture. Man was not made to serue but to rule; but sinne maketh them serue which should rule: therefore as you saw sinne bring in the first nakednesse, so you see sin bringing in the first seruant, *A seruant of seruants shall he be.* This curse is denounced with great vehemencie: for he saith not simplie, A seruant shall he be; but, *A seruant of seruants shall he be:* as if he should say, a seruant, and more than a seruant, that is, of a seruile condition, and seruile mind. As the Sabbath of Sabbaths signifieth a high Sabbath; and as the Song of Songs signifieth an excellent Song; and as the Holie of holiest signifieth the holiest place; and as the Lord of Lords signifieth the chiefest Lord: so Vanitie of Vanities signifieth the greatest Vanitie, and *seruant of seruants* signifieth the vilest seruant. Seeing then that the Pope taketh this name vnto him, and writeth himselfe *The seruant of seruants*, in all his Indulgences, as though he did ground vpo this curse of *Cham*; it seemeth that the Lord would shew

Dan. 13.

Note.

The Pope and Cham haue one stile.

shew thereby, who is like *Cham*, and who is cursed: therefore let not vs denie him that which the holy Ghost doth giue him; but as he taketh *Chams* name, so let him take his curse too. *Cursed be Canaan, &c*: It was not *Canaan* which tempted *Shem* and *Iaphet* to gaze vpon their fathers nakednesse, but it was *Cham*. How commeth it then that *Noah* doth curse *Canaan*, and not *Cham*? In the 22. verse *Cham* is called the father of *Canaan*; so that *Canaan* was *Chams* sonne: therfore God not content with the punishment of *Cham* alone, saith, *Cursed be Canaan* also: shewing, that both *Cham* and *Canaan*, the father and the children, shal be cursed for this impietie: because *Cham* had shewed himselfe a rebellious child to *Noah*, God sheweth that his children shall doe the like by him. Here is to be noted, that whereas *Cham* had elder sons than *Canaan*, & *Canaan* was his yongest, yet God for a purpose nameth the yongest, in the curse; shewing that his wrath should last, euen to the yongest, and be a great while before it was forgotten. Heere is to be noted againe, that whereas the countrie of *Canaan* was so fruitfull, and so blessed a countrie, that it was called the land that floweth with milke and hony; yet vnder the name of *Canaan*, *Chams* youngest sonne (of whom the countrie of *Canaan* took the name) God sheweth that the Canaanites shall be cursed in this blessed land, as *Cain* was a vagabond vpon his owne ground: to shew, that the ioy of heart, and peace of conscience commeth from God, and nothing else. Now the issues which followed vpon this curse, doe shew that *Noah* spake not from the spleene, but from the spirit of God: For first you reade how the Canaanites, who came of *Canaan*, were slaine of the Israelites; then you reade how the Gibeonites which came of *Canaan*, were made slaues to the Israelites; then you reade how the Egyptians and Ethiopians which came of *Canaan*, were taken captiue by the King of Ashur; then you reade how *Nemrod* and his complices, that came of *Canaan*, were confounded at Babel, when they went about to exalt themselues. Beside, whereas length of daies is a blessing to them which honour their father, *Cham* which dishonoured his father, had not one son of his line which liued aboue one hundred yeers. So that, as *Isaac* said, *Iacob haue I blessed, and he shall bee blessed*: so *Noah*

Gen. 4.

Esay. 20. 4.

Gen. 27.

may

may say, *Cham* haue I cursed, and he shall be cursed, for he was cursed indeede; cursed in himselfe, and cursed in his children; cursed in heauen, and cursed in earth; cursed with God, and cursed with men: for after this he began to be abhorred, and they that came of him. Therefore *Abraham* commaunded his seruant that he should not chuse a wife, for his sonne, of the Canaanites: *Isaac* giueth the like commaundement to his sonne *Iacob*, because they were a cursed nation, and hated of God euer since *Noah* said, *Cursed be Canaan.* Thus when *Cham* sayd vnto his brethren, *Come and I will shew you my father naked:* hee might haue said; Come and I will shew you my selfe accursed. If GOD haue such wrath against a scorner, think whether thou followest not some sinne worse than scorning. Gen. 28.

Now after *Noah* had cursed *Cham*, hee blessed his brethren, *Blessed be the Lord God of Shem, &c.* Of *Shem* came the Iewes which had the first blessing, and therefore *Shem* is blessed first: of *Iaphet* came the Gentiles, which had the later blessing, and therefore *Iaphet* is blessed after: the forme of *Shems* blessing is; *Blessed be the Lord God of Shem, &c.* One which heareth this blessing would thinke that *Noah* did not blesse *Shem*, but that he blessed God: for he saith not, blessed be *Shem*, but blessed be the Lord God of *Shem.* This is to signifie, that as cursed *Canaan* came of *Cham*, so the blessed Messias should come of *Shem*, which though hee were *Shems* sonne, yet heere he is called *Shems* Lord, as he was called *Dauids* son, & *Dauids* Lord: Then, to shew that *Noah* doth not blesse *Shem*, but God doth blesse him, and *Noah* prayed that he might be blessed; as Christ gaue the spirit, and *Iohn* ministred but the water: Thirdly, to shew that God for blessing vs, should be blessed of vs; & therefore *Noah* said, *Blessed be the Lord of Shem, &c.* as if hee should say, blessed be the lord which blesseth *Shem.* Further, this sheweth the difference betweene *Shems* blessing, & *Iaphets* blessing, that is, the Iewes and the Gentiles: for he saith, *God perswade Iaphet to dwell in the tents of Shem*, as though *Iaphet* were not blessed yet, but should be blessed; but he saith of *Shem, Blessed be the Lord God of Shem:* as if he should giue him possession, & say, take thy blessing: for to assure him of Gods blessing, he calleth

God *Shems* God: As wee say, my lands, or my goods, so hee might say, my God, and my Lord: such a propertie the faithfull haue in God. As *Paul* saith, *God is not the God of the dead, but of the liuing*: so I may say, God is not the God of the wicked, but of the righteous; and therefore he is called, *The God of Abraham, the God of Isaac, and the God of Iacob*, which were all good and righteous; and holie men. The next blessing is *Iaphets*, the forme of his blessing is, *God perswade Iaphet to dwell in the tents of Shem*, that is, God perswade the Gentiles which come of *Iaphet*, to embrace the Religion of the Iewes, which come of *Shem*. See how God counteth it for a blessing, to be in the true Religion, and how men should be perswaded vnto it, because it is loue which cannot be forced: this is the first prophesie in Scripture of the calling of the Gentiles, that is, of our calling to Christ. And to put vs in mind that we were once out of the couenant, and but added to the couenant, the name of *Iaphet*, which was the father of the Gentiles, doth signifie, *perswaded*, or *inlarged*, as it were added to the Church; as though the time were when we were out of the Church: therefore first wee are indebted to our good Mediatour, which added vs to the kingdome, when we were out of the kingdome; and then that hee did it by perswasion, not by compulsion. As *Noah* prayed to God to perswade *Iaphet*, so he hath perswaded vs by his word, and not forced vs by his roddes: shewing how we should perswade one another to the truth, in the spirit of mildnes, remembring that we come of *Iaphet*, which signifieth, *perswaded*.

Now after *Shems* blessing, & after *Iaphets* blessing likewise, hee saith, *Let Canaan bee his seruant*: this is thrice repeated in three verses together, as if God had ratified it, and sworne it with a trebble Verily. For when *Ioseph* told *Pharaoh* why his dreame was doubled, he gaue this reason, because it should surely come to passe: so *Cham* might bee sure his curse would come to passe. Heere is a sweete obseruation beside, how *Shem* and *Iaphet* are blessed in *Chams* curse, and how *Cham* is cursed in their blessing: for when he saith, *Let Canaan be Shem & Iaphets seruant*; he implieth this, that beside they were blessed in their owne children (because they were obedient to them) they

Gen. 41. 32.

should

ſhould be bleſſed in *Chams* children, becauſe they were ſeruants to them; ſo *Shem* and *Iaphet* were bleſſed in *Chams* curſe. Againe, beſide that *Cham* was curſed in his own children, becauſe they were rebellious to him, he is curſed alſo in *Shems* & *Iaphets* children, becauſe they were Lords ouer him; according to this ſaying, *Let Canaan be their ſeruant*: ſo *Cham* is curſed in *Shem* and *Iaphets* bleſſing, as the Egyptians were drowned in the waters which ſaued the Iſraelites. Theſe are the notes which I could picke out of this ſtory: here you ſee how *Cham* was curſed but for doing euill, and how *Shem* and *Iaphet* were bleſſed, but for doing well: therefore as the Angell ſaid to them which ſought Chriſt at the ſepulchre; *Feare not you*, ſo I may ſay to all which ſeeke Chriſt, Feare not you: for when *Cham* is curſed, *Shem* and *Iaphet* are bleſſed; ſo when the wicked are curſed, the godly ſhall be bleſſed, as the ſheepe went to the right hād, when the goates went to the left hand. This is enough to ſhew what we are, that when God ſaued but eight perſons in the flood, yet you ſee one of them drinke vntill he be drunken; and another ſcorne vntill he be curſed. If two among ſo few did ſo, when the flood was by them, what meruaile though ſo many doe ſo now the flood is gone and the weather calme? As there was a *Cham* in the Arke, ſo looke alwaies to haue *Cham* in the Church. *Shem* did not go out of the Arke, becauſe *Cham* was in the Arke, neither let the faithfull goe out of the Church, becauſe the wicked are in the Church. As *Cham* ſcorned, and *Noah* was ſcorned: ſo there ſhall be alwaies one that perſecuteth, and one which is perſecuted: if the ſonne perſecute the father, thinke it not ſtrange to be perſecuted of any; for they which are not perſecuted, lightly are perſecutors themſelues. Thus you haue ſeene *Noah* drunken and ſcorned, *Cham* ſcorning and curſed, *Shem* and *Iaphet* reuerencing and bleſſed. In this ſtorie is the firſt mention of planting of Vineyards, the firſt ſpeech of drinking of wine, the firſt example of drunkennesſe, the firſt bleſsing and curſing of parents, the firſt name of ſeruant, & the firſt propheſie of the calling of the Gentiles. *Noah* is a warning to all drunkeards, *Cham* is a warning to all ſcorners, *Shem* and *Iaphet* are an example for all ſubiects to reuerence their Rulers, and for all children to reuerence their pa-

Note.

rents.

rents. Now as *Noah* prayed, *God perswade Iaphet to dwell with Shem*: so God perswade vs to dwell with Christ.

FINIS.

THE ARTE OF HEARING, IN TWO SERMONS.

Teaching a way to remember Sermons or counsell, afterward as well as presently, and how euery Sermon shall take away some corruption from the hearer.

To The Reader.

BY the eare commeth knowledge, and therefore it is likely that many would profit by Sermons, if they were taught to heare. But before they can tell how to heare, that is, what things to obserue, and the way to remember them, it is not possible that they should learne much, though they heare often: for this I know by triall, euen of those which are counted amongst the best, and ancientest hearers in London, *that they might learne more in a moneth, than they haue gathered in twentie yeeres. For they vnderstand neither the Lords Prayer, nor the Creed, nor the ten Commandements, but haue a few notes in their heads of some Sermons that they haue heard, and that is all their knowledge; except some few, which haue kept the order laide downe in this booke. Therefore that euerie man may be able not onely to make a confession of his faith, but to giue a reason of his fauth too; that which I haue preached, here I haue written, as a Catechisme for hearers to begin at: desiring all my brethren, that they would tell their flockes at the first, that they shall neuer profit much, vnlesse they record their Sermons so soone as they are gone, and that they as teachers would studie to deliuer that which is worthy to bee recorded.*

THE

THE FIRST SERMON.

Luke. 8. 18.

Take heede how you heare.

This is the warning of Christ to his Disciples, after they had heard the Parable of the seed, how it fell in foure grounds, & but one of the foure brought forth fruite. Heer Christ exhorteth his disciples to be that ground; and we exhort you. As God sent his Prophets and Teachers to Ierusalem that was the chiefe citie of the Iewes, where the Temple was built, and where the Priests, and the Leuites, and the Doctors dwelt, like an Vniuersitie, that from it all the Townes and Villages about might receiue instruction and light, like a Beacon which standeth vpon a hill, and is seene ouer all the Countrie: so GOD hath done to this Ierusalem of yours. The citie of Ierusalem had neuer so many Prophets crying at once in her streetes, as this citie wherein we dwell; A note for London.
though the Oxe which treadeth out the corne, hath often been attempted to be muzzled, euen of those which tread not at all. Yet as the Lambes breed in the winter, and Quailes came with the wind: so Preachers spring in the time of discouragement, more then when nothing hindereth them: and whether it be our ambition (as the kindred of Christ said, *They which will be famous goe to great places*) or whether God would make this Citie a spring and fountaine to water the Land, as he did Ierusalem; heere is the Colledge of the Prophets, here is the voice of a Cryer, heere dwels the Seer, though he be hated, and scorned, and contemned for his paines. When I consider how many labourers God hath sent to this Vineyard, and yet how little fruite it yeeldeth to the Sower, I cannot impute it to the want of teaching, but to the want of *hearing*: neither so much to the want of *hearing*, as to a kinde of negligent *hearing*; like the high way which receiued the seede, but did not couer it. Therefore when this sentence came to my minde, me thought I should goe no further vntill I had taught you how to *heare*. I stood in doubt a while whether I should take such a short text: but when I looked into longer than it, mee thought this

seemed

seemed longer than they, and as I iudge a text which should be preached before al texts; which because it was not taught and learned at the first, a thousand Sermons haue been lost and forgotten, as though they had neuer been preached at al: therfore let me say as my text saith, before I expound it: *Take heede how you heare*, while I teach you how to *heare*.

There is no sentence in Scripture which the diuel had rather you should not regarde than this lesson of *hearing*: for if you *take heede how you heare*, you shall not onely profit by this Sermon, but euery Sermon after this shall leaue such instruction, and peace, and comfort with you, as you neuer thought the *Word* contained for you: therefore no merueile if the Tempter doe trouble you when you should *heare*, as the foules cumbred *Abraham* when he should offer sacrifice. Forbe yee well assured that this is an infallible signe, that some excellent and notable good is toward you, when the diuell is so busie to hinder your *hearing* of the *Word*, which of al other things he doth most enuie vnto you: therefore as he pointed *Adam* to another tree, least hee should goe to the tree of life: so, knowing the *Word* to be like vnto the tree of life, he appointeth you to other businesse, to other exercises, to other workes, and to other studies, least you should heare it, and bee conuerted to God, whereby the tribute and reuenew of his kingdom should be impayred: therefore marke how many forces he hath bent against one little scripture, to frustrate this counsell of Christ, *Take heede how you heare*. First, hee labours all that hee can to stay vs from hearing: to effect this, he keepes vs at tauernes, at playes, in our shops, and appoints vs some other businesse at the same time; that when the bell cals to the Sermon, we say like the churlish guests, we cannot come. If he cannot stay vs away with any businesse or exercise, then hee casts fancies into our mindes, and drowsinesse into our heads, and sounds into our eares, and sets temptatiõs before our eyes; that though we *hear*, yet we should not marke, like the birds which flie about the Church. If hee cannot stay our eares, nor slacke our attention as hee would, then hee tickleth vs to mislike some thing which was said, and by that makes vs reiect all the rest. If wee cannot mislike any thing which is said, then hee infecteth vs with some preiudice

Gen. 3.

The diuels sleight against hearing.

Matth. 22

of

of the preacher, he doth not as he teacheth, and therefore wee
leſſe regard what he ſaith. If ther be no fault in the man, nor in
the doctrine, then leaſt it would conuert vs and reclaime vs, he
courſeth all means to keep vs from the conſideration of it, vntil
we haue forgot it. To compaſſe this, ſo ſoone as we haue heard,
he takes vs to dinner, or to companie, or to paſtime, to remoue
our minds that we ſhould thinke no more of it. If it ſtay in our
thoughts and like vs well, then he hath this trick in ſtead of ap- Note.
plying the doctrine which we ſhould follow, he turnes vs to
praiſe and extol the preacher, he made an excellent Sermon, he
hath a notable gift, I neuer heard any like him. He which can
ſay ſo hath heard enough: this is the repetition which you
make of our Sermons when you come home, and ſo to your
buſineſſe againe, til the next Sermon come: a breath goeth
from vs, and a ſound commeth to you, and ſo the matter is en-
ded. If al theſe commers heare in vaine, and the Tempter be ſo
buſie to hinder this worke more than any other, Chriſts warn-
ning may ſerue for you, as well as his Diſciples, *Take heede how* *Mar. 4. 24.*
you heare. There is a hearing, and a preparatiue before hearing; *Eccle. 5. 1.*
there is a praying, and a preparatiue before praying; there is a
receiuing, and a preparatiue before receiuing. As I called exa-
mination the forerunner, which prepareth the way to the recei-
uer; ſo I may cal attention the forerunner, which prepareth the *1. Cor. 11.*
way to the preacher, like the plough which cutteth vp the *28.*
ground, that it may receiue the ſeede. As there is a foundation,
vpon which the ſtones, and lime, and timber are laid, which hol-
deth the building together: ſo, where this foundation of *hea-*
ring is laid, there the inſtructions and leſſons, and comforts do
ſtay and are remembred: but he which leaneth his eares on his
pillow, goeth home againe like the child which he leadeth in
his hand, and ſcarſe remembreth the preachers text. A diuine
tongue and a holie eare make ſweete muſick, but a deafe eare
makes a dumbe tongue. There is nothing ſo eaſie as to *heare*,
and yet there is nothing ſo hard as to *heare well*. You come not
hither to learne how to *heare*, but you come hither to *heare* as
you were wont: for there is none but thinkes before he come
to *heare*, that he knows how to *heare* alreadie. But when I haue
ſhewed you Chriſts meaning in this caueat, you ſhall iudge
whether

whether you haue *heard* or *not heard*, before you learned how to *heare*. In the 17. chapter and the fift verse of S. *Matthewes* Gospell, the Father teacheth you how to *heare*; now the Sonne teacheth you how to *heare*: shewing (as *Iames* saith) that *hearers only* are not blessed, for many shall say vnto Christ, *Haue not we heard thee in our Synagogues?* whome he will answere with *I know you not*: and therefore it is not enough to *heare*, but you must care *how you heare*: it is not enough to *pray*, but you must care *how you pray*: it is not enough to *receiue*, but you must care *how you receiue*: it is not enough to *suffer*, but you must care *how you suffer*: it is not enough to *giue*, but you must care *how you giue*: it is not enough to *beleeue*, but you must care *how you beleeue*: for God hath appointed *the way* as well as *the end*.

Gen.5. Because *Cain* regarded not *the manner*, God regarded not *his Sacrifice*. It is better *to do well* than *to do good*: for a man cannot offend in doing well, but he may offend in doing good, if he do not wel. Therfore Christ (whom the Father bad vs *heare*) teacheth vs not onely to *heare*, but *how to heare*; in the fourteenth chapter of S. *Marke*, and the 24. verse: teacheth vs not

Matt.17.5 onely to *reade*, but *how to reade*; in the foure and twentieth of Saint *Matthew*, and the fifteenth verse: teacheth vs not onely to *suffer*, but *how to suffer*; in the fifth of *Matthew*, and the tenth verse: teacheth vs not onely to *receiue*, but *how to receiue*; Luke 22. vers. 19: teacheth vs not onely to *pray* but *how to pray*; Luke 11. v. 1: signifying, that ther is more sin in *hearing*, & *reading*, & *praying*, and *suffering*, and *receiuing amisse*, than in *not hearing*, *reading*, *praying*, *suffering*, or *receiuing* at all. Therefore *Paul* takes the Christian before his race, and giues him this watchword: *So runne that thou maist obtaine*, 1. Corinth. 9. 24. that is, so seeke that thou maist finde, so aske that thou maist obtaine, so knock that it may be opened, so giue that thou maiest doe good, so suffer that thou maist haue comfort, so heare that thou maist profit. How many haue fasted, and watched, and prayed more than we, and yet lost all their deuotion! because they thought not of this rule, *to doe good in a good sort*. The Papists so they pray, care not how they pray, for they thinke it enough to pray: and therefore when they haue gone ouer their beades, their prayer is done, although they neuer thought what they

asked,

asked. But *Ieremie* saith, *Cursed be he that doth the businesse of the Lord negligently*, whether he *heare negligently* or *pray negligently*, or *receiue negligently*, or *preach negligently*. The Scribes and Pharisies did fast, and watch, and pray, and heare, and reade, and giue, and doe all that we can doe, and yet Christ rewarded all their workes with a woe, *Woe be vnto you Scribes and Pharisies*. The Disciple which betrayed Christ, heard so much as the Disciples that loued Christ; yet he had no feeling nor comfort, nor profit with al his companie with Christ, because he did not vse it as the rest did. The Iewes did heare more than all the world beside: yet because they took no heed to that which they heard; therefore they crucified him which came to saue them, and became the cursedst people vpon the earth, which were the blessedst Nation before: therefore the A.b.c. of a Christian, is to learne the Art of *hearing*. We care how we sowe least our seede should be lost: so let vs care how we *heare*, least Gods seede be lost. There is no seede which groweth so fast as Gods seede, if it be sowne well: therefore that I may shew you that method of *hearing*, which Christ commendeth here to his Disciples, it is necessarie to obserue fiue things. First, *the necessitie of hearing*: secondly, *the fruit which commeth by hearing*: thirdly, *the kinds of hearers*: fourthly, *the danger of hearing amisse*: fiftly, *that manner of hearing, which will make you remember that which is said, and teach you more in a yeere than you haue learned all your life*.

Note.

Fiue parts of this treatise.

Touching *the necessitie of hearing*. When Christ saith, *Take heede how you heare*, he implieth that all his Disciples should *heare*: nay they which were excommunicate from the prayers, and from the Councels, and from the Sacraments for their sins, yet were not excommunicate frō *hearing*, because they should learne to repent.

Here that large commandement of our Sauiour Christ standeth, *That which I say vnto you, I say vnto al*: therefore it is a generall proclamation, *Whosoeuer hath an eare to heare, let him heare*: The place implieth that *all should heare*, though it importeth that *all cannot heare*. When the voice spake from heauen it said nothing, but *This is my beloued sonne, heare him*; as though all the duties of man were comprised in *hearing*. When

Luk. 8. 8.

Mat. 17. 5.

Christ

Christ spake but *of one thing which is necessarie*, he spake of *hearing*, Lu.10.30. As though it were so necessary to *heare*, that all necessities should giue place vnto it. When men would not *heare*, God spake to the ground; *Oh earth, earth, earth, heare the word of the Lord*, Iere.22.29. shewing that God so contemneth them which will not *heare*, that he regards the earth and the trees, and the stones, being senseless creatures, aboue them.

Luk.1.5. *2.Sam.4.4.* When God strooke *Zacharias*, he made him dumbe, but not deafe; When God strooke *Saul*, he made him blind, but not deafe; When God strooke *Mephibosheth*, hee made him lame; but not deafe. Thus God would haue them *heare*, which cannot see, nor speake, nor goe. But ther is a diuell which is called the deafe Diuell, Mark.9.25. shewing that the Diuell would haue vs deafe, because he that heareth instruction is in the way to life; but, *He which heares not instruction goeth out of the way*, Prou.10.17. To shew *the necessitie of hearing*; *the word* which wee should *heare*, is called *meate* in the fifth chapter and the eleuenth verse of the Epistle to the Hebrues: and the want of the *Word* is called a *famine* in the eight chapter of *Amos* prophesie & the eleuenth verse; as though it were as necessary for vs to *heare*, as it is to eate.

Note.

Act.9.3.

Although our hearts are contrarie to the *Word* more than to any thing beside, yet no man can thinke that this is the *Word* of God, but he thinkes it necessarie to be heard. Besides, if Christ be the *Word* (as S. *Iohn* calleth him in the first chapter and 14. verse) and the *Word* is receiued by no other meanes but by *hearing* only, can any man then receiue Christ without *hearing*? Let not any be thus fond so vainely to dreame: for that were to receiue the *Word* without the *Word*.

Therefore as *Iohn* wept vntill the booke was opened, and so soone as it was opened, al the Elders sung: so we should count it the greatest cause of weeping when the *Word* is taken from vs that we cannot heare it, and the greatest cause of reioycing when it is opē to vs that we may heare without let. Thus much of the necessitie of *hearing*?

Secondly, touching *the fruit that commeth by hearing*: Of all our senses, *hearing* is the sense of learning: and therefore *Salomon* begins his Wisedome, with *Hearken my sonne*, Prou.1.8.

opening

opening as it were the doore where Wisedome must enter. Therefore, except in *praying*, temptations neuer trouble a man so much as in *hearing*; which sheweth that these two are the destroyers of the destroyer: therefore as the tempter himselfe could not abide to heare the *Word* when Christ spake, so he cannot abide that we should heare the *Word*. It must needs be good for vs which our enemies would keepe from vs. *Mat.* 4.

Many hearing the *Word* haue met with knowledge, haue met with comfort, haue met with saluation, but without the *Word* neuer any was conuerted to God. Therefore whensoeuer the *Word* is preached, euery one may say to himself, as the Disciples said to the blind man, *Be of good comfort, he calleth thee*: bee of good comfort, the Lord calleth thee. When Christ heard a woman say, *Blessed are the breasties which gaue thee sucke*, Christ replied, *Blessed are they which heare the Word of God*: shewing that his disciples were more blessed *for hearing him*, than his mother *for bearing him*. As *Isaac* gaue *Iacob* a double blessing, so Christ blesseth them againe: for in Matth. 16. 17. he sayth, *Blessed are the eares which heare the things which you heare*: shewing that the Iewes were more blessed than all the world, because they had this one blessing to *heare* the trueth. If they bee blessed which *heare*, then you come hither for a blessing, & he which is blessed wanteth nothing. Euery priuiledge doth import some speciall good to him which hath it: but it is the priuiledge of man to *heare the Word*, and therefore *the Word became man*, because it belongeth only to man. God hath giuen life and light and food, to fowles, and fishes, and beasts; but his *Word* is the prerogatiue of man. As to speake is the property of man, so to heare is the property of man. To shew *the fruite which commeth by hearing*, Christ calleth the *Word* which we should heare, *Verbum Regni*, *The Word of the Kingdome*, as though it brought a Kingdome with it: to shew *the fruit which commeth by hearing*, The Disciples call the *Word* which we should heare, *Verbum vitæ*, *The Word of life*, as though it brought life with it: to shew *the fruit that commeth by hearing*, Christ compareth the good *hearers* to the fruitfull ground: to shew *the fruit that commeth by hearing*, *Paul* saith, *Faith commeth by hearing*, in the tenth Chapter to the Romanes, there is one fruite, *Knowledge commeth by hearing*, *Mar.* 10. 49. *Luke.* 11. 28. *Mat.* 16. 17. *Ioh.* 1. 14. The fruites of hearing. *Math.* 13. 14 *Ioh.* 6. 18. *Vers.* 15.

Matth. 15. 10, there is another fruite: *Comfort commeth by hearing*, Psalm. 119, there is another fruite: the sense of sinne commeth by *hearing*, there is another fruite. As Christ with fiue loaues and two fishes fed fiue thousand men: so *Peter* with one Sermon conuerted three thousand soules. *Agrippa* hearing *Paul* but once, *almost became a Christian*: the Eunuch hearing *Philip* but once, *straight receiued the faith*: *Zacheus* hearing Christ but once, *gaue halfe his goods to the poore*: so I doubt not but some goe from our Sermons almost Christians like *Agrippa*, some whole Christians like the Eunuch, expressing their faith like *Zacheus*. Now a little & then a little the soule groweth like the body. If you heare well, our voice is like the sound of the *Rammes hornes*, that made the walles of Iericho to reele, nay it will make the walles of Hell to reele: for the same *Word* made the Prince of Hell giue backe, Mat. 4. 7. Although at all other times we are as plaine and simple as *Iacob*, yet at this time we haue a promise, and it is giuen to vs (for your sake) to speake sometime that which wee conceiue not our selues, because the houre is come wherein GOD hath appointed to call some of you as hee hath done some of you before. Therefore as the princely spirit came vpon *Saul* when he should raigne, to teach him how hee should rule: so the prophetical spirit commeth vpon Preachers when they should teach, to teach them how they should speake. Therefore as Christ was contented to be baptized of *Iohn*, so be you content to be instructed of vs, that if wee be more simple than you, the glory of God may appeare more in converting you by vs.

Act. 2.

Act. 2. 41.

Act. 26, 27.

Act. 8. 38.

Iosh. 6.

1. *Sam.* 11.

Mat. 3. 15.

Thirdly, touching *the kinde of hearers*: If all which come to heare, did heare as they should, Christ need not warne vs, *Take heede how yee heare*. But as wee pray, so wee heare; the one is a lip-labour, and the other is an eare-labour. As children play the trewants in the schoole, so men play the trewants in the Church: how many come to heare me, and yet (peraduenture) some doe not heare, while I speake of *hearing*? One hath no pitcher, another hath left his pitcher behind him, another hath brought a broken pitcher which will hold no water: therefore Christ calleth vs *Fishers*: for as a Fisher taketh but a fewe in respect of those which goe by, so wee for me but a fewe in respect

of them which goe as they came. First, of *Pauls hearers*, and then of *Christs hearers*, and after of *our hearers*. When the Athenians heard *Paul* preach of the resurrection, it is saide, that *some mocked*; there is one sort, *the chaire of scorners*: some sayd, *Wee will heare thee of this againe*; there is another sort, which are not yet resolued, but desire to be better instructed: some did assent vnto him, and receiued his doctrine; as *Dionysius Areopagita*, and *Damaris*, a woman; there is the best sort: we neuer preach but we haue all these *hearers*; some mocke, some wauer, and some beleeue. *Act. 17. 32. Psal. 2*

Now of *Christs hearers*: we finde in the Gospel, that Christ had *foure sorts of hearers*: while I count them to you, thinke of what sort you are; for I doubt not but that there be here of all sorts. Some heard him *to wonder at him*, like *Herod*, which was moued with the fame that went of him. Some came to heare, *because they would knowe all things, that they might be able to talke of them*. It seemes that *Judas* was such a scholler; for he had learned to preach, but not to follow: some came *to cauill and to trip him in his speaches*; of these *hearers* were the Scribes and Pharisies which would make him an enemie to *Cesar*: some were like to the good ground, which came *to knowe what they might doe, and how they should beleeue*; like the humble Scribe which inquired the way to heauen.

Now to *our hearers*. As there were *Wise Virgins*, and *foolish Virgins*: so there are *wise hearers*, and *foolish hearers*. Some are so nice that they had rather pine than take their foode of any which is licenced by a Bishop; as if *Elias* should refuse his food, because a Rauen brought it to him, and not an Angel: some come vnto the seruice to saue forfeiture, and then they stay the Sermon for shame: some come because they would not be counted Atheists: some come because they would auoide the name of Papists, some come to please their friends. One hath a good man to his friend, and least hee should offend him he frequents the Preachers, that his friend may think wel of him: some come with their masters & mistresses for attendance: some come with a fame, they haue heard great speech of the man, and therefore they will spende one houre to heare him once, but to see whether it be so as they say: some come because they be idle; to passe Note.

the time they goe to a Sermon, leſt they ſhould be weary of doing nothing: ſome come with their fellowes; one ſaith, let vs go to the Sermon; content ſaith he, and hee goeth for companie: ſome heare the ſound of a voyce as they paſſe by the Church, and ſtep in before they be aware: another hath ſome occaſion of buſineſſe, and he appoints his friend to meete him at ſuch a Sermon, as they doe at *Pauls*: all theſe are accidentall hearers, like children which ſit in the market, and neither buy nor ſell. But, as many foxes haue been taken when they came to take: ſo they which came to ſpie, or wonder, or gaze, or ſcoffe, haue changed their minds before they went home, like one which findes when he doth not ſeeke.

As ye come with diuers motions, ſo ye heare in diuers manners: One is like an Athenian, and he hearkeneth after newes: if the Preacher ſay any thing of our Armies beyond the ſea, or Councell at home, or matters of Court, that is his lure: another is like the Phariſie, and he watcheth if any thing bee ſayd that may bee wreſted to bee ſpoken againſt perſons in high place, that hee may play the diuell in accuſing of his brethren; let him write that in his Tables too: another ſmackes of eloquence, and hee gapes for a phraſe; that when hee commeth to his Ordinarie, he may haue one figure more to grace and worſhip his tale: another is male-content, and hee neuer pricketh vp his eares till the preacher come to gird againſt ſome whom he ſpiteth; and when the Sermon is done, hee remembreth nothing which was ſaid to him, but that which was ſpoken againſt other: another commeth to gaze about the Church, he hath an euill eye, which is ſtill looking vpon that from which *Iob* did auert his eye: another commeth to muze, ſo ſoone as hee is ſet, hee falleth into a browne ſtudie, ſometime his minde runnes on his market, ſometimes of his iourney, ſometimes of his ſuite, ſometimes of his dinner, ſometimes of his ſport after dinner; and the Sermon is done before the man thinke where hee is: another commeth to heare, but ſo ſoone as the preacher hath ſaid his prayer, hee falles faſt aſleepe, as though hee had beene brought in for a corps, and the preacher ſhould preach at his funerall.

This is the generation of *hearers*: is not the ſaying of Chriſt

fulfilled nowe, *Hearing you heare not?* becauſe wee heare and heare not; like a couetous Churle vvhich goeth by a begger when he crieth in Chriſts name for reliefe, and heareth him cry, but will not heare him, becauſe he craueth that which hee will not part with. May we not ſay againe with Chriſt, *What went ye out to ſee*, rather than, *What went wee out to heare?* ſeeing yee remember that which ye ſee, and forget all which yee heare. So you depart from our Sermons like a ſlidethriftes purſe, vvhich will holde no money; and as you goe home one ſayth, hee doth not edifie; another ſayth, I cannot profit by him; another ſaith, he keepes not to his text; another ſayth, he ſpeakes not to the heart: as if the ground ſhould complaine of the ſeede, vvhich will not receiue the ſeede. Is not this the cauſe why your Preachers about the City care not how they preach, becauſe their flockes haue no care to heare? Is not this the cauſe why God doth not heare vs, becauſe ye will not heare him? Is not this the cauſe why ye are ſuch Doctors in the world, and ſuch infants in the Church? Ye learned your trade in ſeauen yeeres, but you haue not learned religion in all your yeeres. Can you giue anie reaſon for it but this? you marked vvhen your Maiſter taught you your trade, becauſe you ſhould liue by it: but you marked not the Preacher when he taught you religion, becauſe you do not liue by it. Note.

Come now to the daunger by hearing amiſſe. Chriſt ſayth, *Take heede how you heare:* In the fourth Chapter of Deuteronomie it is ſaied, *Take heede how ye forget that which yee heare.* This *Take heed* alwaies goeth before ſome danger: therefore as *Paul* ſaith, that men receiue the Sacrament to their ſaluation, or to their damnation, 1. Cor. 11: ſo Chriſt ſayth, that men heare the word to their ſaluation or to their damnation, *The Word which I haue ſpoken ſhall iudge you in the latter day*, Ioh. 12. It is called *the ſauour of life*, becauſe it ſaueth; & it is called *the ſauour of death*, becauſe it condemneth. An euill eye engendreth luſt, and an euill tongue engendreth ſtrife: but an euill eare maketh an Heretike and a Schiſmatike, and an Idolater. This careleſſe hearing made God take away his word from the Iewes: therefore you may heare the word ſo, as it may be taken from you, as the talent was from him that hid it: for GOD will not leaue his 2. cor. 2. 16

Matth. 25. pearles with ſwine; but as he ſayth, *VVhat haſt thou to doe to take my words in thy mouth, ſeeing thou hateſt to bee reformed?* ſo hee will ſay, what haſt thou to doe to take my word in thy eare, ſeeing thou hateſt to be reformed? If any of you goe away no better then you came, you are not like hearers, but like cyphers, which ſupply a place, but ſignifie nothing; ſo you take a roome, but learne nothing: and they which are cyphers in the houſe of God, ſhall be cyphers in the kingdome of God. Therefore if thou haue an euill eye, and an euil tongue, and an euill hand, and an euil foote, yet haue not an euill eare too: for then all is euill, becauſe the eare muſt teach all. If the eare hearken to euill, then the heart muſt learne euill. Therefore an euill eare is compared to a bad Porter, which lets in euery one in a gay coate, though he be neuer ſo bad; and keepes out him that goes bare, though he bee neuer ſo good: ſo an euill eare lets all that is euill enter into the heart, but all that is good it ſhuts the doore againſt, leaſt it ſhould ſet the ſpirit and the fleſh at variance. Oh, if the Adder had not ſtopped his eare, how long ſince had he been charmed! But the ſhorteſt time in Gods ſeruice is the longeſt time in all the day. The beaſts came to the Arke to ſaue themſelues: and men will not come to the Church to ſaue themſelues, *It is too farre* ſaith *Ieroboam*: but it were not too farre if *Ieroboam* were not vnwilling. One thing is neceſſarie, and all vnneceſſaries are preferred before it. The greateſt treaſure in the world is moſt deſpiſed; the *Starre* which ſhould leade vs to Chriſt, the *Ladder* which ſhould mount vs to heauen, the *VVater* that ſhould cleanſe our leproſie, the *Manna* that ſhould refreſh our hunger, and the booke that we ſhould meditate on day and night, lyeth in our windowes, no man readeth it, no man regardeth it: the loue of God, and the loue of knowledge, and the loue of ſaluation is ſo colde, that wee will not reade ouer one booke for it, for all we ſpend ſo many idle times while wee liue. If *Samuel* had thought that God had ſpoken to him, he would not haue ſlept; but becauſe he thought it was not God but *Eli*, therefore he ſlept: ſo, becauſe you remember not that it is God which ſpeakes, therefore you marke not. But if you remember Chriſts ſaying, *He which heareth you heareth mee, and hee which deſpiſeth you deſpiſeth mee*, you would heare the voice

Note.

Luke, 10.

Note.

Pſal. 1. 2.

of

of the Preacher, as you would heare the voice of God. Surely (beloued) wee know no other way to saue you nor our selues: if we did, how wretched were we to keepe it from you, which haue no other calling, but to shew you the way of saluation? If this be the way and no other, if this bee shewed you and no other, and yet you will not take it, but choose another; then are you not condemned by any other, but you condemne your selues. He which will not heare is worse than *Herod*: for as bad as hee was, yet it is said of him, that he heard *Ihon*. Nay, euen those whom our Sauiour Christ in the Parable before this text compareth to the barren, the stony, and the thorny ground, were all hearers: and therefore he which will not heare, is worse than any ground. It is said of *Saul*, that though he were haunted with an euill spirit, yet when hee heard *Dauid* play vpon the Harpe, the euill spirit departed from him: so they which heare, haue some ease of their sinnes, some peace of conscience, some intermission of their feare, as *Saul* had when he heard the Harp: but they which will not heare, haue no intermission of their feare, nor of their griefe, nor of their sinnes, because the euill spirit neuer departeth from them. Therefore as all the beasts tremble when the Lyon roareth, so let all men hearken when God teacheth.

The end of the first Sermon.

The Second Sermon.

IN the end hereof is prooued, that none should preach without due meditation: which is a cõmon presumption in these dayes: and makes the Word and Ministery despised.

Now it remaineth that I should teach you so to heare, that you may remember that which is sayd, and learne more by one Sermon then you reape by tenne. Christ calleth none vnto him but them which hunger and thirst: as if none were fit to heare the the Word, but they which hunger after it, and bring a

ſtomacke with them. It is written of the Hart, that when he lifteth vp his eares, hee is quicke of hearing, and heareth euery noyſe: but when hee layeth downe his eares, he is deafe, and heareth nothing: So it is, when you marke and when you mark not. They which are quicke of hearing, are ſure of remembrance; but they which are dul of hearing, are ſhort in keeping: therefore before I teach you how to heare, giue mee leaue to ſay againe as my text ſaith, *Take heede how ye heare*; that both our labours be not loſt.

As there be two ſpirites, ſo there be two doctrines, two wiſedomes, and two counſels. In 1. Timoth. 4. 1. there is a doctrine of diuels: if you heare that doctrine, you hearken to the diuell, as *Saul* did to a Witch. In the fifteenth of *Mathew* there is a doctrine of men, which Chriſt called *Leauen*: if you hearken to that you ſhall erre like men, becauſe the blinde leade the blind. In Geneſis 3. there is a Counſell of the Serpent: if you hearken to that you ſhall periſh like *Eue*. In the 2. Samuel 18. there is a wiſedome of *Achitophel*: if you hearken to that, you ſhall ſpeede like *Abſolon*. Of all theſe *Solomon* ſayth, *Hearken no more to the wordes which make thee to erre*. But there is another doctrine, Act. 13. 12. which is called, *The doctrine of the Lord*: of this it is ſayd, Luk. 8. *Whoſoeuer hath an eare to heare, let him heare*.

Note.

Mark. 10

Pro. 16. 27.

Now to ſhewe you how you ſhould heare; when *Peter* and *Iohn* would make the cripple attentiue; they ſayde vnto him, *Looke vpon vs*; ſo, many to ſharpen their attention, deſire to ſtand before the Preacher, that they may looke him in the face. By this little helpe *Peter* ſheweth, that wee had neede to vſe many helpes, to make vs heare well. In the thirteenth Chapter, and fifteenth verſe of the propheſie of *Ieremy*, when the Lord ſpeaketh, it is ſayd: *Heare and giue eare*; as though wee ſhould *heare* and *more than heare*. This *more than heare*, is to marke and vnderſtand, and remember, and belieue, and follow that which we heare: like the Iewes which ſayd, *All which thou ſpeakeſt from the Lord, wee will doe it*, Exodus 24. So, all that which wee ſpeake vnto you from the Lord you ſhould doe it: Therefore all the commandements but the laſt, are commaundements of dooing. And *Salomon* in the twelfth Chapter of

Act. 3.

Eccleſiaſtes,

Eccleſiaſtes, and thirteenth verſe, concludes his doctrine with this, which he called the ſumme of all : *Feare the Lord, and keepe his Commaundements.*

In the third chapter of Exodus, and the fift verſe, God teacheth vs how to heare, when he ſpeakes to *Moſes*, and bids him *put off his ſhooes*; ſo we ſhould put off our luſts, and our thoughts, and our cares, and our fancies, and all our buſineſſe, when God ſpeakes: for he which thinks or doth any thing elſe, when he ſhould doe that which is better, though it be good vvhich hee doth, yet he doth ſinne in doing it. In the tenth of the Reuelation, an Angell teacheth vs how to heare, when he willed *Iohn* to eate the booke : ſhewing that wee ſhould hunger after the word, and digeſt it into euery part as we digeſt meate. Patternes of hearing well.

In *Mathew* 15. Chriſt teacheth vs how to heare, when hee ſayth, *Heare and vnderſtand.* And againe in *Marke* 4. when hee ſayth, *Take heede what ye heare.* And *Eſay* teacheth you how to heare, when he ſaith : *Heare for afterwards :* ſhewing, that more do heare for the preſent than for afterward, becauſe they forget it againe, and after a while are neuer the better. In 1. Cor. 6. 1. *Paul* teacheth vs how to heare, when he ſayth, *Receiue not the grace of God in vaine:* ſhewing, that many heare comfort and are not comforted; many heare inſtruction, and are not inſtructed. *Iames* teacheth vs how to heare, chap. 1. 22. when he ſayth, *Be not hearers onely, but doers :* ſhewing, that you ſhould doe as you heare, as you would haue vs to do as we teach. In the 10. of *Luke*, *Mary* teacheth vs how to heare, when ſhe leaues all to ſit at Chriſts feete and marke his doctrine: ſhewing that we ſhould not ſay like the churliſh gueſts, we haue other buſines: but that this is our buſineſſe, as Chriſt anſwered his parents, *I muſt goe about my fathers buſineſſe.* *Eſay.* 42. 23. *Matth.* 22.

In *Luke* 2. the Virgine teacheth vs how to heare : when ſhee heard the ſayings of *Anna* and *Simeon*, and Chriſt; it is ſaid, that *ſhee pondred them, and laide them vp in hir heart :* ſhewing, that our eares ſhould bee but meſſengers to the heart : for our treaſure ſhould be where the heart is, as the heart is where the treaſure is. In the ſeuenteenth of the Actes, the men of Berœa teach vs how to heare, when they went home and ſearched the ſcriptures, ſo ſoone as they had heard *Paul* preach, to ſee whether

Moſes

Moſes and the Prophets did teach the ſame, ſhewing that the word is our Touchſtone to try the doctrines.

In the eight of *Luke*, all the Diſciples teach vs how to heare when they noted Chriſts parable, and repeated it againe vnto him to know the meaning: ſhewing that wee ſhould not onely heare, and the Preacher onely preach; but if you doubt of any thing, you ſhould inquire, and they ſhould inſtruct you againe. In the third of *Luke*, the Souldiers and the Harlotes, and the Publicanes teach vs how to heare, when they come to enquire, and aske, *Maiſter what ſhall wee doe?* ſhewing that we ſhould come to heare ſomething which may incourage vs to this vertue, or arme vs againſt that vice, that wee goe from hearing to doing, as *Ihon* taught them; all theſe are glaſſes in the Scripture for the hearer to addreſſe himſelfe by, before he come to the Sermon.

Beſide theſe, other things doe teach vs too. As *Salomon* ſayth, *Goe to the Piſmire and learne to labour:* ſo Chriſt in the beginning of this chapter ſends vs to the husbandman to learne to heare. As hee prepareth the ground before hee ſoweth his ſeede, leaſt his ſeede ſhould be loſt: ſo we ſhould prepare our hearts before we heare; leaſt Gods ſeed be loſt. In the tenth of *Ihon* he ſends vs to the ſheepe: as they know the voice of their ſhepheard, and will not heare a ſtranger; ſo we ſhould knowe the voice of Chriſt from the voice of Popes, or Doctors, or Councels, or Traditions, leaſt we goe like *Samuel*, from God to *Eli*. When you haue been in the ſheep-folds, go to the woodes, and learne of the birds; for they will liſten to him which teacheth thē to ſing, that they may learne to ſing the ſame note after him; ſo we ſhould learne to ſing the tune of the ſpirit: for they which heare the word aright, learne to ſpeak euen as the word ſpeaketh.

Beſide theſe Schoolemaſters, we haue other teachers too: all the titles which are giuen to the Word, doe teach vs howe wee ſhould heare the word. The Apoſtle cals their writings, *Epiſtles*; *The Epiſtle to the Romanes. The Epiſtle to the Corinthians, &c.* ſhewing that the Word is like an Epiſtle ſent from God to man, wherein hee writes his mind familiarly vnto vs, and therefore we ſhould reade it, heare it, marke it, and ſcanne it, as we would

ſcanne

ſcanne a Letter which comes from ſome of our familiar & deare friends.

In Marke 14. the Goſpel of Chriſt is called his Teſtament or Will, ſhewing that our Legacies are written in it, and that we ſhould heare it and marke it, and ply it till wee be as cunning in Gods will as wee are in our Fathers will. In the firſt Epiſtle of Saint *Paul* to *Timothie*, the ſixt Chapter, the Word is called a *charge:* and in the ſecond to *Timothie*, the fourth chapter, God is called a *Iudge*, ſhewing that wee ſhould heare the Word of God as we hearken to a Iudge, when he giues a charge, or pronounceth a ſentence: for euery ſentence in this booke is a charge to the King, or the Counſeller, or the Lawyer, or the Preacher, or one, or other; let euery one heare his charge.

In the fifth Chapter of the Epiſtle to the Hebrues, ver. 14. the *Word* is called *meate*, ſhewing that wee ſhould deſire and hunger to heare it. And as the ſtomacke ſends the ſtrength of the meate into euery member of the body: ſo wee ſhould ſend to the eye, that which is ſpoken to the eye: and to the eare, that which is ſpoken to the eare: and to the tongue, that which is ſpoken to the tongue: and to the hand that which is ſpoken to the hand. If thou heare comfort, apply that to feare. If thou heare a promiſe, apply that to thy diſtruſt. If thou heare a threatning, apply that to thy preſumption; and fill vp the gappe ſtill where the diuell entreth.

In the Parable before my Text, the *VVord* is compared to ſeede: the Preachers to ſowers, and the hearers to the ground; ſhewing that ye come hither to be watered and dreſſed, and manured: therefore if Gods ſeede bee ſowen, and the diuels fruit come vp, you are like the Iews which brought Chriſt vineger when he thirſted for wine.

As the little birdes perke vp their heads when their damme comes with meate, and prepare their beakes to take it, ſtriuing who ſhall catch moſt (now this lookes to be ſerued, and now that lookes for a bit, and euery mouth is open till it be filled): ſo you are here like birds, and wee the damme, and the Word the foode, therefore you muſt prepare a mouth to take it. They which are hungry will ſtriue for the breade which is caſt amongſt them, and thinke this is ſpoken to me, this is ſpoken A good Simile.

to

to me, I haue need of this, and I haue neede of this: *comfort* goe thou to my feare, *promiſe* goe thou to my diſtruſt, *threatning* goe thou to my ſecurity, and the worde ſhall bee like a perfume, which hath odour for euery one.

Note. Theſe are good remembrances for all hearers, to thinke that the Word is an Epiſtle from God vnto them; that it is the Will wherein their Legacies are written; that it is a charge from the Iudge of life and death; that it is the meate whereby they liue; that it is the ſeede, which if it grow they are fruitfull, if it growe not, they haue no fruite: but theſe are generall matters, my deſire is to teach you a compendious way of hearing, which you haue not heard before; that as the *Word* is called *a briefe Word*, ſo you may learne it briefly: for it is not gainefull vnto vs as it is to Lawyers, Phyſitions and Surgeons, to keep you long in hand; but to heale you and diſpatch you quickly, as Chriſt healed the Leapers.

This age hath deuiſed diuers methodes to learn many things in ſhorter time than they were learned of old: A man may ſpēd ſeauen yeeres in learning to write, and hee may meete with a Scribe vvhich vvill teach him as much in a moneth. Aprentiſe may ſpend nine yeeres in learning a trade, and ſome maſter (if he were diſpoſed) would teache him as much in a tweluemoneth. A man may fetch ſuch a compaſſe, that he may be a whole moneth in going to Barwicke, and another which knoweth the way will go it in leſſe then a week: ſo to euery thing there is a farther way and a neerer way, and ſo there is to knowledge. You doe not remember the hundreth part of that vvhich you haue hearde, and to morrowe you will not remember the tenth note which you heare this day. It may bee that ſome vvill remember more: and why not thou as well as hee? becauſe one vſeth an helpe of his memorie, which the other vſeth not. If you will vſe his policy, you ſhall remember as well as hee: for let him neglect his helpe, and the beſt memory heere ſhall not carrie away halfe which hee marketh nowe, vntill it be night. When the woman of Samaria heard Chriſt ſpeak of a water, *of which he that drinketh ſhall thirſt no more*, *Oh* (ſaith ſhe) *giue me of that water*: ſo, now you heare of ſuch a way, you would faine know it: but wil you vſe it? I wiſh that I were ſuch a meſſenger,

that

that I could compell you vnto it: for truly vntill you vse it, you shall neuer learne faster than you doe. Now I thinke you haue a desire to heare it, I wil shew it vnto you: First in mine opinion two things out of euery Sermon are especially to be noted; that which thou diddest not know before, and that which speaketh to thine owne sinne: for so thou shalt increase thy knowledge, and lessen thy vices. *Matth. 22.*

Now if thou wouldest remember both these a yeere hence as fresh as now, this is the best policie that euer thou shalt learne, to put them presently in practise, that is, to send them abroade to all the parts of thy soule, and members of thy body, and reforme thy selfe semblably to them, and thou shalt neuer forget them, for thy practise remembreth them. But before this you must vse another helpe, that is, recorde euery note in thy mind as the Preacher goeth, and after, before thou doest eate, or drinke, or talke, or doe any thing else, repeate all to thy selfe. I doe know some in the Vniuersity, which did neuer heare good Sermon, but as soone as they were gone, they rehearsed it thus, and learned more by this (as they sayd) than by their reading & study: for, recording that which they had heard when it was fresh, they could remember all, and hereby got a better facility in preaching, than they could learne in bookes. The like profit I remember I gained when I was a scholler by the like practise.

The Philosophers and Orators that haue written such volumes, haue left in their writings, that this was the keeper of their learning, like the bag which beareth the treasures. Therfore I may say with Christ, that the wicked are wiser than Christians: for the Orators and Philosophers vsed this helpe in hearing of earthly things, and we will not vse it in hearing of heauenly things. The onely cause why you forget so fast as you heare, and of al the Sermons which you haue heard, haue scarse the substance of one in your hearts, to comfort or counsaile you when you haue need, is because you went from Sermon to dinner, and neuer thought any more of the matter; as though it were enough to heare, like sieues which holde water no longer than they are in a riuer. Note.

What a shame is this to remember euery clause in your Lease, and euery point in your fathers Will, nay, to remember an Note this well.

an olde tale so long as you liue, though it bee long since you heard it, and the lessons which ye heare now, will bee gone within this houre, that you may aske what hath stollen my sermon from me? Therfore that you may not heare vs in vaine as you haue heard others, my exhortation to you is to recorde when you are gone, that which you haue heard. If I could teach you a better way, I would: but Christs Disciples vsed this way when their thoughts ranne vpon his speeche, and made them come againe to him to aske the meaning: the Virgin his Mother vsed this way when shee pondered his sayings, and laide them vp in hir heart: the good hearers of Berœa vsed this way, when thy carried *Pauls* Sermon home with them, that they might examine it by the Scripture. This difference is noted betweene *Iacob* and his sonnes, when *Ioseph* vttered his dreame, his brethren gaue no regard to it: but it is saied that Father *Iacob noted the saying*. Therefore this must needes be an excellent way. For if *Ioseph*, and *Marie*, and Christs Disciples should speake vnto you as I doe, and shewe you a way to heare, they would shew you the same way that they vsed themselues. You cannot tell how much it will profite you vntill you practise it: do but trie it one moneth, and if you loue knowledge, I am sure you will vse it while you liue: but if you wil not vse it for all that can be said, truly you shal be like the old women which S. *Paul* speakes of, which were *alwaies learning, and neuer the wiser*.

Luk. 2.

Luk. 1.

Act. 17.

Gen. 37. 11.

Note.

2. *Tim.* 3. 7

This is our first lesson vnto you, *Take heede how you heare*: I may say now, Take heede how you reade too. For there are bookes abroad like *Ismaels* scoffes, like *Rabsheketh* his raylings, like the songs which were made against *Dauid*, which may write for the title of their bookes, *Fooles in print*. If *Hiel* hath not built Iericho againe, these might bee fit workemen for such a frame.

Esay. 36.

1. *King.* 16. 34

Of negligēt preaching.

If you must *Take heed how you heare*, then we must take heed *how we preach*, for you heare that which we preach. Therefore *Paul* putteth none amongst the number of preachers but they which *cut the word aright*: that is, in right words, in right sense, and in right methode: and because none can doe this without study and meditation, Therefore hee teacheth *Timothie* to *giue attendance to Doctrine*: that is, to make a studie and labour of

1. *Tim.* 4. 13

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it: for as Saint *Peter* sayth, that in *Pauls Epistles there bee many things hard to vnderstand*: so in *Peters* Epistles, and *Iohns* Epistles, and *Iames* Epistle, there be many hard things too, which *Dauid* before called *The wonders of the Lawe*, and *Paul* calleth *The mystery of saluation*, and Christ calleth *A Treasure hid in the ground*. Therefore *Salomon* confesseth that hee studied for his doctrines, Ecclesiastes 12. ver. 10. Although he was the wisest and learnedst man that euer was, yet hee thought that without study he could not doe much good. *Daniel* was a Prophet, and yet hee desired respite to interpret *Nebuchadnezzars* dreame. Is the Scripture lighter than a dreame, that we should interpret it without meditation? It seemes then that *Salomon* and *Daniel* woulde not counte them Sermons, which come forth like vntimely births, from vncircumcised lips, and vnwashen hands, as though they had the spirit at commaundement. Wheat is good: but they which sell the refuse therof, are reproued, Amos. 8. 6. So preaching is good, but this refuse of preaching is but like swearing: for one takes the name of God in vaine, and the other takes the word of God in vaine. As euery sound is not musicke, so euery Sermon is not preaching, but worse than if he should read an Homily. For if *Iames* would haue vs consider what we aske before we come to pray, much more should we consider before we come to preach: for it is harder to speak Gods word, than to speake to God: yet there are Preachers risen lately vp, which shrowd euery absurd sermon vnder the name of the simple kinde of teaching, like the Popish Priests, which made ignorance the mother of deuotion: but indeede to preach simply, is not to preach vnlearnedly, nor confusedly; but plainely, and perspicuously, that the simplest which doth heare, may vnderstand what is taught, as if he did heare his name.

2. Pet. 3. 16

Psalm. 119. Ephes. 3

Dan. 2. 16

Note yee Preachers.

Note.

But if you will know why many preachers preach so barely, loosely, and simply, it is your owne simplicitie, which makes them thinke, that if they goe on and say something, all is one, and no fault will be found; because you are not able to iudge in or out: and so because they *giue no attendance to doctrine*, as *Paul* teacheth them, it is almost come to passe, that in a whole Sermon, the hearer cannot picke out one note more than hee could gather himselfe: and many loathe preaching, as the Iewes abhorred

Bad hearers make bad Preachers.

Note yee Preachers.

abhorred the ſacrifice for the ſlubbering Prieſts, which cared not what they offered: and the greater ſort imagine that there is no more wiſedome in the word of God, than their teachers ſhew out of it. What a ſhame is this, that the preachers ſhould make preaching be deſpiſed? In the 48. of *Ieremiah*, there is a curſe vpon them which do the buſines of the Lord negligently: if this curſe doe not touch them which doe the chiefeſt buſines of the Lord negligently, it cannot take hold of any other. Therfore let euery Preacher firſt ſee how his notes doe moue himſelfe, and then hee ſhall haue comfort to deliuer them to other, like an experienced medicine, which himſelfe hath proued.

Thus much of preaching: now to you which *heare*. Thinke that you are gathering Manna, and that it is God which ſpeakes vnto you, and that you ſhall giue account for euery leſſon which you *heare*: and therefore record like *Mary* when you are gone, and the ſeede, which we ſowe, ſhall growe faſter than the ſeed which you ſowe.

FINIS.

THE HEAVENLY THRIFT.

Luk. 8. verſe. 18.

Whoſoeuer hath, to him ſhall be giuen: and whoſoeuer hath not, from him ſhall be taken, euen that which it ſeemeth that he hath.

THe next wordes before, are, *Take heede how you heare*: the reaſon followes, to make vs take heede how wee heare, Hee ſayth, *Whoſoeuer hath, &c.* This ſentence hath two hands (as it were); one giueth, and the other taketh: therfore one calleth it a comfortable ſaying, & a dreadfull ſaying: for it bleſſeth ſome, and curſeth other, like *Moſes* which ſaued the Iſraelites, & ſlew the Egyptians. *Whoſoeuer hath, to him ſhall be giuen*: there goeth the bleſſing: *Whoſoeuer hath not, from him ſhall be taken*: there runneth the curſe. Thus looking backe to the words before, viz, *Take heede how you heare*; this doctrine

doctrine commeth vnto vs; That he which taketh heede how he heareth, sprouteth & flourisheth like a twigge which hath life in it, till it come to a tree: but he which taketh no heed how he heareth, fadeth and withereth like a stock which is dead, vntill he hath not only lost the gifts which he had, but till the spirit doe leaue him too, and he seeme as naked to men as *Adam* did to God. The like sentence is in the 21. of S. *Matthew*, where it is said, *The kingdome of heauen shall be taken from you, and shall be giuen to a Nation which will bring forth the fruits thereof:* there is a taking from them which bring no fruites, and a giuing to them which bring fruites. The like is in the 21. of the Reuelation, where it is said, *Let him which is iust bee iust still, and let him which is filthy be filthy stil*: whereby it is meant, that the iust shall be more iust, and the filthy shall be more filthy. The like is in the fifteenth of *Iohn*, verse. 2. where it is said, *Euery braunch which bringeth no fruite, he taketh away: but euery braunch which bringeth foorth fruite hee purgeth, that it may bring foorth more fruite.* The like is in the fiue and twentith of *Matthew*, where this sentence is repeated againe after the parable of the Talents: as to one seruant were committed fiue Talents, and to another two, and to another one, to increase and multiplie; and he which vsed his Talent doubled it, and he which hid his Talent, lost it: euen so to euerie man God hath giuen some gift, of iudgement, of tongues, or interpretation, or counsell, to employ and doe good; and hee which vseth that gift which God hath giuen him to the profit of others, and Gods glorie, shall receiue more gifts of God, as the seruant which vsed two Talents, receiued two more: but hee which vseth it not, but abuseth it, as many doe, that gift which hee hath shall bee taken from him, as the odde Talent was from the seruant which had but one: shewing, that one gift is too much for the wicked, and therefore it shall not stay with him. One would thinke it should be said, Whosoeuer hath not, to him shall be giuen: and whosoeuer hath, from him shall be taken: for God biddeth vs giue to them which want. But this is contrarie: for he taketh from them which want, and giueth to them which haue. It is said, that our thoughts are not like Gods thoughts; and so our gifts are not like Gods gifts: for he giueth spiritual things,

and we giue temporall things. Temporall things are to be giuen to them which haue not, but ſpirituall things to them which haue. Therfore Chriſt calleth none to receiue his word, and ſpirit, and grace, but them which hunger and thirſt, which is the firſt poſſeſſion of heauen. When it is ſaid, *It ſhall be giuen:* God ſheweth himſelfe rich and bountifull, becauſe he giueth to them which haue: that is, he giueth after he hath giuen: for, *What hath any which he hath not receiued?* Therefore none can ſay as *Eſau* ſaid to *Iſaac*: *Haſt thou but one bleſſing my father?* For he bleſſeth when he hath bleſſed, as a Spring runneth when it hath runne. Firſt, marke the growth of Gods gifts in them which vſe them, how he watereth his ſeede like a Gardener, vntill it ſpring in the earth: and after he watereth it againe, vntill it ſpring aboue the earth: and after he watereth it againe, vntill it bring foorth fruite vpon the earth: therefore God is called, *The Lord of the harueſt*, becauſe the ſeede, and the blade, and the eare, and the corne, and all doe come from him. After you ſhall ſee the want and the eclipſe of their gifts which vſe them not, how their learning and knowledge and iugdement doth betray them, as ſtrength went from *Sampſon* when he had loſt his haire: till at laſt they may ſay like *Zidkijah*; *When did the ſpirit depart from me?* When did loue depart from me? When did knowledge depart from me? When did my zeale depart from me?

Mat.9.28.

2.King.22.

The firſt part of this ſentence is like the gratulation to him which vſed his Talent in the 25. of Matth. *Good & faithfull ſeruant, I will make thee Lord ouer much.*

The ſecond part is like the Obiurgation to him which hid his Talent, *Naughtie and ſlothfull ſeruant: take his Talent from him.* So God beginneth heere to ſeparate betweene the ſheepe and the goates: *Iacob* ſhall not bee curſed becauſe *Eſau* is curſed. Neither ſhall *Eſau* be bleſſed becauſe *Iacob* is bleſſed: But the Lord knoweth who are his, and who are not: and therefore he ſaith, *Whoſoeuer hath*, and *whoſoeuer hath not*: as though he knew them all, whoſoeuer they be.

This Scripture was performed before it was written. For when *Adam* ſerued God, God ſerued him; he conſulted for a Manſion for him; he conſulted for meate for him; he conſulted

ted for a companion for him: vntill *Adam* rebelled against God, we reade of nothing that God did, but his workes for *Adam* sixe dayes together; as though he had been hired to labor for him. But when he left his innocencie, then God began to take againe that which he had giuen: he lost his wisedome, he lost his quietnesse, he lost his liberty, hee lost his glory, hee lost his dwelling, like the man which fell among theeues. Thus while *Adam* had righteousnesse, it might be sayd of him: *Whosoeuer hath, to him shall be giuen.* And when he had not righteousnesse, it might be said of him too: *From him which hath not, shall be taken.* God is called a *Father*, because he is like a Father, which taketh a pleasure to see his sonne thriue, and grieueth to see him an vnthrift. First, he giueth vs a stocke, to prooue our husbandry; and then if wee thriue with that, hee doeth adde more vnto it, now a little, and then a little, vntill at last the inheritance come too: As they which trie a vessel, first put water into it, to see whether it will holde water, then they commit wine vnto it: so, first God giueth vs one grace; if wee vse that well, then he giueth another, and another, and another; according to that, *He which is found faithfull in a little, shall bee made Lord ouer much. My Father* (saith Christ) *is an husbandman*, Ioh. 15. shewing, that as wee dresse the ground, that it may bring foorth fruit; so God dresseth vs, that wee may bring foorth fruit. All commeth not at once; but as the body groweth, so the spirit groweth: first, good thoughts, and then good speaches, and then good workes: as the blade followeth the seede, and the eare the blade, and the corne the eare. Looke how in our first generation one thing comes after another, so it is in our second generation: As the childe springeth in the mothers wombe, from a gellie vnto milke, and from milke to blood, and from blood to flesh, and she knoweth not how it groweth till it come foorth: so the spirit groweth in vs; and we see not how it groweth, but that it is growen. Faith calleth to loue, and loue calleth to obedience, and obedience calleth to constancie, and one grace is the foundation of another: Therefore *Paul* sayth, *Whome he predestinated, them hee called; whom hee called, them hee iustified; and whom hee iustified, them he glorified.* Thus as the rich easily growe richer, so the good

easily grow better: he which hath power to aske, hath power to receiue; for it is said, *Aske, and yee shall receiue*: hee which hath power to seeke, hath power to finde; for it is said, *Seeke and you shall finde*: he which hath power to knock, hath power to enter; for it is said, *Knock and it shall be opened vnto you*. As Gods riches are infinite, so he is neuer weary of giuing: when a man serueth God, at last it commeth to this, that God delighteth (as it were) to doe him good, as it is said, Iere. 32. and Mich. 7. *I will delight to doe them good.*

Now when it commeth to this passe, that God hath a delight to do a man good, thē *Aske what thou wilt* (saith *Salomon* to his mother) *and I will not say thee nay*: so, aske what thou wilt, and God will not say thee nay. He which hath the Sonne, may haue the Father; he that hath the *Wedding garment*, may haue the wedding feast; he which hath the spirit of *Elisha*, may haue the spirit of *Eliah*; he which cōmeth vnto Christ, may make Christ come vnto him: as when the Sonne came toward the father, the Father met him in the way; shewing that God is as readie to giue, as we to aske. When *Dauid* did well, *Nathan* said vnto him, *The Lord had giuen thee this, and this, and this: and if that had not been enough, he would haue giuen thee such and such things*: shewing vs, that the cause why wee haue not such and such things, is, for that wee are not thankfull for these and these things. When the Eunuche beleeued, he said, *What letteth me to be baptized?* so when thou beleeuest, thou maiest say, What letteth me to be loued? what letteth mee to be blessed? what letteth me to be saued? and as *Philip* said, *Nothing*: so Christ saith, *Nothing*: but *Be it vnto thee as thou beleeuest*. From that day, righteousnes standeth ouer their heads, as the Sunne did ouer *Iosua*, and they renew their vertues, as the Eagle reneweth her youth. Therefore when *Isaac* had said, *Iacob haue I blessed*; he addeth, *and he shall be blessed*: as if he should say, he beginneth to be blessed now, but he shall be more blessed: so they which are blessed of God, shall be more blessed, rising and rising like the Sunne vntill it come to the height.

2. King. 2. 20

Act. 8.

When God hath begun to blesse, he saith as he said to *Abraham*, *What shall I hide from him? What shall I keepe from him?* As though one of his gifts did binde him to giue another: ther-

fore

fore his mercies are called *euerlasting mercies*, because when they begin they haue no end. So soone as he had mooued *Salomon* to pray for wisedome, hee gaue him wisedome: so soone as he had mooued *Abraham* to go from his countrey, he began to guide him: so soone as he had mooued *Gedeon* to fight, he began to strengthen him. GODS mercies are resembled to raine: first it raines small drops, and after fall great drops, and the smal are signes of the great. First you see *Elisha* with a single spirit, and after you see him with a double spirit: first you see *Paul* sitting at *Gameliels* feete, and afterward you see him preaching in *Moses* chaire: first you see *Timothie* a student, and after you see him an Euangelist: first you see *Cornelius* praying, and after you see *Peter* instructing: first you see *Dauid* repenting, and after you see *Nathan* comforting: first you see the Disciples worshipping, after you see the holy Ghost descending: first you see the Wisemen seeking Christ, and after you see them together with Christ: first you see the sonne comming toward the father, and after you see the father comming toward the sonne: first you see the Eunuch reading, and after you see him vnderstanding, and after you see him beleeuing, and after you see him baptized. Most notable is the example of *Nathaniel*, so soone as he beleeued, Christ remembred this promise and said, *Beleeuest thou for this? thou shalt see greater things than these.* so he gaue more to him which had some. That which he said to *Nathaniel*, he said to all which are like *Nathaniel*, beleeuest thou this sermon? thou shalt heare other sermons than this. repentest thou for this example? thou shalt see other examples than this. louest thou for one benefit? thou shalt receiue moe benefits than one. honourest thou God for his gifts vpon others? thou shalt feele his gifts vpon thy selfe: for, *He which keepeth Israel doth not sleepe, but watch.* What doth he watch? He watcheth who seeketh for comfort, and who looketh for wisedome, and who prayeth for faith, and who intreateth for patience, that he may giue abundantly to him which desires feruently. Note.

If hee see one pray like *Cornelius*, hee sendeth another to strengthen him like *Peter*: if he see one studie like the Eunuch, hee sendeth another to instruct him like *Philip*: if he see one

mourne like *Dauid*, he sendeth another to comfort him like *Nathan*: if he see one willing like *Esay*, he sendeth another to enable him like the Seraphim: if he see one that thinketh wel, hee teacheth him to speake well: if hee see one that speaketh well, he teacheth him to doe well: if hee see one doe well, he teacheth him to continue well: if he see one meeke like *Moses*, he maketh him wise like *Salomon*: if he see one wise like *Salomon*, hee maketh him righteous like *Abraham*: if hee see one righteous like *Abraham*, he maketh him patient like *Iob*: if he see one patient like *Iob*, he maketh him penitent like *Peter*: if he see one loue one vertue, he maketh him loue another vertue: if he see one hate one vice, he maketh him hate another vice: if he see one like one Sermon, he maketh him like another Sermon: when he hath him in his schoole, and he commeth once to this, to say like *Samuel*, *Speake Lord, for thy seruant heareth*, then hee taketh him vp to the mount like *Moses*, and openeth his heart vnto him, teaching him a way to make vse of all that he seeth, and of all that he heareth, and of all that hee readeth, and of all that he feeleth. Thus when God hath strained and fined him he is apt to euerie good worke, and takes all occasions to doe them. If he but see one pray, his heart burneth to pray too: if he see one reading, he hath a minde to reade too: if he see one meditating, he hath a zeale to meditate too: if hee see one sorrowing, he hath a desire to sorrow too; like the disciples, which when they heard *Peter* say, we go a fishing, they said we will goe a fishing too. After this, euerie benefit maketh him thankfull, euery instruction maketh him fearefull, and he is neuer well, but when he is walking with God like *Enoch*, or when Christ is speaking to him, or when he is speaking to Christ: for when God meeteth with his children, like a nurse, he emptieth himselfe of his milke, according to this Text which wee now handle, *To him which hath, shal be giuen.*

1. *Sam.* 3.

Thus when you vse those gifts wel which you haue, the Lord will come vnto you, and say that your hart may heare him, *Good seruant and faithfull, I will make thee Lord ouer much*: thy seede shall become a tree, thy spirit shall be doubled. First, thou shalt haue a loue to heare, read and meditate; after thou shalt haue a little knowledge to iudge and speake of Gods word,

of

of the spirit, and of doctrines: then thou shalt ascend to faith, which will bring thee vnto peace of conscience: then thou shalt meete with good bookes, and God will send thee Teachers to instruct thee, and incourage thee, like the Angels which came to Christ when he hungred. Thus as a traueller passeth from towne vnto towne, vntill hee come to his Inne: so a Christian passeth from vertue to vertue, vntill hee come to heauen: which is the iourney that euery man must endeuour to go, till death.

It followeth: *And whosoeuer hath not, from him shall be taken, euen that which it seemeth that he hath.*

As the Lord saith to his faithfull seruant, *Thou shalt be ruler ouer much*: so he saith of his slouthfull seruant, *Take his talent from him.* Here is one like *Iacob* whom God loueth, *to him* (he saith) *shall be giuen*: here is another like *Esau* whom God hateth, *from him* (he saith) *shall be taken*: so one may say like *Iob*, *The Lord hath giuen*: and the other may say like *Iob*, *The Lord hath taken.* But from whom doth he take? *From him which hath not.* And to whom doth he giue? *To him which hath.* In this, God seemeth not to deale his gifts charitably: for hee should giue to them which want. *Ioseph* maruailed to see *Iacob* lay his left hand vpon *Manasseh*, and his right hand vpon *Ephraim*, as though the younger should be more blessed than the elder. *Ishai* marueiled to see *Samuel* chuse the least of his sonnes before the tallest, as though the vnfittest were the fittest: so it is marueile that he which cõmandeth vs to giue vnto thẽ which want, should take from them which want, and giue to them which haue. *Isaac* would not haue blessed *Iacob* but *Esau*, but God would haue him blesse *Iacob* and not *Esau*: *Ioseph* would that *Manasseh* should haue more than *Ephraim*, but GOD would that *Ephraim* should haue more than *Manasseh.* As God loueth not as man loueth, so he giueth not as man giueth. Why should *Abraham* haue three Angels, and *Lot* but two, and *Balaam* but one, and *Balaac* none? Why should not *Philip* goe vp the mount, as well as *Iames*? Why should not *Aaron* behold God as well as *Moses*? Why should not *Moses* goe to *Canaan*, as well as *Caleb*?

According to our loue is Gods loue, and according to our

hatred is Gods hatred. *Ruben* should haue had as good a blessing as *Iudah*: but when *Iacob* blessed him (Gen. 35. vers. 22.) he remembred his sinne with *Bilhah*, and therfore curbed his blessing: for when he blessed him, he said, *Thou shalt not bee excellent*: as if he should say, *Ruben* thou shalt haue some thing, but thou shalt not haue so much as thou shouldest haue had, because of thy vncleannes with *Bilhah*. So *Moses* should haue gone to *Canaan* as well as *Caleb*: but God remembred his murmuring at the waters of bitternes. And when he desired to goe vnto it, God would not heare him, but let him see it from an hill, and so he died. So the third seruant should haue receiued as many Talents as his fellowes: but the Lord remembred how he hid the Talent which he had, and therefore would giue him no more, least he should hide them too: so we should haue more vnderstanding, more iudgement and more knowledge; but God seeth what we doe with this, and therefore staieth his hand, least we should abuse any more. This is S. *Johns* meaning, when he saith, *God giueth grace for grace*: that is, where he finds one grace there he giueth another. This is S. *Pauls* meaning, Rom. 1. where he saith, *The righteousnesse of God is reuealed from faith to faith*: signifying that they which haue faith shall haue more faith. Therefore this is the fearefullest signe, that we haue no faith nor grace, if God doe not increase our faith and his graces in vs: For *to him which hath, shal be giuen*. Therefore if we had faith, we should haue loue: if we had loue, we should haue knowledge: if we had knowledge, we should haue zeale: if we had zeale, wee should haue holinesse: As he which hath broken one commaundement, is made guiltie of all; so hee which hath one vertue, is made partaker of al. It is said: so long as *Iehoiada* liued, *Ioash* prospered and did well, because *Iehoiada* instructed and guided him; but when *Iehoiada* died, *Ioash* goodnes died with him, and he was neuer like himselfe after, but turned like his fathers: So there is a seed in the heart, which while it liueth and is fostered, wee sprout and prosper as *Ioash* did: but when that seed dieth for want of cherishing, then we begin to droupe and fade, and decay againe as *Ioash* did. If one vertue be offended, she lureth all her fellowes from vs, as many of *Ishboshets* friends shrunke with *Abner*.

Gen. 49. 41.

Ioh. 1. 16.

2. Chro. 24.

Dauid

Dauid setteth forth the godly man *like a tree planted by the waters side, which sprouteth, and groweth, and bringeth forth fruit.* Psa 1.3. Straight vpon this, he saith: *It is not so with the wicked.* When he spake of *growing, and flourishing and fructifying*, he saith, *It is not so with the wicked.* That is, it is contrarie with the wicked: therefore their gifts are not like *the tree planted by the waters side, but like the chaffe which the winde bloweth away.* Nay, saith *Dauid*, Psa. 1.5. themselues are *like chaffe which the winde bloweth away.* If they be *chaffe*, then their fruite is *chaffe.* The Gluttons table was for Luke. 16. the vngodly, but the Lords table was for the holy; therefore he which had not the *Wedding Garmẽt*, had not the wedding feast. Matth. 22. For if the Lord would cast pearles vnto Swine, why doth he forbid vs to doe so? Therefore it is not said, *Be it vnto thee as thou desirest*, least all should looke to receiue: but, *Be it vnto thee as thou beleeuest*, that al might care to *beleeue.* It is not said to them that seek not, *ye shal find:* but *Seeke & you shall find.* How should they *enter* which haue not a hand to knocke at the doore? How should they *receiue*, which haue not a tongue to aske the giuer? How should they haue *wisedom*, which haue not *the feare of the Lord*, which *is the beginning of wisedome?* Thus, as *Iames* saith, Pron. 1. *Shew me thy faith, & I wil shew thee my faith:* so God saith, shew me thy loue, and I will shew thee my loue: as Christ was known at Emaus, by breaking of bread, so you may know him here by dealing his gifts. It is said when *Ioseph* feasted his brethren, *Beniamins* messe had fiue times more than any of his brethren, because *Ioseph* loued him more than the rest: so the mercie and graces of God wil shew to whom his affection standeth. If you see Christ leaning on a mans breast, as *Iohn* did on Christs breast, then may you say, this is a beloued disciple: for as *Lydia* perswaded *Paul* and *Silas* to come to her house, saying, *If you* Act. 16. 13. *iudge me to be faithfull, come to my house:* so you may iudge them to be faithfull to whose house the Lord commeth.

If you aske *Salomon* to whom the Lord giueth wisedom and knowledge, he answereth, *To a man which is good in his sight:* Eccle. 2. 26. shewing that those men are gracious in Gods sight, as *Ioseph* was in *Pharaohs.* Contrariwise, if you see God flying from a man, as *Dauid* fled from *Saul*, that is, withdrawing his spirit as the master did his Talent, then you may say, this is not a faith-

full

full ſeruant to his maſter: for if he had vſed his Talent well, the Lord would increaſe it as hee promiſed; but becauſe he doth abuſe it, therefore the Lorde doth withdraw it againe as he threatned.

To ſome God giueth, and neuer recalleth againe; to ſome he giueth, and after taketh it from them. As ſome Angels went vp the ladder, and ſome went downe; ſo ſome mens gifts increaſe and ſome decreaſe. To the Epheſians the 4. chapter, you haue God giuing: In Matthew 21, you haue him taking. In Gen. 1, you haue God bleſſing: In Ge. 4, you haue God curſing. In Act. 26, you haue God opening eyes: In Eſay you haue God ſhutting eies. In Dan. 2, you haue God making wiſe: In Eſay. 44, you haue God making fooles. In Iohn 15, you haue God dreſſing trees: In Matthew. 3, you haue God hewing down trees. When one ſea floweth, another ebbeth. When one ſtar riſeth, another ſetteth. When light is in Goſhen, darkneſſe is in Egypt. When *Mordecai* groweth into fauour, *Haman* groweth out of fauour. When *Beniamin* beginneth, *Rachel* endeth. Thus wee are riſing, or ſetting: getting, or ſpending: winning, or looſing: growing or fading, vntill wee arriue at Heauen or Hell. As *Eliſha* his ſpirit was doubled; ſo *Sauls* ſpirit departed. As the Gentiles become beleeuers, ſo the Iewes become infidels. As *Saul* becommeth an Apoſtle, ſo *Iudas* becommeth an Apoſtata. As *Iohn* groweth in the ſpirit, ſo *Ioaſh* decayeth in the ſpirit. As *Zacheus* turneth from the world, ſo *Demas* turneth to the world. As *Lidias* heart is opened, ſo *Pharaohs* heart is hardened: euen as the thornes burne while the Vines fructifie. When *Iſhboſheth* was aſleepe vpon his bed, *Baanah* and *Rechab* came and tooke away his life: So while men ſleepe and doe no good, God commeth and taketh away their gifts. It was neuer ſaid, *Samſon* hath loſt his ſtrength, vntill he hearkened vnto *Dalila*. It was neuer ſaid, *Saul hath loſt his ſpirit*, vntill he hearkened not to *Samuel*. It was neuer ſaid, *Take his Talent from him*, vntill he hid it in the ground. One ſinne openeth the doore for many vertues to go out. While *Iacob* ſtayed with *Laban*, *Labans* cattell increaſed, becauſe God bleſſed him for *Iacobs* ſake: but when *Iacob* went from him, many of *Labans* ſheepe went with him, and he grew poore againe: ſo while the

Act. 26.

loue

loue of righteousnesse is with thee, to husband thy knowledge and wisedome like *Iacob*, thou shalt thriue in graces, and one day shall teach another; but when that steward departeth from thee, then looke that thy wisedome, and knowledge, and iudgement should decrease, as fast as the widowes oyle increased: the world will win the flesh, and the flesh will win the spirit, and one sinne will crie to another, as the Moabites did at the riuer, *Now Moab to the spoyle*, nowe sinnes to your spoyle: then thy knowledge shall flie, as though it were afraid to be taken captiue of ignorance; thy loue shall not abide thy hatred; thy humilitie shall not abide thy pride; thy temperance shall not abide thy concupiscence. As thou seest the leaues fall from the trees in a boysterous winde; so thy graces shall drop away one after another, as though thou wert in a consumption. As the Arke would not stay with the Philistines, so the grace of God wil not stay with sinners, but flieth from them like persecutors. *Dauid* was not so ready to flie from *Saul*, but the spirit was as ready to flie from him too. This must come vpon all which sinne like *Samson*, their strength must depart from them vntill they learne like *Nebuchadnezzar* from whence it came. This sentence is such a meditation, that he which would preach it to the quicke, had neede to haue an eye in all mens hearts, to see how one vertue dieth after another, vntill the soule die too. *Dan.4.*

As there is a fall of leaues, and an Eclipse of the Sunne, and a consumption of the body: so there is a fall of gifts; and an eclipse of knowledge, and a consumption of the spirit. It is strange to see, how wisedome, and knowledge, and iudgement doe shun the wicked, as though they were afraid to be defiled. As *Barak* would not goe vnlesse *Deborah* would goe with him: so knowledge will not stay, vnlesse vertue will stay with her. To this *Ieremie* pointed, when hee mocked the Iewes for saying, *Knowledge shall not depart from the Priest; nor counsell from the wise, nor the worde from the Prophet.* To this *Esay* poynted when he saith: *The wisedome of the wise men shall perish, and the vnderstanding of the prudent shall be hid:* as if he should say, one day Christ will tell you, that *Whosoeuer hath not, from him, &c.* And when you heare that saying, then remember these examples how hee hath fulfilled it before. After come the Apostles, *Ier.18.18.* *Esay 26.14.*

and

and they shewe some *hardened*, some *bewitched*, some *blinded*. *Paul* tels how *Demas fell away*, and *Iohn* sheweth how *many fell away*. Thus the Prophets and Apostles on either side, and Christ in the midst, hold vp this threatning as if it were a pit, which all are falling into. The soule of man is called *the Temple of the holy Ghost*. As God pulled downe his *temple*, when it became *a denne of theeues*; so hee forsaketh *the temple of the soule*, and taketh his graces from her (as from a diuorced spouse) when it lusteth after other loues. With any Talent he giueth this charge, *Vse and increase it vntill I come*: being left, at last hee commeth againe to see what we haue done. The seede was sowen; this yeere the Lord calles for fruit and none wil come; the next yeere, and the next after, and none comes: at last the curse goeth foorth, *Neuer fruit grow vpon thee more*. Then as the figge-tree began to wither; so his gifts begin to paire, as if a worme were stil gnawing at them: his knowledge leeseth his relish like the Iewes *Manna*: his iudgement rusts like a sworde which is not vsed: his zeale trembleth as though it were in a palsie: his faith withereth as though it were blasted; and the image of death is vpon all his religion. After this, he thinketh like *Samson* to pray as hee did, and speake as he did, and hath no power, but wondereth like *Zidkiiah* how the spirit is gone from him. Now when the good spirit is gone, then commeth the spirit of blindnesse, and the spirit of errour, and the spirit of feare; and all to seduce the spirit of man. After this, by little and little first he falles into errour, then he comes vnto heresie, at last he plungeth into despaire: after this if he enquire, God wil not suffer him to learne: if he reade, God will not suffer him to vnderstand: if hee heare, God will not suffer him to remember: if he pray, God seemeth vnto him like *Baal*, which could not heare: at last he beholdeth his wretchednesse, as *Adam* looked vpon his nakednesse; and mourneth for his gifts, as *Rachel* wept for her children, *because they were not*. All this commeth to passe, that the Scripture might be fulfilled, *Whosoeuer hath not, from him shall bee taken that which hee seemeth to haue*. As the ship sinketh vpon the sea, while the Merchant sporteth vpon the land, and makes him a bankerupt when he thinketh that his goods are comming in; so, while wee are secure, and the heart spendeth, and the eare bringeth

not

not in, by little and little the ſtocke decaieth, and more become banquerouts in Religion, than in all trades beſide. Whē a man ſinneth, he thinketh with himſelfe, I wil do this no more; after, another ſinne promiſeth as much profit as that, and he ſaith againe, I will doe this no more; preſently another ſinne promiſeth as much profit as that, and hee ſaith againe, I will doe this and no more. There goeth ſtrength and there commeth a wound, ſo the ſoule bleedeth to death and knoweth not her ſickneſſe till ſhee be at the laſt gaſpe. Euen as a man vndreſſeth himſelfe to bed, firſt he caſteth off his cloake, and then his coat, and then his dublet: ſo when God rifleth our hearts, he pulleth away one feather after another: firſt he wounds his faith, after he ſtrikes his loue, then he blindeth his knowledge; then hee ſhall haue no delight to heare the Word; after he ſhall grow to hate the Preachers of the Word; at laſt he ſhall euen hate the Word it ſelfe. This is the bleeding of the ſoule, or the ſpirituall conſumption, when graces drop away, as the haires fall from an hoarie head before death. Let *Achitophel* be a ſpectacle for all to feare, he was counted a wiſe man and a deepe Counſellor: yet becauſe it was the wiſdome of the fleſh, the ſtory ſaith, that God turned his wiſedome into follie; and that he might ſeeme fooliſh (as hee was indeed) God made him to hang himſelfe, whereby his follie was more notorious then his wiſedome. But moſt notable is the example of perſecuting *Saul*; when he began to fal, he ran headlong. Firſt, he fel in hatred of *Dauid*, then he fel in hatred of God, after God fel in hatred of him: anon the ſpirit departed from him: at laſt, he ſought for help at Witches, which he had condemned before. This is the propertie of ſin, to ſpur a man forward, vntil he commit that which he condemneth himſelfe, that he may be tormented of his owne conſcience. Now if I might applie this ſcripture as Chriſt ſaith, Are there no moe ſinners but they, vpon whom the Tower of Shilo fell: So I may ſay, is the Talent taken from none but from him which hid it in the ground? Nay, *Saul* was but a type of manie which ſhould loſe the ſpirit; *Sampſon* was but a type of manie which ſhould loſe their ſtrength; *Demas* was but a type of many which ſhould imbrace the world. As *Dauid* crieth, *How are the mighty ouerthrown:* So we may mourne and ſay, how are the

the zealous cooled, how are the diligent tired? They which ſhould ſeaſon others, are become like the white of an egge which hath no taſte: once they ſeemed to haue fruite, but now they are not hanged with leaues. As God cried vnto *Adam*, *Adam where art thou?* ſo they may crie: zeale where art thou? Learning where art thou? Conſcience where art thou? Loue where art thou? They which ſhined like the Sunne when they roſe, ſeeme now to be eclipſed of their light. The world hath wonne the fleſh, the fleſh hath wonne the ſpirit, and *Iordane is turned back.* As God took heate from the fire when it would burne his children, ſo he taketh knowledge from the learned when they turne it to euill. Now, when they ſee ſuch ruines of their gifts, with what hart can they thinke, I am the tree whom Chriſt accurſeth, or am I the ſeruant of whom it is ſaid, *Take his talent from him?* Therefore I ſay to you as Chriſt ſaid, *Remember Lots wife*: as her bodie was turned into ſalt; ſo your wiſdome may turne into folly, your knowledge may turne into ignorance, your vnderſtanding may turne into blindnes, your zeale may turne into coldneſſe: therefore let all which haue a Talent, take heede how they vſe it. Three things I note in theſe words, and then I ende. Firſt, Chriſt ſaith not, It ſhall be taken from them which haue, but from them *which ſeeme to haue*. Leaſt they which ſtand ſhould feare to fall, *Paul* ſayth not, Let him which ſtandeth, take heede leaſt he fall; but *let him which thinketh he ſtandeth*: ſo leaſt they which haue the ſpirit ſhould feare, Chriſt ſaith, *It ſhal be taken from them which ſeeme to haue.* Marke how warilie the ſcripture ſpeaketh; for this ſpeech doth ſhew that many ſhall fall, and yet it doth ſhew that none ſhall fall but they which *ſeeme* to ſtande, that none ſhall loſe the ſpirit but they which *ſeeme* to haue it. For if Chriſt would take from them which haue, as hee giueth to them which haue, he would not ſay, they which *ſeeme to haue* at his taking, no more then he ſaid it at his giuing. So we haue a cõfort in this terror, like the honie which *Sampſon* found in the Lyons iawes: for if God will take from none but them which *ſeeme* to haue, then we need not feare vnleſſe we be hypocrites: for the threatning is made to none but them which *ſeeme*. Secondly, this ſpeech doth ſhew that many haue that ſhew of holineſſe which *Paul*

Note.

ſpeaketh

ſpeaketh of, wherewith they would deceiue God and deceiue themſelues: you haue *Pilate* waſhing his hands in hypocriſie, as wel as you haue *Dauid* waſhing his hands in innocency: you haue the Sichemites with their Circumciſion, as well as the Iſraelites with their Circumciſion: you haue the Sadduces with their doctrine, as well as the Apoſtles with their doctrine: you haue the Phariſie with his prayer, as well as the Publican with his prayer: you haue the Pythoniſt with her confeſſion, as well as *Peter* with his confeſſion: you haue the Exorciſts with their Ieſus, as well as *Paul* with his Ieſus: you haue Sathan with his ſcripture, as well as Chriſt with his ſcripture: you haue *Iudas* with his kiſſe, as well as *Ionathan* with his kiſſe: you haue *Cain* with his ſacrifice, as well as *Abel* with his ſacrifice: you haue *Eſau* with his teares, as well as *Mary* with her teares: you haue *Achitophel* with his wiſedome, as well as *Salomon* with his wiſdome: you haue *Zidkijah* with his ſpirit, as wel as *Eliah* with his ſpirit: you haue *Ieſabel* with her faſts, as well as *Anna* with her faſts: you haue the harlot with her vowes, as well as *Iacob* with his vow. Of all theſe this ſcripture is fulfilled, *That which they ſeemed to haue was taken from them.* *Act. 19.* *Matth. 4.*

This is the firſt note, The verie ſhew of goodneſſe ſhal be taken from them which haue not goodneſſe it ſelfe: leaſt men ſhould content themſelues with ſhewes and ſhadowes. Chriſt ſaith, *That which he ſeemeth to haue ſhall be taken from him:* as if he ſhould ſay, Take away his Talent & his napkin too, that he may not ſeeme to haue a Talent; as *Moſes* ſaith, *I will not leaue a hoofe behinde.* Thou ſhalt not ſeeme iuſt, nor wiſe, nor honeſt, but I will make thee as naked to men, as *Adam* was to mee. Euen as the fig-tree becauſe it had no fruite was ſpoyled of his leaues, which ſhewed like fruit: ſo they which haue made ſhipwracke of honeſtie, ſhal make ſhipwracke of credite too. Their name ſhall goe with a brande vpon it like *Cain* the murderer, *Achan* the theefe, *Abſolon* the rebell, *Magus* the ſorcerer. *Iudas* had for his title, *Iudas which betraied the Lord*, Act. 1. *Ieroboam* had for his title, *Ieroboam which made Iſrael to ſinne.* *Demas* had for his title, *Demas which imbraced the world.* Marke how ſinne doth perſecute and vexe the ſinner. Indeed *Demas* had imbraced the world, but he would not haue the world to know it;

but

but see first how God makes *Paul* to know it, and after hee makes him to proclaime it, that now *Demas* is not onely an hypocrite, but knowen to be an hypocrite, like a Rogue which is burned in the eare. When *Ieroboams* wife came to the Prophet to enquire of her sonne, she disguised her selfe because she would not be known; yet the Prophet knew her, for so soon as she knockt at the doore, he called, come in *Ieroboams* wife: so though men disguise themselues with sober countenances, and holy speeches, and honest companie, because they would not be known; yet when God seeth an hypocrite, he wil pul his vizor from his face, as *Adam* was stript of his figge-leaues, and shew the Anatomy of his heart, as though his life were written in his forehead, & he shall meruaile how men know that, which he scarse thought had been knowne to God.

Thus he which hath made the day, can bring forth thy righteousnesse like the light: he which hath made the night, can bring forth thy wickednesse like the darke. Therfore *Salomon* saith, *The candle of the wicked shall bee put out*: that is, the least light that he hath shall be quenched, Prou. 15.

Thus you see how God will increase your gifts, if you vse them, and how God will decrease them, if you vse them not. Now let vs pray that he will teach vs this vse, that we may receiue his blessing.

FINIS.

THE MAGISTRATES SCRIPTVRE.

Psalm. 82. 6. 7.

6 *I haue sayd, yee are Gods, and yee all are the children of the most high:*

7 *But yee shall dye as a man, and yee Princes shall dye like others.*

I May call this Text, *The Magistrates Scripture.* Considering the state of Kings and Gouernours, how much good they might doe, and how little they performe, God becomes a remembrancer vnto thē. And first shewes what a high calling Princes & Rulers haue, & then least

least they should be proude of it, and make their magistracie a chaire of ease, hee turnes vpon them againe, as though hee had another message vnto them, and tels them that though they be aboue other, yet they shall dye like other; and though they iudge here, yet they shal be iudged hereafter, and giue account of their Stewardship how they haue gouerned, as strait as their subiects how they haue obeyed. A good *Memorandum* for all in authoritie, so to deale in this kingdome, that they lose not the kingdome to come.

I haue saidyee are Gods, &c. How can he cal them Gods which calles himselfe *the onely God?* and saith, *There are no more Gods, but he.* Esay. 44.5. and 45.21. *I haue made thee Pharaoh his God,* saith God to *Moses,* Exod. 7.1, because hee had giuen him power to speake vnto *Pharaoh* in his name, and to execute his iudgements vpon him: so he calleth Magistrates *Gods,* because he hath giuē them power to speake to the people in his name, and to execute his iudgements vpon them. Out of this name, Rulers may learne how to gouerne, and subiects how to obey. As the inferiour Magistrates doe nothing but as the superiour Magistrate prescribeth: so they which rule vnder GOD for God, must rule by the prescript of God, and do nothing but as their conscience tels them, that God would doe himselfe. Therfore they which vse their power against God; which beare the person of God, and execute the will of the Diuel; which make lawes against Gods law, and be enemies to his seruants; are worse than *Balaam,* which would not curse whom God blessed: and, so much as in them lieth, make God a lyar, because they cannot so well be called *Gods,* as Diuels: such *Gods* goe to hell. 1. Sam. 8. Num. 22.18

I haue saidye are Gods, &c. First, this name informes vs what kind of Rulers and Magistrates wee should chuse: those which excell all other men like *Gods* amongst men. For a king should be a man after Gods owne heart like *Dauid,* as appeareth in the first book of *Samuel,* the thirteenth chapter and fourteenth verse. As all those whom God set ouer his people in his mercie, and not in his anger, had some note of excellencie aboue the rest, which God chose them by, as it were the Magistrates mark: *the mildest man,* Num. 12.3. or *the wisest man,* 1. Reg. 4.31. 1. Sam. 13.

or *the iustest man*, He. 7. 2. as though if al these had met in one, the inquisition should haue stayed there, and all giue place to him: but our vertues are so singled, that he which was called the mildest, is not called the wisest, and hee which was called the wisest, is not called the iustest, as though God found some defect in his owne election. For when he chose one milde, another wise, and another iust, he shewed that he would haue one which is milde, and wise, and iust like himselfe, that is (as I may say) a man made euen in print.

As *Paul* biddeth to *chuse widowes which were widowes indeede*, 1. Timoth. 5. 3. so we should chuse Magistrates which are Magistrates indeede, that is, such as seeme to bee sent of God for that purpose; as *Pharaoh* chose *Ioseph* because he was the fittest in all the land, Genesis 41. 38. *Elisha* thought that the single spirit was not enough, but required that the spirit of *Eliah* might be doubled vpon him, because he was a Prophet which should teach others: so we should picke out them which haue a double spirit to bee Magistrates, because they must gouerne others; as God picked forth *Ioshua* in *Moses* roome: he might haue chosen many out of all Israel which had the spirit of wisdome; but he chose *Ioshua*, of whom he saith, that *hee was full of the spirit of wisedome*, Deut. 24. 9. shewing that if one be better than another, hee should be chosen before the rest because the best haue said, *Send another*, Exodus 4. 14. as though none were fit: but for want of Angels wee are faine to make Magistrates of men. Therefore as *Samuel* went ouer all the sonnes of *Ishai* to annoynt a successour to *Saul*, and put backe one after another which thought themselues fit, yet there was but one amongst them which pleased God, and the Prophet could scarse discerne him: so necessarie it is that this choyce be committed to none but to the godly, because he which would haue chosen the best, yet liked another before him. Therefore there was such a scrutinie amongst the Tribes to finde out the man whom God had chosen; as *Iethro* taught *Moses* to cull out of all the people those which *had best courage*, and *feared God*, and *dealt truly*, and *hated couetousnesse*. Therfore a wicked man may not supplie the place of God, as the Scribes and Pharisies sate in *Moses* chaire: but as it is said of *Iudas*, *Let another take his*

Esa. 30. 33

Deut. 24. 9

1. Sam. 16. 5

Exod. 18. 21

Mat. 23. 2

place

place: so let better take their place, for they which are called *Gods*, must be like God. If all should be *holie as he is holy*; howe much more should they bee pure as hee is pure, wise as hee is wise, iust as he is iust, which beare his name, which supplie his person, and guide the world vnto good or euill? If the race should be to the swift, and the battell to the strong; then as *Saul* did exceede all the men of Israell from the shoulders vpward, so he which commaunds others, should exceede other in gifts of grace, that they may know him from the rest, and say, This is he, for he exceedes the rest in vertue, as *Saul* did in stature, like the king of Bees, which is fairest of all the hiue. Therfore if *Pharaoh* would let none but *Ioseph* gouerne Egypt, *Pharaoh* shall rise vp against those Kinges, which care not whom they place ouer their people, imitating *Reboboam*, which made them his companions, whom he should haue expelled from his Court, 1. King. 12. 8.

Act. 2. 20
1. Ioh. 3. 3
Eccles. 9. 11
2. Sam. 9. 2
Gen. 43. 18

Secondly, this extolleth the calling of Magistrates. As *Iacob* honoured *Iosephs* children, when he said, they should be called after his name; so God honoureth the Magistrates, when hee giues them his owne name, calling them *Gods*, as though there were a kinde of Godhead in them. These things pertaine to the wise, and they themselues doe not alwaies see it; yet he which hath a spirituall eye, and carries the patterne of God in his heart, may see another likenes of God in Magistrates than in common persons. As the builders of the Temple had a speciall wisedome and spirit, which God gaue them for that work which they were chosen to: so when *Samuel* had annoynted *Dauid*, hee saith, *That the spirit of the Lord came vpon Dauid from that day forward*: as though he had another spirit after than he had before. There is a difference betweene Kings and inferiour Magistrates: for the Prince is like a great Image of God, the Magistrates are like little Images of God, appointed to rule for God, to make lawes for God, to reward for God, to punish for God, to speake for God, to fight for God, to reform for God: & therfore their battels are called *the Lords battels*, & their iudgements *the Lords iudgements*, & their throne *the Lords throne*, and the Kings themselues *his Kinges*, to shew that they are all for God, like his hands: by some he teacheth

Gen. 48. 16
Pro. 24. 23
Exod. 31. 3 & 35. 31.
1. Sa. 16. 13
1. Sa. 28. 13
2. Cor. 9. 6
Numb. 9. 8
Psalm. 2. 6

mercie, by some iustice, by some peace, by some counsell, as
Mat. 14.18. Christ distributed the loaues and the fishes by the hands of his Disciples. This God requires of all when he calles them *Gods*,
2. Cor. 9.8. to rule as he would rule, iudge as he would iudge, correct as he would correct, reward as he would reward, because it is said, *that they are instead of the Lord God:* that is, to doe as he would do, as a scholler writes by a Copie. This is a good studie for Magistrates in all their iudgements, to consider what God would do, because they are in stead of God; I rule for God, I speake for God, I iudge for God, I reward for God, I correct for God: then as he would doe and determine, so must be my
Mat. 21.29. sentence. As we should thinke how Christ prayed before we pray, and how he spake, before we speake, because his actions are our instructions: so they should thinke how Christ would
Deut. 17.10 iudge, before they iudge, because Gods law is appointed for their law. Such a thought must needes leuell the way before them, & put them in minde of a good and iust and holie iudgement, because God is good and iust and holy.

Thirdly, they are called *Gods*, to teach them how they should gouerne. Howsoeuer other care for the glorie of God, the performance of his will, the reformation of his Church; Princes and Rulers which are Gods themselues, are to do the businesse of God as their owne businesse, because they are Gods. Gods businesse is their businesse, Gods law is their law, Gods honour is their honour. When the King, or Iudge, or Magistrate, doth seeke the kingdome and glorie of God, hee should thinke hee seeketh his owne kingdome and glorie; and therefore seeke it, and further it as earnestly and diligently as hee would his owne; and rule, and iudge, and speake, and punish, and counsaile as hee would for himselfe. Euen as *Dauid* counted Gods
Psa. 139.21 foes his foes, and Gods friends his friends. And *Moses* perse-
Exod. 42.27 cuted them that were Idolaters against God, as hee did them
Num. 16.16 which were traytors to himselfe.

If this were obserued, we should see such a change, that diuers which take should giue, and they which giue should take; they which labour should rest, and they which rest should labour. How can they pray to God, which know that the lawes of God are not obeyed? that his will is not regarded? but the

poore

poore vnpitied, because of their remisſenes in not bridling the insolent? It may seeme that in *Eliah* his answere to *Achab*, it was propheſied who ſhould trouble Iſrael, to the worlds end: for ſpeaking to the wicked Magiſtrate, he ſaid, *It is thou which troubleſt it.* So the vngodly Rulers, and graceles ſtriuers againſt lawfull rule, in their owne hearts calling themſelues *Gods*, not being ſo called of God, are cauſe of all diſorder in euery Common-weale. 1. *Kin.* 18. 18

Fourthly, they are called *Gods*, to encourage them in their office, and to teach them that they need not dread the perſons of men: but as God doth that which is iuſt and good without the ielouſie of men, ſo they, vpon the Bench, and in all cauſes of iuſtice, ſhould forget thēſelues to be men, which are lead by the armes betweene fauour and feare, and thinke themſelues *Gods* which feare nothing. This boldnes is ſo neceſſary in them which ſhould iudge al alike, that in Deut. 3. 28, *Moſes* encouraged *Ioſhua*; in Ioſh. 1. 18, the people encourage him; in ver. 9, God doth incourage him, ſaying, that he will be with him: but here hee is with him: for hearing God call them *Gods*, ſhewes that God is there, nay, that they are he; which ſhould ſtrike a wonderfull minde in them. As a princely ſpirit came vpon *Saul* ſo ſoon as he was a king, ſo hearing that they are *Gods*, it ſhould change them, and make them excell the order of men, vntill they reſemble God, after whom they are named; as *Salomon* ſtudied and prayed til he was wiſer than al that hee gouerned: then they neede not bluſh to reade this teſtimonie, *I haue ſaid yee are Gods*: or elſe it wil ſeeme a checke vnto them, like the mocke which God gaue vnto *Adam* when he ſaid, that *he was become like himſelfe*. As many ſit in Gods place, and yet neuer knew that the Scripture called them *Gods*, nor why they haue this name, no more than *Nabal*: ſo many play *Nabal* in their offices, and are readie to aske, *Who is Dauid? Who is Chriſt?* than (when his cauſe comes before them) ſpeake or doe any thing for him, but the women goe before them againe like *Abigail*, as though God would ſhame them with the weaker veſſel; I cannot compare them fitter than with king *Agrippa*, who thought it better to be a Chriſtiā almoſt, than altogether. This is the religion of theſe times, they feare nothing more than to 1. *King.* 3. 6. 1. *King.* 4. 33 *Gen.* 3. 22 1. *Sa.* 25. 25

be counted too precise: but God doth call them more than precise, for hee calles them *Gods*; of all men they should not forget his name. Princes and Rulers haue many names of honour, but this is the honourablest name in their titles, that they are called *Gods*: other names haue beene giuen them of men for reuerence or flatterie, but no man could giue them this name but God himselfe. Therefore their name is a glasse wherein they may see their duty, how God doth honour them, and how they should honour him. What am I more than hee, that God should set mee in his owne Chaire, and giue me his owne name, and more than others? he hath not done so to all:

Mat.5 but if they which are called his *children* are *happie*, they which are called his *Disciples* are *happie*, they which are called his ser-

1.Sa.18.23 uants are *happie*: how *happie* are they whom he calleth *Gods*? It seemes, that if God could haue called them by a higher name than his own, he would haue called them by some other name: but this word is enough to put them in minde of all that they should doe. Thinke that *ye are Gods*, and it will make you ashamed to obey the Diuell; for then ye are like *Gods* no more, but like sinfull men: and the poorest vassal which serues GOD in a Cottage, is liker God then you. Are they *Gods* which oppresse Gods children? Nay, doth not hee lye which calles them worshipfull, or noble? If such deserue not their titles, how can Antichrist of Rome thinke of his vsurped names, and not be abashed? Can he sit downe in Gods place and speake against him, iudge against him, decree against him, euen in the Temple of God resisting God?

Againe, for another sort of *Gods*: Doth iniquitie become

2.Thes.2.4 *Gods*? Doth partialtie become *Gods*? Do bribes become *Gods*? They are greedie *Gods*, Idol *Gods*, bellie *Gods*, and may be tearmed *Gods*, because they are like *the God of this world*, which doe

1.Cor.4.4 but stay (like *Nebuchadnezzar*) vntil their iniquitie bee ful,

Daniel.4. that they may be cast out like beasts, as a derision to them that gouerne. But they which regard this honourable testimony of

Neh.6.11 God, as *Nehemiah* sayd when he was tempted to flie, *Should such a man as I flie?* so when they are tempted with bribes, should such a man as I take bribes? should such a man as I doe wrong? should such a man as I be a lier, or a swearer, or a scof-

fer,

ser, or a drunkard, or a gamester, or an vsurer, or a profaner, vpon whom all eyes are set to take their example, and would hearken sooner than to God himselfe? Then he resolueth to rule according to his name, knowing that all the soules which might be wonne by him, shall be required of him, as the sinnes of Israel were imputed to *Ieroboam*. 1.*Kin.*15.30

Thus God doth catechize them in their own names, & calls them *Gods*, to teach thē their dutie to God. All should be godly, but they should be like God: that is, (as I may say) more than godly, or the next to God in godlinesse. If any come betweene them, they lose al their honour, and would think themselues put downe like a guest which is set lower, or a Iustice which is turned out of office. For so God doth humble them and disgrace them, which dishonour their calling, as hee did *Saul* when the princely spirit departed from him; his sons, and his daughters, and his subiects did fauour *Dauid* more than him, that hee could doe nothing with them; because God did not loue him, he would not let his seruants loue him. But when *Dauid* came to the Crowne, because hee had grace with God, he prospered in all that he went about, and euer reformed what he would: for *the Lord* (as he said) *subdued the people vnto him*: that is, made them incline to his will: as wee reade of *Saul* in the beginning of his raigne before he had rebelled, *a band of men did cleaue to him*, of whom it is said, *whose hearts God had touched*: as though while the Rulers hearts doe stand toward God, the peoples hearts should stand towards them, and they should carrie them like God to al their desires: as it is said of *Dauid*, *What soeuer the King did, pleased all the people*. 1.*Sam.*22.7 2.*Sam.*19.4 1.*Sam.*18.7 1.*Sa.*22.17 2.*Sam.*5.10 *Psa.*18.48 1.*Sa.*10.26 1.*Sam.*32.6

Therefore looking into this diuine ordinance, what a power they haue ouer the people, which they should neuer haue got from men, if God had not giuen it them; I haue thought it an easie matter to redresse an hundred things which trouble Christendome without reason, and none would kicke against it, if these *Gods* would cast downe their Crownes, and begin to the rest; for all stay vpon them, like the alarme which soundeth first to the battel: for our experience shewes, that there wil bee no great good done, if the example of the best giue not light vnto the rest.

Oh, would that princely spirit would once come vpon them to go before the people, which *Moses* appointed for the kings place, and not lagge after them like *Herod* which said hee would come after the Wisemen to Christ: for if *Nichodemus* came by night, no merueile though the rest come not at all. Thus their name tels them how they should rule, & by consequence teacheth how we should obey: God calles them *Gods*, therefore he which contemneth them, contemneth God: God calles them *Fathers*, therefore we must reuerence them like *Fathers*: God calles them *Kings*, *Princes*, *Lords*, *Iudges*, *Powers*, *Rulers*, *Gouernours*, which are names of honour; and shall we dishonour them whom God doth honour? Our first lesson is, *Feare God*: the next is, *Honour the King*: that is (as *Paul* interpreteth) *we must obey for conscience*, not against conscience: for that were to put a stranger before the King, and the King before God, which Christ saith, *haue no power but from God*: and therefore cannot make themselues Magistrates, no more than they can make themselues *Gods*. As none could giue this name but God, so no man which exalteth himselfe can challenge this honour, no more than *Simon Magus* was great, because he called himselfe *a great man*: But they to whom God saith, *I haue called ye Gods*, as if he had the naming and appointing of them. *Euery power is from God*; for by nature no man can challenge power ouer other, but by the *Word*; and therefore *euerie soule which is subiect to God, must be subiect to them*: for he which calles them *Kings*, calles vs *Subiects*: this is their patent (as the Queen of Sheba said to *Salomon*) that *God had chosen them Kings, and set them vpon the throne*. As hee said, and all things were made; so as he saith, all things should be. Therefore vnlesse yee heare this, *I say* that ye are Lords, Iudges, and Magistrates, yee are no Lords, no Iudges, no Magistrates of God. And therefore the Pope and his Clergie, to whom God neuer said, ye are Lords, or Iudges, or Magistrates, are no Lords, no Iudges, no Magistrates of GOD: but that which the Lord saith they are, that they are, and no more, though they put on a triple crowne. If they were worthie to be called as others, Pastors, Doctors, and Teachers, wee would giue them those titles. They which giue them more than the Lord giues them, make them proude,

and

Num. 27. 17
Matth. 2. 8
Ioh. 3. 1
Prou. 24. 21
1. *Pet.* 2. 17
Rom. 13. 5
Iohn. 19. 11
Heb. 5. 4
Act. 8. 9
Roman. 13. 2
1. *Pet.* 2. 13
Iere. 27. 12
2. *Chro.* 9. 8
Gen. 2.

and insolent, and tyrannous, more then they which are Lords, Iudges, and Magistrates indeede. But for these vsurped titles and base-borne honors which they haue incroched from men (which puffe them vp, and trouble them like *Sauls* armour) they would haue intended the duty of Ministers and Teachers, as the Apostles did: whereas now they are so cumbred and mingled by their vsurping ouer Princes, that they are neither good Ministers, nor good Magistrates; but linsie wolsie, a minglemangle between both, nay vtterly fallen from both, being no Shepcheardes but Wolues, of whose slaughters all Christian kingdomes haue been the shambles, who seeking a superfluous title, they haue forgone all necessary duties: and but for their formalities, a man could not know of what profession they are; for they neuer preach nor write, but to maintaine their kingdome, which falles (like the tower of Babell) faster than they build. Therfore as *Naomi* said, *Call me no more Naomi, which signifieth beutifull: but call me Mara, which signifieth bitter*: so they may say, Call vs no more Bishops, or Pastours, or Doctors, or Preachers, but call vs robbers, and sleepers, and giants, and Pharisies, whom we succeed. For why should they be called bishops which do not watch, or Pastors which do not feed, or Doctors which doe not teach, or Iustices which doe not iustice? except this be the reason, The Idoles were called Gods, though they were vnlike God. If their bodies had growne as farre out of square since Christs ascension, as their titles, pompe and honor, they might stand in the maine seas & not be drowned: for their heads would crow aboue the water.

1. Sam. 17. 39.

Genesis. 11.

Ruth. 1. 20.

Exo. 20. 13.

It followeth: *But ye shall dye as a man*. Here he distinguisheth between mortall *Gods*, and the immortall *God*. Yee haue seene their glorie, now beholde their end, *They shall all dye like others*. Though they be neuer so rich, so godly, so mighty, so honorable while their date lasteth, yet they may as truly as *Iob* cal *Corruption their father, and the worme their mother: for the graue shall be the last bed of all flesh*. As they were borne like men, so they *shall dye like men*, the same comming in, and going out is to all: nay if ye respect but the body, he might say, yee shall dye like beasts: for *Man being in honour (saith Dauid) may well be compared vnto beasts that perish*: though hee be in honour, yet hee perisheth

Iob. 17. 1.

Psalm. 49.

rish eth like the beasts which haue no honour, and Death will not take his kingdome for a raunsome, when God doeth but say, his time is come. When *Esay* had sayd, that *All flesh was grasse*: as though hee would correct his speech, hee addes; *and the glorie of it is as the flower of the field.* As if hee should say, Some men haue more glory than other, and they are like *flowers*, the other are like *grasse*: no great difference, the *flower* shewes fairer, but *grasse* stands longer, one sithe cuttes both downe, like the fat sheepe and the leane, that feede in two pastures, but are killed in one slaughter. So though the great man liue in his palace, and the poore man dwels in his cottage, yet both shall meete at the graue, and vanish together. Euen they which are Lords, and Iudges, and Counsellors now, are but successors to them which are dead, and are neerer to death nowe than when I began to preach of this Theame. It had bin a great Sessions for all other to *die*: but for Magistrates, Princes, for Kings, for Emperours to *die* as they *die*; what a battell is this, that leaues no man aliue? Shall the Gods *die too?* He giues them their title; but hee telles them their lot. Though their power, though their wealth, though their honour, though their titles, though their traine, though their friendes, though their ease, though their pleasures, though their diet, though their cloathing bee not like other, yet their ende shall be like other: nay, their endes are like to bee more fearefull than other: for God makes him examples of great men, as hee did of *Pharaoh*; and therefore we see so many strange and sudden deaths of Princes more than of other. Therfore he spake here with the least when hee sayd, *Yee shall die like other*, for very fewe of them escape the sword, or knife, or poyson; which other neuer, or very seldome feare. But if all your subiects were your friends, *yet yee shall die like them:* for are ye not cold when winter comes? are ye not withered when age comes? are yee not weake when sickenesse comes? and shall yee not goe (as well as the meaneſt) when Death comes? Therefore bee not proud of thine honour, as though it would last alwayes, for thou shalt die, and then all thine honour shall forsake thee, and another shall rise in thy place as great as thou: and when his glasse is runne, another shall follow him, and so another, till death haue all.

Esay 40.

Exod. 9. 16.

Be

Be not cruel in thine authoritie, as though it would last alwaies: for thou shalt *die*, and then thy authoritie shall *die* with thee: and they which remaine aliue, wil send infinite curses after thee, because thy life was a scourge vnto them.

Be not secure for thy wealth, as though it would last alwaies: for thou shalt *dye*, and then another shal take thy riches, and thou shalt goe to giue account howe thou camest by them. How many things doth he implie when hee saith, *yee shall dye?* This is a barre in their armes, which makes the proudest peacocke lay downe his feathers when he thinkes vpon it, though hee pricke them vp againe: whereby the holy Ghost would haue them learne, that nothing wil make them liue, and rule, and deale so well in their thrones, as to remember that *they shal dye*, and shortly giue account for all: signifying, that prosperitie makes vs forgetful of our endes, and that these mortal *Gods* liue as though they were immortal. A hard thing for Princes to remember death: they haue no leisure to thinke of it, but chop into the earth before they beware, like a man which walketh ouer a field couered with snow, and sees not his way, but when hee thinketh to runne on, suddenly falles into a pit: euen so they which haue all things at wil, and swimme in pleasure, which as a snow coureth their way, and dazleth their sight; while they thinke to liue on, and reioyce still, suddenly rush vpon death, and make shipwracke in the calme sea.

Therefore as it is good for them to heare they are *Gods*: so it is meete to know they *shall die*. Wherefore *ye shall die* saith he, in the next words: as if hee would preuent some conceit that they would take of the words which hee cast out before, he cooles them quickly before they swel, and deferres not to another time, but where hee calles them *Gods*, there he calles them wormes meate, least they should crowe between the praise and the checke, *I haue said yee are Gods, but ye shall die like other men.* But for this *dye*, manie would liue a merry life, and feast, and sport, and let the world slide: but the remembrance of death is like a dampe, which puts out all the lights of pleasure, and makes him rubbe and frounce and whine which thinkes vpon it, as if a moate were in his eye. O how heauie

tidings

tidings is this to heare thou shalt *dye*, from him which hath life and death in his owne hands, when the message is sent to them which raigne like *Gods!* as if he should say, Euen you which glister like Angels, whom all the world admires, and sues, and bowes to, which are called honourable, mightie, and gracious Lords, I will tell you to what your honour shall come: First, ye shall waxe old *like others*, then ye shall fall sicke *like other*, then *ye shall dye like others*, then ye shall be buried *like other*, then ye shall be consumed *like other*, then ye shall be iudged *like other*, euen like the beggers which crie at your gates; One sickens, the other sickens; one dyes, the other dyes; one rots, the other rots; looke in the graue, and shew me which was *Dives*, and which was *Lazarus*. This is some comfort to the poore, that once he shall be like the rich, one day he shall be as wealthie, as mighty and as glorious as a King, one houre of death will make all alike: they which crowed ouer other, and looked downe vpon them like Oakes, other shall walke vpon them like wormes, & they shall be gone as if they had neuer been.

VVhere is *Alexander* that conquered all the world, and after sought for another; because one would not satisfie him? Where is *Xerxes*, which could not number his Army for multitude? Where is *Nemrod*, which built his nest in the cloudes? VVhere is *Samson* which slew an Armie with the iawe of an Asse? Where is *Constantine*, *Nero*, *Caligula*, *Titus*, *Vespasian*, *Domitian*, thunderbolts in their times? A hundred Princes of England are dead, and but one aliue, the rest are gone to giue account how they ruled here when they sustained the person of God.

Gen.11.4
Iudg.15.15

Who would haue thought (saith *Ieremie*) *that the enemie should haue entred into Ierusalem, and spoyled that faire citie?* Yet hee brake into it, and Ierusalem was ransackt *like other*. Who would haue thought that *Herod* which was honoured like a GOD, should haue beene deuoured with wormes, and sauoured that none could abide him? Yet while he was in his pompe like an Idoll, suddenly he was strooken, and al his glorie like the snuffe of a candle, which al men looked vpon euen now when it shined, and now it so sauours that they tread it vnder foote.

Lam.4.11

Act.12.13

Iob.12.5

Who would haue thought *Iezabel* that beautifull temptation,

tion should haue been gnawed with dogges? Yet she was cast vnto dogges, and not an eare left to season the graue. What would he thinke, that had seene *Salomon* in his royalty, and after seene him in the clay? O world, vnworthy to bee beloued! who hath made this proud slaughter? *Age*, *Sickneſſe*, and *Death*, the three Sumners, which haue no respect of persons, made them pay the ransome themselues, and bow to the earth from whence they came: there lie the men that were called *Gods*. How soone the flower of this world is faded! Yesterday the tallest Cedar in Libanns, to day like a broken sticke troden vnder foote: yesterday the State liued vpon earth, to day shrouded in earth, forsaken, forgotten, that the poorest wretch would not be like vnto him, which yesterday crouched and bowed to his knees. Then wo to them which had the name of God, and sins of men, *for the mighty shall be mightily tormented*. All their friends and subiects, and seruants forsake them, because they goe to prison to trie the mercie of hell, and take what the spirites of darkenesse will heape vpon them: there lie many of the men which were called *Gods*; and thus ends the pilgrimage of Kings, Princes, and Rulers. This is our life, while we enoy it, we lose it, like the Sunne which flies swifter than an arrowe, and yet no man perceiues that it mooues. Hee which lasted nine hundred yeeres could not hold out one houre longer; and what hath hee now more than a child which liued but a yeere? Where are they which founded this goodly Citie; which possessed these faire houses, and walked these pleasant fields; which erected these stately Temples; which kneeled in these seates; which preached out of this place but thirty yeeres agoe? Is not earth turned to earth? and shall not our Sunne sette like theirs when the night comes? yet wee cannot beleeue that death will finde out vs, as hee hath found out them: though all men dye, yet euery man dreames, I shall escape; or at the least I shall liue till I bee olde. This is strange, men cannot thinke that GOD will doe againe that which hee doeth dayly, or that hee will deale with them as hee deales with other: tell one of vs that all other shall die, we beleeue it: tell one of vs wee shall die, and wee beleeue it sooner of all than of one; though wee bee sore, though wee be weake, though we be sicke, though we be elder than

2. *King.* 9. 36.

Gen. 5. 27.

than those whom wee follow to the ground. So they thought which lie in this mould vnder your feete, as you doe. If wisedome, or riches, or fauour, could haue intreated Death, those which haue liued before vs woulde haue kept our possessions from vs, but Death would take no bail, we are al Tenants at wil and we must leaue this Cottage when soeuer the Landlord will put another in our roome, at a yeeres, at a moneths, at a weekes, at a dayes, at an houres warning or lesse: the clothes which wee weare vpon our backes, the graues which are vnder our feete, the Sunne which sets ouer our heads, and the meates which goe into our mouthes, doe crie vnto vs, that we shall weare, and set, and dye like the beastes, and foules, and fishes which now are dead in our dishes, and but euen now were liuing in the Elements. Our Fathers haue summoned vs, and we must summon our children to the graue. Euery thing euery day suffers some eclipse, nothing standeth at a stay, but one creature calles to another, *Let vs leaue this world*. While we play our pageants vpon this stage of short continuance, euery man hath a part, some longer, and some shorter: and while the Actors are at it, suddenly Death steps vpon the stage, like a Hauke which separates one of the Doues from the flight; hee shootes his dart; where it lights, there falles one of the Actors dead before them, and makes all the rest agast, they muse and mourne, and burie him, and then to the sport againe. While they sing, play, and dance, Death comes againe and strikes another, there hee lyes, they mourne him, and bury him as they did the former, and play againe: so one after another, till the players be vanished like the accusers which came before Christ, and death is the last vpon the stage, *so the figure of this world passeth awaie*. Many which stand here, may lie here or elsewhere within this twelue moneth. But thou thinkest, it is not I, and he thinketh, it is not hee: but he which thinks so commeth soonest to it. If I could make you belieue that you haue but a yeere to liue, and that all which heare mee this day, shall come to the Barre before this day twelue moneth returne againe, ye would prepare your selues to dye and leaue your sins behinde you, and depart Christians out of the Church, with a minde to do al that God would haue you, that when the twelue moneth is ended, ye might liue with the

Iohn. 8. 9.

Angels

Angels in heauen, and escape that fierie lake, where the glutton begges but a drop of water to coole the tip of his tongue, and it wil not be graunted him, least it should ease him. But, now we know not whether we shall liue a weeke to an end, we wil doe nothing that he bids vs, but abide the venture, and trie the market what God will giue for sinne: so one is taken after another, and because we are not readie, we goe against our wil, like *Lots* wife out of Sodome. This is our fashion to set the best last, till we can neither forsake our sinne, nor hope of mercie. Thus I haue proclaimed to al Kings, Princes, Iudges, Counsellers and Magistrates, that which *Esay* foretould to one, *Set thy things in order, for thou shalt dye.* Yet fifteene yeeres were behind when the Prophet warned him to set al things in order. But I cannot promise you fifteene yeeres: for many Princes doe not raigne so long, for one that doth. That which *Esay* spake to one, God here pronounceth of all, *ye shal dye*: therfore the message is sent to you; and when ye thinke of your *honour*, thinke of your *end*. These two notes, *that ye are Gods*, and *that ye shall dye*, the holie Ghost thought enough, to teach you how to liue and how to rule. And that we may be al like Gods heareafter, let vs prepare before the account: for none are in Heauen but they that left the world, before it left them.

Gen.19.26.

1.King.20.

Therefore let vs pray that God would keepe vs in remembrance of his iudgements, that the subtiltie of sinne neuer steale our hearts from him, but that we may count this life a respite to repent, before the Iudge sit to diuide betweene the sheepe and the goates, when we shall giue account of all his instructions, corrections and benefits, euen of this seed which hath bin sowen sinee ye came in, how you haue receiued his word this houre.

FINIS.

THE

THE TRIALL OF VANITIE.

Eccles.1.2.

Vanitie of vanities, saith the Preacher: Vanitie of vanitie: All is vanitie.

THis booke begins with *All is vanitie*, and ends with *Feare God, & keepe his cõmandements*. If that sentence were knit to this which *Salomon* keepeth to the end, as the hauen of rest, after the turmoyles of vanitie: it is like that which Christ said to *Martha*; *Thou art troubled about many things, but one thing is necessarie*. That which troubleth vs, *Salomon* calles *Vanitie*: That which is necessarie, he calles the *Feare of God*: from that to this, should be euerie mans pilgrimage in this world: we begin at *Vanitie*, and neuer know perfectly that wee are vaine, vntill wee repent with *Salomon*. Therefore this is his first greeting and lesson to al after his conuersion, to warne them that *All is vanitie*: as if God had said to him as he said to *Ezechiel*; *Cause Ierusalem to know her abominations*; as though men did not know their sinnes how vain they are, as *Eliphaz* saith, *Hee beleeueth not that hee is vaine*: which makes euerie man deferre his repentance vntill the verie houre commeth, that sinne maketh preparation to leaue him, and then fainting hee is vnwilling to depart, because he is not readie. Therefore I haue chosen this sentence, which speakes of nothing but *vanitie*, to shew how we take the way to miserie for the way to happinesse, and turne the *day of saluation* to the *day of vanitie*. Let euerie man thinke as I go in this matter, why he should loue that which *Salomon* repented, if he thinke *Salomon* happier after he repented than he was before. This verse is the summe or contents of all this booke, and therefore *Salomon* begins with it, and ends with it, as if he should say: first, this is the matter which I will prooue; and after, this is the matter which I haue proued, now you see whether I told you true, that *All is vanitie*. I may call it *Salomons* Theame, or the fardle of vanities, which when hee hath bound in a bundle, he bids vs

Eccle 12.8.

Luke.10.40.

Ezec.16.1.

Iob.15.31.

cast

caſt it into the fire: for after hee hath done with them in his laſt chapter and thirteenth verſe, as though he would haue no more thought of them, he turnes away from them, as if he had buried them, and goes to another matter, ſaying; *Now let vs heare the end of all. Feare God and keepe his Commandements: for this is the whole dutie of man*: as though he were exceeding glad, that after ſo many dangers through the rout of vanitie, yet God let him ſee the hauen of reſt, and brought him to the right end, and ſet him vpon ſhoare, where he might ſee his vanities, as *Moſes* looked backe vpon his enemies and ſaw them drowned behind him. *Exo.14.30*

The whole narration doth ſhewe that *Salomon* wrote this booke after his fall. When he had the experience of vanities, and ſeene the folly of the world, what euill comes of pleaſure, and what fruite groweth of ſinne, he was bold to ſay, *Vanitie of vanities, &c.* Which he auoucheth with ſuch proteſtation, as though he would iuſtifie it againſt many Aduerſaries: For al the world is in loue with that which he calles *vanitie*. Therefore he puts to his name in the midſt of his ſentence, as if he would defend it againſt all commers: if any man aske, who broached this ſtrange doctrine? the Preacher (ſayth *Salomon*). To teſtifie his heartie conuerſion to God, he calles himſelfe a *Preacher*, in the witneſſe of his vnfained repentance; as if God had ſaid vnto him, *Thou being conuerted, conuert thy brethren*, and be a *Preacher*, as thou art a *King*: ſo when we are conuerted, wee ſhould become Preachers vnto other, and ſhewe ſome fruites of our calling, as *Salomon* left this booke for a monument to all ages of his conuerſion. Therefore they which write, that *Salomon* dyed in his ſinne, and that ſuch a famous inſtrument of God went to the damned, doe great wrong to the worthie King, which giues them ſuch an example to repent, and woulde correct their raſh iudgement, if they conſidered, firſt, that he was the cleereſt figure of Chriſt (except *Melchiſedech*) which paſſed all Kings in proſperitie, and all men in wiſedome. Secondly, that hee was inſpired by the holy Ghoſt like the Prophets, to bee one of the Pens of God to write his holy word, the word of ſaluation, which was not fit for a Reprobate. Thirdly, that God promiſed to his Father, that hee would not take his ſpirit *Pſal.45.7*

1.cor.17.13 and his mercie from him as he did from *Saul*, nor forsake him
2.Sa.7.13 as hee did *Saul*, but correct him in another sort. Fourthly, that
2.sam.12 God is said to loue him: therefore as *Paul* concludes that *Ia-*
Neh.13.6 *cob* was elected, because God saith, *Iacob haue I loued:* So wee may conclude, that *Salomon* was elected, because God saith,
Rom.9. *Salomon haue I loued.* Fiftly, that in Luk.13.28, Al the Prophets
Gen.27 of God are said to be in heauen: and therefore *Salomon* being an holy Prophet must be holden to be in heauen. To shew that he was a holy Prophet, in the 2. Pet.chap.3. vers.2. *Peter* calleth all the Prophets which wrote in the Scripture, *Holy Prophets.* Lastly, we may gather out of the seuenth chapter of this booke
1.Kin.11. and the thirteenth verse, and out of the fift of the Prouerbs, and
45.
2.cor.9.31 the fourteenth verse, that *Salomon* had left his Concubines and vanities before hee wrote this booke. Therefore to say that the figure of Christ, the penne of the holy Scripture, the man whom God loued, the wisest man that euer was, and one of the holy Prophets died a reprobate, is presumption against the Word,
1.Kin.11. impietie against God, and wrong to the dead: Although because
45. of his grieuous fall into Idolatrie, and vncleanesse, God left
1.cor 10.12 him in disgrace, and makes no mention of his repentance, where he speakes of his death, that *they which stand, may take heed least they fall*, and see how easie it is to slip, by the example of him which was wiser then they. *Salomon* being wicked and yet saued, was a figure of the Church whose sinnes are forgiuen.

Thus hauing found as it were the Mine; now let vs digge for the treasure. *Vanitie of vanities, &c.* This is *Salomons* conclusion, when he had gone through the whole world and tried all things like a spie sent into a strange countrey, as if he were now come home from his pilgrimage, they gather about him to enquire what he hath heard and seene abroad, and what he thinks of the world, and these things which are so loued among men; like a man in admiration of that which he had seene, and not able to expresse particularly one after another, he contracts his newes into a word: you aske me what I haue seene, and what I haue heard: *Vanitie*, saith *Salomon:* and what else? *Vanitie of*
Eccl.2.11 *vanities:* and what els? *All is vanitie.* This is the historie of my voyage, I haue seene nothing but *vanitie* ouer the world. Carrie this for the newes from the Preacher: *Vanitie of vanities, all*

is vanitie; as if hee should say, *Vanitie*, and greater *Vanitie*; and more than *Vanitie*: so the further hee did goe, the more *vanitie* hee did see, and the neerer hee looked, the greater it seemed: till at the last hee could see nothing but *vanitie*. When hee was come to this, that hee did see all things vaine, vpon which men set their hearts, hee was mooued with compassion and could be silent no longer, but needes hee must write to them which seeke felicitie (as hee did) in transitorie things; to warne them that they seeke it not any longer in these foolish things, which haue no stabilitie nor contentation, but flye from them to *The feare of God*, which hath the promises of this life and the life to come. Therefore hee begins with *All is vanitie*, as if he should say, *Loue not the world, nor the things of the world*, for I haue tried that there is no certaintie in them. Thus hee withdraweth them: First, from the wrong way, and then sets them in the right way to happinesse, which hee defineth at last, to *Feare God and keepe his commandements*. When he had gone through a thousand *vanities*, then that comes in at the end, euen like our repentāce which stayes till death: so his drift is to shew that mans happinesse is not in these things which we coūt of, but in those which we deferre: his reason is, they are all *vanitie*: his proofe is, because there is no stabilitie in them, nor contentation of minde: his conclusion is, therefore contemne the world, and looke vp to heauen from whence ye came, and whither ye shall goe.

2. *Tim.* 3. 8.

1. *Ioh.* 2. 15

This is the scope which *Salomon* aimes at, as though wee did all seeke happinesse; but we goe a wrong way vnto it: therfore he sounds a retire, shewing that if wee hold on our course, and goe forwards as wee haue begun, we shal not finde happinesse, but great miserie, because we go by *vanitie*. Therefore to fright vs out of this way, he breakes foorth into an exclamation, *Vanitie of vanities, all is vanitie*.

Eccl. 12. 13

Now, *Salomon* full of wisedome, and schooled with experience, is licensed to giue his sentence of the whole world. For *the spirituall man iudgeth all things*, his iudgement is so certaine that it runnes before the Euidence; and condemnes all for *vanitie*, before he conuince them to be vaine: whereas we prooue first and condemne after, because our words are no authorities; he concludes first, and prooues after: neuer any Iudge did con-

1. *cor.* 2. 15

demne so many together. *Salomon* resolued all the questions of
2. chr. 9. 2 the Queene of Sheba, yet *Salomon* neuer answered so manie questions at once as now: for what can you enquire, but heere you haue an answere? Aske him as the Souldiers, and Harlots, and Publicans asked *Iohn*: What is *Sinne*? *Vanitie*, sayth *Salomon*. What is *Pleasure*? *Vanitie* too. What is *Beautie*? *Vanitie*
Luk. 12, 14 too. What is *Riches*? *Vanitie* too. What is *Honour*? *Vanitie* too. What is *Long life*? *Vanitie* too. This is the state of all things after the fall, all turn to *Vanitie*. This is no reproche to the things, but shame to him which so abused them, that all things should bee called *Vanitie* for him. What a testimonie is this of him which should be the onely seruant of God on earth, whom hee created in holinesse and righteousnesse, whom he framed to his owne image, whom he placed in Paradise, and would haue raised to heauen, to heare that hee hath so polluted his life with euery sinne, that now there is nothing but *Vanitie*? That is a lamentable song which will make him weepe that tunes it, if hee thinke what he sayth, how his state is changed since *Adam* his
Gen. 1. father dyed. Once God said, that *all was good*, and now he saith that all is naught and vaine; as though he forbad man, that which he created for man. That is not *Salomons* meaning, to debarre men from the vse of creatures: although all things chan-
Rom. 8. 20. ged with man, and became worse then they were: yet he doth here rather shewe, that man reapes nothing but vanitie out of these things, by reason of his corruption, then that the things themselues are vaine, if they were well vsed. For euer since the creation, *Paul* sayth, 1. Timoth. 4. *That euery creature of God is good, and nothing is to bee reiected, if it be receiued, or vsed with thanksgiuing: for it is sanctified by the worde of God and prayer.* That is it which maketh them profitable to vs: which because it is wanting for the most part, therefore *Salomon* sayth, that all are vaine to vs: not vaine of themselues, but because they are not sanctified as they should be; therefore in the 2, 24, the 3. 13. and 22. the 5. 17. the 8, and 15, hee shewes a way how wee may make profit of all, and reioyce in our labours, and finde a lawful pleasure in earthly things. So often he calles to the vse, least we should erre as the Monkes and Eremites haue done before, mistaking these words, when hee sayth, that *All is Vanitie*: they

haue forsaken all company, and gouernment, and office and trade, and got themselues into the wildernesse among beasts, to liue in quiet and silence, saying that men could not liue in the world, and please God, because *all is vanitie*. So while they counted all things vaine, they became vaine themselues, and left those blessings with *Salomon* enioyed after his knowledge, more than he did before. Therefore it is vaine man which *Salomon* reproueth: which is not onely called *vanitie*, but *lighter than vanitie*. If he did not things vainly, nothing should be vaine in the world: whereas now by abuse wee may see sometime as great vanitie in the best things, as in the worst. For are not many vaine in their knowledge, vaine in their policies, vaine in their learning, as other are vaine in their ignorance? Was not the wisedome of *Achitophel* a vaine thing? The swiftnesse of *Hazael* a vaine thing? The strength of *Goliah* a vaine thing? The treasures of *Nebuchadnezzar* a vaine thing? The honour of *Haman* a vaine thing? The beautie of *Absolon* a vaine thing? The knowledge of the Scribes a vaine thing? The deuotion of the Pharisies a vaine thing? And so is the learning of all those a vaine thing, that doe no good with it, but either it lies vnder a bushell and moulds, or els it prattles like *Tertullus*, alwayes against *Paul*, striuing to make warre betweene them which loue dearer than any brethren. *Psal.62. 9* *Act.24.5*

By this you may see that vanitie is bold, when she breakes into houses, and Churches, and Palaces: and sometime vanity may come to infect, where Trueth may not come to reproue. Is it not high time then to sound this Alarme againe, *Vanitie of vanities, &c.*

If wee could heare how vehemently, and how pitifully *Salomon* pronounceth this outcrie, happily it would moue vs a little to heare how hee did exclaime of his owne life, and condemned himselfe, as it were by the sound of a Trumpet, that all might heare. For we are all by nature such deafe Adders, that whether the Prophets come piping, or mourning, or crying; they goe away from vs againe mourning like *Ieremie*, *Wee would haue cured Babel, but she would not be cured*. Nay, *the Citie of Ierusalem would not*, saith our Sauiour Christ when hee wept for his Israelites. Therefore *Salomon* speakes thrice, like a Cryer, *Ierem.51.9*

Vanitie of vanities: as the mother which would faine make her ſonne to heare, ſhe doubles and trebbles her words: *What my ſonne*, and *what the ſonne of my wombe*, and *what the ſonne of my deſires?* So when God would ſtirre vs vp to heare, hee crieth thrice to the earth, and ſaith, *Earth, earth, earth, heare the word of the Lord*: ſo when *Salomon* would diſſwade from the companie of the wicked (reade Prou. 4. 14.) how often he repeates the charge! *Enter not into the way of the wicked, walke not in it, auoide it, goe not by it, turne from it and paſſe by*, as though hee would neuer haue done, or as though wee would neuer heare. So Chriſt when he taught *Peter* what was his dutie, rehearſed it thrice: *Feede, feede, feede*. *Ioſeph* ſheweth the reaſon of theſe repetitions, when he tels *Pharaoh* why his dreame was doubled; becauſe the matter was important and certaine. Therfore when *Salomon* repeates this ſaying ſo often, he cals for audience, as though he had ſome waightie and great matter to vtter. Such a point of wiſedome it is for euery man to knowe that *All is vanitie*, if we direct not things to their right end. As when the holy Ghoſt would ſignifie that God is all holy, he repeated thrice, *holy, holy, holy*: ſo when he ſhould ſhew that man is al vaine, thrice he repeateth *vanitie*, to ſhew how hardly man beleeues that hee is vaine: therefore hee brings in three aſſertions, as it were three witneſſes to prooue it. All agree vpon the ſame words, but that the laſt is more plaine, and ſaith that *All is vanitie*: that is, that man is not onely chaunged and become vaine; but for the vanitie of man, as the Apoſtle ſaith, *The creatures are ſubiect to vanitie, and haue not the glorie and libertie which they ſhould haue, for the ſinne of man.*

Pro. 31. 1
Ier. 22. 38
Ioh. 21. 16
Gen. 41. 32
Eſay. 6
Ieh. 15. 31
Rom. 8. 20

A ſpirituall eye doth ſee ſome vanitie or other in euery thing, as appeareth betwixt Chriſt and his diſciples at Ieruſalem. They gazed vpon the building of the Temple as a braue thing, and would haue Chriſt to behold it with them: but hee did ſee that it was but *vanitie*, and therefore ſaid, *Are theſe the things that yee looke vpon?* as if he ſhould ſay: How vaine are you to gaze vpon this? If Chriſt thought the beautie of his Temple a vaine thing, and not worth the ſight, which yet was beautified and built by his owne preſcription; how ſhould *Salomon* expreſſe all the vanitie of the world, to which all men haue added more

luk. 21. 5
Mat. 24. 1.

and

and more ſince the beginning? Therfore as if he vvanted words to expreſſe it, as he did ſee it, he breakes forth into an exclamation, and repeates the ſame often, *Vanitie of vanities*: as if hee ſhould ſay, I cannot ſpeake how vaine the world is, but vaine it is, and very vaine; and nought but vaine, ſpeaking as if he had the feeling and ſenſe of it: as though the world ſtood naked before him, and it grieued him to ſee, he cuts his words in chiding manner, and makes ſhort riddance, as if it yrked him to ſpeake all that hee knew: therefore that which he ſpeakes hee ſpeakes roundly, that if they reade no more, but ſleepe all the Sermon after; yet the firſt ſentence ſhall ſtrike a ſting into their hearts, and leaue a ſound behind to waken them when they are gone; as many (you know) remember this ſentence, which remember no ſentence in all this booke beſide. Who hath not heard *Vanitie of vanities, &c.* though fewe haue conceiued it? This is the phraſe of Scripture: when the holy Ghoſt would commend the ſong of *Salomon* aboue all other ſongs, hee calles it *The ſong of ſongs*, ſo called in the Hebrew, and mentioned in the firſt booke of Kings, the fourth chapter and 32. verſ. When he would exalt the heauenly King aboue all, he calles him *the King of Kings*: ſo when hee would note a great vanitie, and yet a greater, and a greater than that, which is the greateſt of all, he calles it *Vanitie of vanities*; as when we would note a great foole, wee will ſay, a foole of fooles, a ſinne of ſinnes, a ſeruant of ſeruantes. Theſe are ſcornefull names to the world, and homely titles to giue our pleaſures, to call them *Vanitie of vanities*, and againe *Vanitie of vanities*, and yet againe *Vanitie*; as though wee would prouoke them to fall out with vs, like a man which ſharpens his enemie with taunts, when he would egge him to fight. He might haue mollified his tearmes, before hee condemned the world thrice: but the world is no changeling that *Salomon* ſhould chaunge his iudgement: but vaine it was, vaine it is, and vaine it will bee; and therefore a thrice vaine world hee may call it: firſt, *Vanitie*, ſtraight *Vanitie of vanities*, and ſuddenly *All is vanitie*. What a tranſcendent is this? as though it increaſed while hee ſpake: ſo faſt groweth this weede to worſe and worſe, like the image which appeared to *Nebuchadnezzar*; the firſt part was of gold, the ſecond of ſil- *Dan.2*

uer, the third of braſſe, the fourth of iron, the fift of clay: ſo by many changes the world growes worſe and worſe, and all they which follow it. When a man begins to like of pleaſure, and opens the doore to one vanitie which he loues, ſtraight as ma-
1. *King.* 11. 3 ny vanities flocke to him as *Salomon* had Concubines, till the *Temple of God* be like *a denne of theeues.* Therefore when *Salomon* beheld ſuch a pluralitie, and *Tot quot* of vanities, like ſurges comming one vpon another in pleites and in foldes, hee ſpake as though hee would ſhew vs vanitie hatching vanities: *Vanitie of vanities, all is vanitie.* The firſt ſaying doth paſſe without let: but the laſt rubs, and ſinkes not into the hearts of men ſo eaſily as it is ſpoken. Me thinkes I hear ſome men diſpute for *Baal*, and bid *Salomon* ſtay before he comes to *All is vanitie.* It may be that ſinne is vanitie, and pleaſure is vanitie: but ſhall wee condemne all, for ſinne and pleaſure? What ſay you to beautie which is Natures dowrie, and cheereth the eye, as ſweete meate doth the taſte? Beautie is like a faire picture, take away the colour and there is nothing left. Beautie indeede is both a colour and a temptation: the colour fadeth, and the temptation ſnareth. But what ſay you to Riches, which make men Lords ouer the reſt, and allow them to goe braue, and lie ſoft, and fare daintily, and haue what they liſt? Riches are like painted grapes, which looke as though they would ſatisfie a man, but doe not ſlake his hunger, nor quench his thirſt. Riches indeede doe make a man couet more, and get enuie, and keepe the minde in care. But what ſay you to Honour, which ſets a man aloft, and makes the knee bowe, and the tongue ſooth, and the head ſtand bare, as though they were other kinde of creatures aboue them? Honour is like a King in a play: when his part is done, his ornaments are taken from him, and hee which held the baſon to him is as good as he: Honour indeed may commaund all but life: hee makes a faire ſhew now: but when death comes, all is one. But what ſay you to profound knowledge in deepe myſteries, which makes men ſought vnto and called deep Clerks, and great Doctors? Knowledge is like
2. *Sam.* 11 the letters which *Vriah* carried againſt himſelfe: ſo knowledge drawes on a greater iudgement, & oftentimes condemnes the bearer. Knowledge without vertue, leaues a man without excuſe,

cuſe, and is a witneſſe againſt him becauſe he vnderſtands what is good, and will not do it. Yet there is another dearling of account behind: what ſay you to Long life, which cauſeth a man to ſee his childrens children, and makes him reuerent before the people? Long life is like a long night, when a man cannot ſleepe: ſo age is weariſome with ſickeneſſe, and ſtriues with it ſelfe, becauſe it cannot walke, nor talke, nor heare, nor ſee, nor taſte, nor ſleep, as it was wont: therefore wiſheth often the night were gone, that the paine were paſt. Indeed he that ſees many dayes, ſees many miſeries: and therfore what is not vaine in life, ſith life it ſelfe is vaine? Shew me the light which will not darken, ſhew me the flower which will not fade, ſhew me the fruit which will not corrupt, ſhew mee the garment which will not weare, ſhew me the beautie which will not wither, ſhew mee the ſtrength which will not weaken, ſhew mee the time which will not paſſe, and I will recall that *All is vanitie:* but if all things vaniſh, then all things are vaine: yet this will not goe for truth, before men haue ſmarrted for the triall. Some are ſo vaine that they count nothing vanitie: but that which is vainer than the reſt, delights them moſt; for there is as it were a commonweale of vain perſons, & he which can be vaineſt, is like a king of the reſt. Some are of this mind, that they thinke *all is vanitie* but that which they loue: and therfore they call them vaine, and curious, and fantaſticall, which ſpeake againſt their vanities, and ſay that it is neceſſarie to be vaine: for they cannot liue vnleſſe they deceiue, they cannot pleaſe vnleſſe they flatter, they cannot be beleeued vnleſſe they ſweare, they cannot be eſteemed vnleſſe they royſt, as *Demetrius* thought that hee ſhould begge vnleſſe hee might ſell Images. There is another ſort, like the buyer in Prou. 20, which ſaith: *It is naught, it is naught, but when he is gone apart he boaſteth.* So they will ſay of the world, It is naught, it is naught, before men, and ſweare that al is vanitie: but when they are gone apart, they reconcile themſelues vnto it and kiſſe it, and promiſe to be vaine ſtill, but they cannot abide to be counted vaine, the vaineſt man that is. This ſhewes that the folly of the world is ſo open and ſhamefull, that her louers muſt needes condemne her. You ſhall heare them ſay oftentimes: It is a vaine world, a wicked world, a naughtie world, yet they wil not for-

Prou. 13.13
Pro. 14.9
Pro. 28.4
Act. 16.14

forsake it, to die; like dastard souldiers, who raile against the enemie, but dare not fight against him. *All is vanitie*: but this is *Vanitie of vanities*, that men will follow that which they condemne. But this is, that euery sinner might condemne himselfe: for the conscience must iudge first, and then God, as our Sauiour saith, *Out of thine owne mouth*, and so *out of thine owne heart I will condemne thee, naughty seruant*: shewing that the wicked condemne themselues, before they are condemned of GOD. These are the worlds fooles, which care not what be their end, so that their way be pleasant.

1. Ioh. 3. 20

Oh that there were a full end or conclusion of vanities, but behold a greater vanitie is behind: for our religion is vanitie, like the Scribes and Pharisies, as *Matthew* sayth in the 23 chapter and 27 verse, hauing a bare *shew of holinesse*, as hee saith: he could call it but *a shew of holinesse*, and scarse that: our *vanitie is vanitie*, but our holinesse is but a *shew of holinesse*, not worthy to bee called *holinesse*, but like *holinesse*: yet the most part haue not so much as the *shewe of holinesse*, as the Pharisies had, but are vaine in shew, inside and outside too. Thus we find nothing yet but vanitie. I cannot leade you from one vnto another, to shew you the seuerall vanities of euery person, or euery thing; because *Salomon* sayth, *All is vanitie*. How many sinnes then haue we to condemne vs, whose vanities are sprinkled in euery thing? Which haue not onely so many vanities as there be things, but many vanities in euery thing. As in our fare, howe many vanities bee there, which makes vs rise sometime sicke, sometime sleepie, sometime drunken? Yet are there more vanities: in our sports, our laughing, and swearing, and iesting, and scoffing, and dallying, and playing with the Scriptures; which oftentimes leaues such a sting behind, that wee had rather haue lost our sport, than feele the worme that gnawes vs for it. And yet there be more vanities: in our apparell, ruffe vpon ruffe, lace vpon lace, cut vpon cut, foure and twentie orders to the third and fourth degree, as though our apparel were apparelled, vntill the woman be not worth so much as her attyre; that if we would see *Vanitie* her selfe how she would goe if shee did weare apparell, shee would euen goe like our women: for she should not go, nor speake, nor looke vainer. Who doth not

Mat. 23. 27

know

know that these are vanities, and that they might leaue them, if they would? But, that ye might see there is a heart within, vainer than the apparell is without: therefore when these vanities are worne out, they will haue new, and still new, till all be spent vpon vanity; and then they begin like the prodigall childe to see how vaine they were, when they haue bought wisedome with sorrow. What would *Salomon* say, if he should see how vanitie is growen since his time, what a height shee is mounted, what a traine followes her, that there is no prince in the world hath so many attendants as *Vanitie*? She was but an Impe then, but now she is a mother, & who can number her sonnes and daughters? The child is vaine in playing, the mother vaine in dandling, the father vaine in giuing, the courtier vaine in spending the souldier vain in boasting, the suiter vain in striuing, the trauailer vaine in talking, the Merchant vaine in swearing, the gentleman vain in building, the husbandman vain in carking, the old man vaine in coueting, the Seruing man vaine in soothing, the yong man vaine in sporting, the Papists vaine in superstition, the Protestant vaine in conuersation. Euery vanity is so pleasant to one or other, that they cannot misse one. So shee gads by sea and by land, and still mo disciples flocke vnto her of gamesters, and swearers, and players, and tipplers and hacksters, and Courtiers, as thicke as the flies of Egypt, which buzzed in their eares, and their eyes, and their neckes, before, and behinde, that a man cannot set his foote but vpon vanitie. As the waters couered the earth, when but eight persons were saued: so vanitie hath couered it againe, a worse deluge than the first, because it hath not suffered eight persons to escape, but euery man is tainted with some vanitie or other: which God seeing in that place and city which should be best in the world (that all men in the citie were vaine) cals it *the citie of vanitie*. So we may say the world of vanitie, because she hath an interest in euery person of it, she sits vpon the earth like a Serpent, and hatcheth all the sins which you see amongst men. As ful as heauen is of blisse, so the world is fraught with vanitie, Court, Citie and Country. Whether doth not vanitie go, but to heauen? Seeing then that vanitie is so extolled amongst men, *Salomon* giues this sentence, that *all is vanitie*. Christ like a mediatour

Luk. 15.12

Gen. 8.20

Gen 7.23

Esa. 24.10

luk. 10.40

con-

concludes vpon it, that *there is but one thing neceſſarie:* therfore let our ſentence bee like theirs: for ſure, if wee had *Salomons* repentanee, we ſhould ſee ſuch an image of vanitie before vs, as would make vs crie againe, and againe, as often as *Salomon*, *Vanitie of vanities, vanitie of vanitie, and al is vanitie.* What a ſweet ſentẽce is this from a King (who may liue as hee liſt by authoritie) to ſay that *all is vanitie?* Oh, that we might heare kings ſpeake ſo againe! for it is a ſpeech which had need of ſome to countenance it, for none are counted vaine now but they that ſpeake againſt vanitie. Then *Salomon* cried it, but now wee muſt whiſper it. You may ſee how times are changed: Once this was ſound diuinitie, now it is flat rayling: to ſay that *all is vanitie*, is euen the vpſhot of a diſturber. If ye aske the Atheiſt or Epicure, or theſe roguiſh players, what is a diſturber? you ſhall ſee that they will make *Salomon* one, becauſe he ſpeaketh againſt vanity: for this is their definition, he which will not allow men to profane the Sabbath, but ſaith, that cards and dice, and ſtage-playes, and May-games, and May-poales, and May-fooles, & Morris-dancers are vanitie, is a prattler, a diſturber, and an Arch-puritane, by the law which the Iewes had to kill Chriſt. The reaſon is, becauſe men cannot abide to bee controlled of their pleaſures. Therefore they hold it as an offence, to ſpeake againſt their ſports, or their cuſtomes, or their follies, or their pleaſures, or their titles, or their toyes: and they which would not be counted preciſe in theſe times muſt take heed that they goe not ſo farre as *Salomon*, to tearme all *Vanitie*. But they muſt ſay, that the vanities of great men are neceſſarie recreations, & the vanities of the people are meanes to make vnitie. Greater bookes are written to maintaine this than *Salomon* made to refute it: ſo they haue made their wit and their learning vanitie, and are vaine in print. But they that would know now of what ſtanding ſuch preciſe reprouers are, and how ancient this reproofe is, may ſee here, that if this be a crime to call *Vanitie, Vanitie*, the wiſeſt man that euer was before Chriſt, was herein criminate; not when he ſtraied, but when he repented. In his beſt minde (when he became like a Preacher) he preached this firſt, *Vanitie of vanities, all is vanitie:* yet many had rather trie it with *Salomon*, than beleeue it of *Salomon*: and while they are wan-

Iohn. 19. 7
Prou. 13. 1

dring

dring with him, ſome are taken out of their way, and cut ſhort of the time which they ſet to repent: from others God taketh away his grace, ſo they neuer returne becauſe their guide is gone. This the holy Ghoſt pointed at when he ſayth, *They followed vanitie, and became vaine*, ſhewing that the things wee follow, will make vs like themſelues, and lead vs whither they belong; to heauen or hell. In Rom. 8. 20, *Vanitie* is put for *deſtruction*, but it is neuer put for *ſaluation*. If other creatures are ſubiect to a kinde of deſtruction for the ſinne of man, as *Paul* ſheweth, what deſtruction ſhall light vpon man for his owne ſin? Therfore let our ſentence runne with *Salomon*, *Vanitie of vanities, all is vaine*. Wee could affoord the World better words and fairer titles, then *Vanitie of vanities*: but call it what wee will, *Salomon* ſhewes what it is, and what we wil ſay in the end when we haue tried it: then *Vanitie of vanities*; yet it is comfort of comforts, glorie of glories, and life of liues. But as *Laban* ſhewed himſelfe at parting, ſo at parting you ſhall ſee how it will ſerue you. They ſeeme pleaſant vanities, and honeſt vanities, and profitable vanities: but *Dauid* calles them *deceitfull vanities*. *Ionas* comes after and cals them *lying vanities*, that is, which promiſe pleaſure, and profite, and al, but deceiue all. When they ſhould performe, they play *Laban*, which gaue *Leah* for *Rachel*. If they be *lying vanities* and *deceitfull vanities*: then are they wofull and miſerable vanities. Therefore if wee bee not come to *Salomons* concluſion, to thinke *all is Vanitie*, it is becauſe our owne vanitie will not ſuffer vs to ſee the vanitie of other things. When wee haue prooued like *Salomon*, as faſt as euery man groweth in knowledge, and experience, ſo he begins to crie *Vanitie*, and after *Vanitie of vanities*, and at laſt, *all is vanitie*: ſo wee contemne not all at once, but one ſin after another, one pleaſure after another, till at laſt we count *All is vanitie*, and then wee are come home with *Salomon* and may bee Preachers vnto other. Thus I haue ſhewed vnto you as it were a limme of *Vanitie*, you may look about you and ſee the whole body: for if ſhe be any where in this land, this is her pontificall ſeat, where ſhe is neuer nonreſident: now I wil leaue you to examine theſe ſayings, whether all things haue not been in vain vnto you yet. If they haue bin vaine to you, and yet are good in their owne nature, then thinke

2. *King.* 17. 13.

Gen. 31

pſal. 31. 6 *Ionas*, 2, 8

how

how vaine you are who haue turned ſo many good things to vanitie. Yet to ſet you in the way before I end, I will anſwere them which aske, If *All things be vaine*, as *Salomon* ſaith, *Tell vs what we ſhould chuſe, that we be not vaine?* Chriſt ſayth, that *one thing is neceſſarie*. Is *Salomon* contrarie to Chriſt? No, therfore one thing *Salomon* excepts too, *to feare God and keepe his commandements*. Therefore if all be vaine but this, let the Tempter take thee vp againe, and ſhew thee the kingdomes of the world, when he ſaith, *All theſe will I giue thee*, thou maiſt ſay, All theſe I contemne, for all is vaine.

Luk. 10

Matt. 4.

Pſal. 119. What then? *Turne away my eyes* (ſaith the Prophet *Dauid*) and my eares and my heart too *from vanitie*. Trie and prooue thou no longer, for *Salomon* hath prooued for thee, it is better to beleeue him than trie with him. Therefore now it remaineth, that as they brought foorth their vaine bookes after *Pauls* preaching, and caſt them into the fire: ſo ye ſhould caſt out al your vanities this day and ſacrifice them to God, for they haue been your Idols, therefore bury them as *Iacob* did the Idols, that neuer man ſaw them after. And as God gaue *Iob* other children, ſo he will giue you other pleaſures: feare not that your ioyes will goe away with your vanities, as many thinke they ſhall neuer be merrie againe, if they would be conuerted to religion. But as *Dauid* daunced before the Arke as merily as *Herodias* danced before the king: ſo know vndoubtedly that the righteous finde more ioy in goodnes, than euer the wicked found in filthines. *Nay* (ſaith *Dauid*) *more than they can finde in riches or honors, when their wheat and wine abound*. As *a horſe is a vaine thing to ſaue a man*: ſo all theſe things are too vaine to make a man happie. I appeale to your ſelues, if ye haue tried the pleaſures of vanitie alreadie (as I know ye haue) whether ye may readily ſay with S. *Paul, What profit haue we of theſe things whereof wee are aſhamed?* no profit: but ſhame, and griefe, and guilt, and a dreadfull expectation of iudgement: As *Salomon* calles folly *the inheritance of folly*: ſo vanitie is the inheritance of vanitie. Ten times *Laban* chaunged *Iacobs* wages, but ten thouſand times ſinne hath changed your wages, and deceiued you with other ſucceſſe than you looked for: like *Shebna* which built his ſepulchre in one countrie, and was buried in the o-

Gen. 35. 4

2. Sa. 6. 14

Pſal. 4. 7

Pſal. 33. 17

Prou. 14. 18

Eſay. 22

ther:

ther: and yet how many changes are behind, you know not; for if you did, you would make inquisition now and banish them at first: for whensoeuer ye goe about to cast them out, they will say still like the diuels, *that thou tormentest them before the time.* Mat. 8.29 It seemes that many are touched with compassion of this, and therfore repriue their vanities & slack the execution, as though they were afraide to offend the diuel: euen we perhaps are in the trace of vanitie, hunting with *Salomon* to finde that which wee loue, and finde it not: because we seeke out of the way. What is the remedie? *So runne* (saith *Paul*) *that ye may obtaine:* you haue 1. cor. 9. 14. tried the euill way to happines, now trie the good way; and then that which ye loue now, shall not only seem vaine, but *vanitie of vanities:* that ye wil merueile how ye could loue them so long, and would not be in that dotage of them again for all the world. Vntill these earthly things seeme vaine, no heauenlie things shal seeme pretious, therfore lose no more time, the daie comes when *Vanitie of Vanities* shall bee turned to miserie of miseries; and *All is vanitie,* to *All is miserie.*

There is a certaine place called Hel, where God keeps generall Sessions; there iustice shall sit to examine Vanitie, who hath embraced her, and who hath forsaken God: & he which made his pleasure of sinne, so soones as he heares this doome, *Departe from me ye wicked,* shal goe down by a blacke way with many a sigh and sob from God, from the Angels, from the Saints, from ioy, from glorie, from blisse, with the fiends of hell, to sup in the place of darknes with the princes of horror, at the table of vengeance, in the chaire of calamitie, with *the crowne of death vpon his head:* and he which tempted him to sinne, shall plague him for sinning, vntill he crie like *Cain, My punishment is greater than I can beare:* for al the griefes, and feares, and cares, and troubles, which fed vpon him while hee liued, shall meete in an houre, and exceed them so farre, that hee suffers for all, and maruels how eany torment can bee left for other. What faith or feare haue they that goe dancing and leaping to this fire, as it were to a banquet, like a foole which runneth to the stockes? How happie were it for men, as we liue in these dayes, if there were no iudgement at all? What will we answere when hee which made *Salomon* to write this, shal aske why wee would

not

2. *Sam*, 11 26 not believe it? What shall we say when hee which came from his kingdome to bring vs vnto it, demands why we did turne *the day of saluation* into *the day of vanitie*? If yee cannot excuse it here, how will ye defend it there? Wee were borne in vanitie, and we liue in vanitie; but we would not dye in vanitie, because no man lookes for any good of his sinnes after hee is past this world: therefore let vs remember, that whither the vaine men are gone, thither vaine men shall goe. There bee not two ends for sinners, but one: what a woefull bargaine will it seeme then to remember that thou diddest sell thy soule for vanitie? If any thing will reclaime vs, this will bee a terrour in our hearts, to thinke that wee shall giue account vnto him, which will measure to vs as much miserie as wee haue taken vanitie: 2. *Sam.* 14, 15. therefore as *Abner* sayd to *Ioab*, *Knowest thou not that it will bee bitternesse in the latter end?* So let euery man consider with himselfe, though his vanities be sweet now, yet they will be bitter in the ende. As *Amnon* after he had fulfilled his lust did hate 2. *Sam*, 13 15. *Thamar* (which defiled her) more then he loued her before; so when the sport is past, and death lookes vs in the face, wee shall hate our vanities more, then wee loue them now. All *Luk.* 10. 41 this dooth conclude that our Sauiour sayde to *Martha*, *but one thing is necessarie*. Which God graunt wee may chuse, for his Sonne IESVS CHRIST, and then we haue learned this lesson.

FINIS.

THE LADDER OF PEACE.

1. Thess. 5. 16.

Reioyce euermore, pray continually, in all things giue thankes.

WHen I spake last of these words, I shewed you how the Apostle commendeth vnto vs three vertues, of greater price than the three presents which the Wisemen brought vnto Christ: the first is, *Reioice euermore*: the second is, *Pray continually*: the third, *In all things giue thankes*. All three

are

are of one last, for we must *reioyce continually*, because he saith, *reioyce euermore:* and we must *pray continually*, because he saith, *pray continually:* and wee must *giue thankes continually*, because he saith, *In all things giue thankes.* These are the three things which one saith, *All men do, and no man doth*; because euery man doth them, and scarse one doth them as he should. Therefore the Apostle to shew vs, how we should do them well, doth put *continually* vnto them; as though *continuance* were the perfection of all vertues. I chose this scripture for a consolation to them which are afflicted in conscience, which is commonly the disease of the innocentest soule: for they think that they doe well to *mourne continually*; and *Paul* saith, *Reioyce continuallie:* and therefore I will speake a little more of these words than I did before. If you marke it, it may well be called, *The Ladder of Peace:* for it stands vpon three steps, and euery step is a step from trouble to peace, from sorrow to ioye: for he which can reioyce, is past griefe: and he which can pray, is passing from his griefe: and he which can giue thankes, hath obtained his desire. A man cannot reioyce, and mourne; a man cannot pray, and despaire; a man cannot giue thankes, and bee offended: therfore keepe still vpon one of these three steps, and you shall neuer sorrow too much. If thou canst not reioyce, as if thy paine were past, then giue thankes, because thy paine is profitable: if thou canst not thinke that thy paine is worth thankes, then pray that thou maist haue patience to beare it: and it is vnpossible in praying, or thanking, or reioycing, that any griefe should want patience enough to beare it. But when you forget to reioyce in the Lord, then you begin to muse, and after to feare, and after to distrust, and at last to despaire, and then euery thought seemes to be a sinne against the holy Ghost. How many sinnes doth the afflicted conscience record against it self, repenting for breaking this commaundement, and that commandement, and neuer repenteth for breaking this commandement, *Reioyce euermore?* Note.

It is not an indifferent thing to reioyce or not to reioyce; but we are commaunded to reioyce; to shew that we breake a commandement if we reioyce not. Oh what a comfort is this, when the comforter himselfe shall command vs to reioyce? God was

wont to say, *Repent*, and not reioyce, because men reioyce too much: but heer God commandeth to reioyce, as though some men did not reioyce enough. Therfore you must vnderstand to whom he speaketh. In Psalme 149.5. it is said, *Let the Saints bee glad*, not let the wicked be glad: and in Esai. 40.1. he saith, *Comfort my people*, not comfort mine enemies; shewing to whom this commandement of *Paul* is sent, *Reioyce euermore*. It is not in this as Christ saith, *That which I say vnto you I say vnto all*; but that which I say vnto you, I say not vnto al. *Giue wine* (saith *Salomon*) *vnto him that is sorrowfull, that he may forget his griefe*: So giue comfort vnto him which is penitent, that hee may forget his feare. *Salomon* saith fiue times that *this is the portion of man vnder the Sunne, to receiue the gifts of God with thankefulnes, and to reioyce in them*. He which would haue vs *holie as he is holie*, would haue vs *ioyfull* as hee is *ioyfull*; hee which would haue vs doe his will vpon earth, as the Angels doe it in heauen, would haue vs reioice vpon earth, as the Angels reioice in heauen; he which hath ordained vs to the kingdome of Saints, would haue vs reioyce that we haue such a kingdome to receiue. Therefore he saith to his Disciples, *Reioyce that your names are written in the booke of life*. As *Boaz* said vnto *Ruth*, *Goe not out of this field to gleane in any other field, for heer thou shalt haue enough*: so hee would not haue vs goe from this comfort vnto any other comfort, for heer we shall haue enough: the spirit of God is called *the Comforter*, because we should haue comfort in it. *I will send you the Comforter*, saith Christ; to shewe that they which haue the spirit haue comfort too, and they which resist comfort resist the spirit: therefore the Sonne of God is called *the Consolation of Israell*, to shew that he bringeth consolation with him, and that ioy is where Christ is, as light is where the Sunne is. Therefore the chiefest ioy is called *the ioy of the holy Ghost*, to shewe that they haue the chiefest ioye which haue the holy Ghost: therefore the greatest peace is called *the peace of conscience*, to shew that they haue the greatest peace, which haue a good conscience: therefore the faithfull are said, to bee *annoynted with the oyle of ioye*, as though ioye were in their countenance: therefore they are said to be *cloathed with the garment of gladnesse*, as though gladnesse did compasse them like a garment: therefore

Psa. 149.5
Esay. 40.1
Pro. 13.1
Eccle. 1.24
Leuit. 11
1. Pet. 1.16
Luk. 10.20
Ruth. 2.8
Ioh. 14.16
Luk. 2.25
Rom. 14.17.
Phil. 4. 7
Esay. 61.3
Rom. 1.17

fore *Paul* (in his all Epiſtles) doth ioyne *grace and peace* together, and ſhew that *the peace of God* doth follow them which haue *the grace of GOD*. It is not in vaine that the holie Ghoſt when he named *Barnabas*, interpreted his name too, becauſe it ſignifieth *the ſonne of conſolation*: as though hee delighted in ſuch men as were the ſonnes of conſolation. *Comfort one another*, ſaith *Paul*: How ſhall wee comfort one another without comfort? Therefore *Paul* ſaith, *God comforteth vs, that wee may bee able to comfort other by the comfort whereby wee our ſelues are comforted of God*: ſhewing that we cannot comfort other, vnleſſe we be comfortable our ſelues: and therefore that we may performe this dutie, wee are bound to nouriſh comfort in our ſelues. *Paul* ſaith, *I am full of comfort*: who then can ſay, I am full of ſorrow, but hee muſt contrarie *Paul*? As the bodie may not offend the ſoule, ſo the ſoule may not iniure the bodie, becauſe it is the bodies keeper: but a penſiue man doth iniure the bodie, and the ſoule too: for *Salomon* ſaith, *A ſound ſpirit will beare his infirmities, but a wounded ſpirit who can beare?* As if hee ſhould ſay, The heart muſt be kept couragious, and ſtrong, and liuely, like an inſtrument which is tuned to tune all the reſt, or elſe euery griefe will make thee impatient. In Deut. 30. 9. it is ſaid, that God *reioyceth to doe vs good*: and therefore in the eight and twentith chapter of Deuteronomie, the Iewes are reproued, becauſe they reioyced not in the ſeruice of God. As hee loueth *a cheerefull giuer*, ſo he loueth a cheerefull ſeruer, and a cheerefull Preacher, and a cheerefull hearer, and a cheerefull worſhipper: & therfore *Dauid* ſaith, *Let vs ſing heartilie vnto the Lord*, ſhewing as it were the tune which delighteth Gods eares. If you would know with what tune yee ſhould ſing vnto God; *Dauid* ſaith *Heartilie*, that is, you muſt *giue heartily*, you muſt *loue heartily*, you muſt *obey heartily*, you muſt *pray heartily*: and when you doe all things *heartily*, then you ſhall doe all things *cheerefully*.

1. *Cor.* 1. 3.
1. *Cor.* 1. 2
Gal. 1. 3
Eph. 1. 2
Col. 1. 2
2. *Theſ.* 2. 1
Tit. 1. 4
Philem. 3
Act. 4 39
1. *Theſ.* 4. 18.
1. *Cor.* 14
2. *Cor.* 7. 4
Pro. 18. 14
Pſa. 65. 1

Therefore now I may ſay vnto them which reſiſt comfort and nouriſh griefe, as the Prophet ſaith, *Who hath required theſe things of you?* God doth require no ſorrow but the ſorrowe for ſinne, no feare but the feare to ſinne, no care but the care to pleaſe him, nay he hath forbidden all other care: and therefore

Eſay. 1. 12.

1.Pet.5.7. *Paul* saith, *Cast your care vpon him.* As though God did not allow vs to care, hee sent his Apostle with this charge, *Cast your care vpon him*: as we doe cast our sins vpon Christ, so wee must cast our cares vpon him: for God hath commanded vs to labour, but not to care, because care hindereth our labour, like the Ezra.9. Samaritanes, which seemed to helpe the Iewes to build the Temple, and hindred them to build the Temple: so care, and sorrow, and thought seeme to helpe vs in our labours, and our studies, and our prayers, and our strife, but indeede they hinder vs; for they take all the time from that which we should doe, and disable vs to doe it: and therefore when care commeth to vs, we should answere it, as Christ said vnto Sathan, *Auoyde* Mat.4 *Sathan*, Auoide care; for euery care which is not of God, is of Sathan, and we may not beare that vvhich God commandeth vs to cast vpon him: should I hang my ioy, & my faith, and my hope, because I haue sinned, as *Iudas* hanged himselfe? The Scripture saith not, let him which hath stolne despayre of mer-1.Ioh.4 cie; but, *Let him which hath stolne steal no more*, and it is enough. As we are taught to discerne of spirits & of doctrines; so wee must discerne of cares and sorrowes: for when *Paul* saith, *There* 2.Cor.7.10 *is a repentance not to be repented of*; he sheweth that there is a repentance to bee repented of, that is, a repentance which is a sin Gen.25.33 like the teares of *Esau*, which wept not for his sinnes, but for his patrimony. When we sorrow for any thing but for sin, as *Esau* Gen.27.34. did, then our sorrow is murmuring: and when we sorrow more for sinne then we should, as some doe, then our sorrow is distrust; which hurteth vs more than the thing which wee sorrow Pro.17.22 for. For, *The sorrow of the heart* (saith *Salomon*) *is the consuming of the bones*: not onely the consuming of the soft flesh, but the consuming of the hard bones, that is, it will pull downe the strongest man that is: and he which entertaineth it, shall quick-Ruth.1.10 ly say with *Naomi*: *Call me no more beautifull but bitter*; Call me no more strong but weake, for it wil change him like a sickenesse: therefore as Christ refused the vineger and would not drinke it when hee had tasted it: So let no man drinke of sor-Psal.96.6 row before he taste it: but if any thing eate thee vp, let the zeale of Gods house eate thee vp: for thy charge is not to get Gen.3.19 thy liuing with the care of thy minde, but with *the sweate of thy*

browes

browes. Now (as *Iames* saith) *Resist the diuell, and he will flie from you:* So resist sorrow, and it wil flie from you. This is al the care, and al the feare, and all the repentance, which euer I could finde in the Scripture. Therefore let vs pray God euery day to turne al our ioy into the ioy of the holy Ghost, and al our peace into the peace of conscience, and al our sorrow into the sorrow for sinne, and al our feare into the feare to sinne; that so wee may sorrow and reioyce together, feare and hope together: that is, haue one eye to the Law to keepe vs from presumption, and another eye to the Gospel to keepe vs from despaire; and then this comfort is sent to vs, *Reioice euermore:* or els we haue nothing to doe with it. Iames.4.7

It followeth: *Pray continually.* As *Elisha* would not propheſie vntil the Musician came; and while the Musician played *Elisha* propheſied: so whē the heart reioyceth in God, then it is fittest to cal vpon God; and therefore *Paul* putteth *reioyce* before *pray*, like the Musician which played before *Elisha* propheſied. After *Reioyce continually*, he biddeth vs *pray continually*: shewing that it must bee such a *reioycing continually*, that wee may *pray continually too*, or els he doth not allow vs to reioyce. How can these two ioyne together, *Pray* and *reioyce*? Some, if they should *pray*, cannot *reioyce* for their hearts. Nay their hearts are sicke vntil their prayers bee done, although they pray not themselues, but heare another pray for them: this is the difference betweene the reioycing of the wicked, and the reioycing of the godly. 1. *King.* 3. 15

The comfort of the wicked is like a compound medicine made of many mixtures: for there must be piping, & dancing, and playing, and feasting, and dallying at their game, or els they cannot be merrie: but the comfort of the faithful is like a light in the ayre, which shines when no matter is seene: so the godly reioyce when no cause is seene: if they do but think vpon God, they reioyce straight. If there be but a prayer, and a thankfulnes, and a meditation, there are instruments enow for them, and they can be as merrie as birds in May. The reason of it is this, as Christ said, *I haue another meate which you know not of:* so the godly haue another ioy which the world knowes not of: of this ioy a man may *reioyce continually.* And therefore *Salomon* *Ioh.* 4. 32.

Pro.15.15 saith, *A good conscience is a continuall feast*, that is, a continual ioy. But of the wickeds ioy he saith, *In laughter their heart is sorrowfull:* that is, their laughter is sorrow: as if he should say, the wicked neuer reioyce indeed, but counterfait ioy as they counterfeit vertue. Thus *Paul* ioyneth *reioyce continually*, with *pray continually*, as if he should say, By this thou shalt know whether thou *reioyce* well, if thou canst pray too: that is, if thy reioycing moue thee to prayer, as the ioye of the Angels makes them
Iames. 5.13 praise God and sing *Holy, holy, holy*, vnto him. This is according to that in the fifth of *Iames*, *If any man be merrie let him sing*
Luk. 11.2 *Psalmes:* marke how *Iames* ioyneth mirth and Psalmes, as *Paul* ioyneth *reioycing* and *praying*: All this doth conclude, that as we should doe Gods *will in earth as it is done in heauen*, so we should *reioyce* in earth as they *reioyce* in heauen, and then this ioy is a signe of another ioy: but if wee cannot reioyce in praying, how shall we reioyce in suffering? I am now in a large field where I might shew you *to whom wee should pray*, and the cause *why we should pray*, and the *things which we should pray for*, and *the Mediatour which we should pray by*, and *the affections which we should bring to prayer*: but I will keepe my selfe within my text which saith no more but *pray continually*. First, we are commanded to *pray*, and then we are commanded to *pray continu-*
Mat. 4.10 *ally:* of all our duties this is *onely Gods duety*, which is giuen to none but God, according to that, *him only shalt thou serue*; Such an excellent thing is prayer, that it is offered to none but to him which *Salomon* calleth *Excellent*.

Secondly it is such a pleasant thing, that *Paul* ioyneth *Pray continually*, with *Reioyce continually*, to shew that no man hath such ioy as he which is often talking with God by prayer: as if
Prou. 26.10 he should say, if thou haue the skill to *pray continually*, it will make thee *reioyce continually*, for in the company of God is nothing but ioy and gladnesse of heart.

Note. Thirdly, it is such a necessarie thing, that Christ calleth his temple *the house of prayer*; to shew, that as we sell in our shops, and as we buy in the market, and as we eate in our parlours, and as we sleepe in our chambers, and as we walke in our galleries, so we should pray in the temple: which is such a necessary trade for men, that God built a house for it, and called it *the house of*

prayer,

prayer, as though *prayer* brought God and vs to dwel continually in one house together.

Further, he hath made a day for it in euery weeke, as though he would binde vs to pray: and because we cannot pray before we be sanctified, therefore he set downe an order for vs to obserue and keep, which is this, that before euery Sabboth he appointed another day beside, in which we should prouide our selues to sanctifie and prepare vs, that we might pray in so effectual manner as we ought. Not

Fourthly, if we endeuour our selues to liue vprightly and in the feare of God, according to the precise rule of his commandements, we shal finde it such a heauenly life, that it wil make vs like the Angels which are in Heauen: for when wee reade, God speaketh to vs, because we reade his word: but when we *pray*, we speak to God, because we commence our suite to him: and so *prayer* makes vs like the Angels which are alwaies singing to God. Now if the companie of wise men can so chaunge one, that in a short time hee representeth their speeches and qualities; how wil their nature and their manners alter, which are still talking with God, like the beloued Disciple which leaned on Christs bosome? *Ioh.* 13.23

Fiftly it is such a sweete thing aboue other things, that we do for God, that in Reuelat. 7. the *prayers of the Saints* are called *incense*, because when they ascend to heauen, God seemes to smel a sweete sauour like *incense*. Commendation of prayer.

Sixtly, it is such a profitable thing, that it doth more good than almes: for with my almes I helpe but three or foure: but with my *prayer* I help thousands. *Prayer* is the rich mans almes as wel as the poore mans. For *Pharaoh* begged for *Prayers*, as wel as *Lazarus* begged for crummes. Note.

Lastly, it is so victorious and powerful, that it ouercommeth God himselfe which ouercommeth al things. For if we wil ouercome our Lord as *Iacob* did, we must ouercome him with *praier*. This God sheweth whē he saith to *Ieremiah: Pray not for this people*. Shewing that the prayer of the righteous is of such force and power, that God is faine to forbid them to *pray* when he would not grant, least he should be ouercome. This Christ sheweth againe when hee resembleth his father to the deafe *Gen.* 22.38 *Iere.* 11.14 *Luk.* 18.23.

The powerfulnes of prayer.

Iudge, and his suppliants to the importunate woman which cried vpon him, & made him hearken to her, as if she had compelled him. Therefore one compareth *prayer* vnto *Samsons* haire: As al *Samsons* strength lay in his haire, so all our strength lieth in *prayer*. I haue read of many which write, that they did learne more by praying, than they could by reading. And I haue heard some say, that they haue done that by *prayer*, which they could not doe by counsell. In Exod. 17. we reade that the Iewes preuailed more by *prayer*, than they could by fight. Therefore one saith, that he which can pray can doe all things, because hee can ouercome God which helpeth him to doe all things. And he which can ouercome God, can ouercome the diuell too, which hindreth all things.

Iud.16.17.

VVho euer fell into Heresie, or into Apostasie, or into despaire, before he fell frō prayer the preseruatiue of the soule? *If thou hadst been here* (saith *Martha* to Christ) *my brother had not died*: so if prayer had beene here, these euils had not happened. This is the *Holy-water* which driueth away vncleane spirits, as Christ sheweth whē he speaketh of the diuel which is not cast out but by *fasting and prayer*. This is the *Crosse* which saueth vs from euill, as Christ sheweth when he teacheth vs to pray (as it is written in the 11. of Luke) *Deliuer me from euill*. This is the oyle which healeth our sicknes, as *Iames* sheweth in his 5. chapter, vers. 15. when he saith, *The prayer of faith shall saue the sicke*. It hath such a hand in all things, that it is like the sanctifier of euery thing. It blesseth our thoughts, & blesseth our speeches, and blesseth our actions. As *Abraham* blessed his seruant before hee went from him: so prayer blesseth our workes before they goe from vs. Whatsoeuer thou doest before thou haue blessed it with prayer, thou hast no promise that it shall prosper or doe good; because he which should blesse it, is not made a counsell to it. Therefore we should not presume to vse any of Gods gifts, or any of Gods graces without prayer, least that which is good, doe not good, but hurt vnto vs.

Mat.17.22.

Mat.6.13.

Gen.24.

In al things pray.

For this cause S. *Paul* in the 14. of the Romanes, and the sixt verse, teacheth vs to *pray before wee eate*. For this cause *Paul* prayed before he iourned. For this cause *Eliah* prayed before he sacrificed, as it appeareth in the first booke of Kings 18. 36.

Act.20.36.38.

For

For this cauſe the Iſraelites prayed before they fought: and for this cauſe wee pray before we preach. It is a good thing to preach: and yet you ſee we doe not preſume to preach before we pray; becauſe *Paul planteth, Apollo watereth, but God giueth the increaſe.* Euē ſo, we ſhould not preſume to giue Almes, nor to giue counſel, nor to giue helpe before we haue prayed that it may doe good. Nay, we ſhould not preſume to exerciſe our faith, nor our repentance, nor our obedīēce without praier; becauſe there is no faith ſo perfect, but it had need of prayer to ſtrengthē it. Alſo there is no loue ſo perfect, but it had need of prayer to confirme it. There is no repentance ſo perfect, but it had need of praier to continue it. There is no obedience ſo perfect, but it had neede of prayer to direct it. Therefore he doth ſinne which preſumeth to doe any good worke without prayer, becauſe he ſeemes to doe it by his owne power; for that he craueth not aſſiſtāce from God which giueth power to faith to bring forth workes, as wel as he doth to trees to bring foorth fruites, or to Phyſicke to bring forth health. Therefore no vertue hath done ſo much as prayer hath done: for all vertues haue had their power from prayer: and therefore one ſaith, that prayer hath done as many exployts, as all vertues beſide. 1. Cor. 3. 6

The Apoſtle Paul in the 11. to the Hebrues ſaith, that *by faith Noah did this*, and *Abraham did this*, and *Dauid did this*, and *Enoch did this*: but did their faith any thing without prayer? For their faith was ſtrengthened by praier: & therfore the diſciples prayed Chriſt to ſtrengthen their faith. By prayer *Eliah* made the cloudes to fal. By prayer *Ioſhua* made the Sun to ſtand ſtill. By prayer *Eliſha* raiſed the dead to life. By prayer *Moſes* made the enemies to flie. By prayer *Salomon* obtained wiſedom. So that as *Paul* in the firſt of Timothie, and fourth chapter, ſaith of godlines: *Godlines is profitable to all things*: So I may ſay of praier, *Prayer* is profitable to al things. The Doue could finde no reſt for the ſole of her foote, vntil ſhe returned to the Arke: ſo the ſinner when he can flie no longer, nor ſuffer any longer, nor helpe himſelfe any longer: at laſt he turneth to prayer, which is like the citie of refuge, where no enemie, where no aduerſity, and where no temptation hath power to hurt him. Luk. 17. 5. 1. Kin. 18. 14. Ioſh. 10. 12. 23. 1. King. 4. 33. 34. 35. Exod. 16. 1. 1. King. 3. 12. Gen. 8. 9. Numb. 15. 11.

Laſtly, as praier is excellent in reſpect of God to whom only

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it is offered, so it is excellent in respect of the godly, who onlie offer it: For as *Paul* saith of Faith, in the second to the Thessalonians: *All men haue not faith:* so I may say of prayer, All men haue not the *gift of prayer*, and therefore *Zachariah* speaketh of *a spirit of prayer*. And when we pray, *Paul* saith, *That the spirit helpeth our infirmities, and prayeth in vs:* as though ther were a peculiar spirit for *prayer*, and none could pray but they which had that spirit.

Zach.12.10
Rom.8.29

I haue known many wicked men *heare*, and I haue known many wicked men *study*, and I haue known many wicked men *fast*, and I haue knowne many wicked men *preach*, and I haue known many wicked men *counsell*: but I did neuer know any wicked man that could *pray* well: nor any that could *pray* well, liue wickedly. This *Peter* proueth in his first Epistle, and fourth chapter, when he saith, *Be sober, and watchfull in prayer*: shewing that *all cannot pray*, but they which are *sober* and *watchfull*.

This, *Peter* the Apostle proueth again in his first Epistle, and third chapter, when he exhorteth the husband and wife to loue one another, least their prayers be interrupted: shewing that sin doth hinder our *Prayer*; and that a man cannot *pray* heartilie when wrath and malice, or lust doth carrie his mind away. This *Paul* witnesseth againe when he sayth, *How should they call vpon him in whom they haue not beleeued?* shewing that none can *pray* but they which haue faith: and that is a signe that the spirit is within, if he can *pray*; and therefore one saith, So long as God doth not take away thy *praying*, hee hath not taken away his mercy. Seeing then that *prayer* is such a sacrifice as is offered to none but God: and none can offer it but they which haue faith, and loue, and repentance to bring it to him: As *Aaron* did not stand before the Lord before he was washed: so let no man cal vpon God before he be sanctified. For as *Isaac* did first taste *Iacobs* meate, and then blessed him when he liked his offering: so God will haue an offering which pleaseth him, before he giue the blessing which pleaseth vs. Therefore as *Iacob* charged his sonnes when they went vnto *Ioseph*: *Take the best fruit of the land, and giue vnto him:* so I aduise my self and you, when we go to God let vs take the best fruits of our hearts & giue vnto him: that is, not the shewe of repentance, but repentance indeede.

Exod.29.4
Gen.27.25.
Gen.43.11.

As

As *Abraham* left his asse at the foote of the hill when hee went to sacrifice: so when we goe to pray, we must leaue our passions and affections, and lusts behind, least they trouble vs like the soules which hindred *Abraham* in his sacrifice. And when our prayers do please God, as *Iacobs* meate pleased his father, then God will heare our prayers, and blesse vs as his father blessed him.

Now to informe vs what prayer delighteth God, the Apostle *Paul* in his first Epistle to the Corinthians, and the seuenth chapter, shewing that he had the mind of Christ, teacheth vs to *pray continually.* This he expoundeth in the second Epistle to the Thessalonians, the third chapter and the thirteenth verse, when he saith, *Be not wearie of well doing.* Therefore if you doe well when you pray, you must not be wearie of praying.

The like saying is in the twelfth chapter to the Romanes, where it is said, *Continue in prayer.* The like saying is in the first chapter to the Romans, where it is said, *Pray at al times.* The like saying also is in the 18. chapter of S. *Luke*, where it is said, *Pray alwaies and bee not faint. We* are not commanded to preach continually, nor *ye* to heare continually, nor to fast continually, nor to watch continually, nor to giue continually; but wee are commanded to *pray continually,* as though prayer were more needful than al the rest. We want continually, and we are tempted continually, and we sinne continually: and therefore we had need to pray to God continually, that God would supply our wants, and forgiue our sinnes, and preuent our temptations. Marke.

To shew that we should pray daily, Christ teacheth vs in the 11. chapter of S. *Luke*, to say, *Giue vs this day our daily breade.* This day we aske no more but *our dayly bread:* and if we liue till the morrow, then we aske no more but *our dailie bread:* so the word *daily*, doth teach vs to *praie daily:* for there is great reason, that they which haue continually need of God, should *pray cõtinually vnto him.* But as some answered Christ, as it appeareth in Saint *Iohns* Gospell, *Who is able to doe this?* so you will say vnto me, Who is able to pray continually?

Saint *Paul* in his twelfth chapter to the Romans, teacheth vs a reasonable seruice of God. Heer he seemes to inioyne vs an vnreasonable seruice of God. For who did euer pray continually?

nually? or if we should pray continually, when we should heare, or preach? or when we should study, or when should we work? so one seruice seemes to hinder all seruices: but indeed it doth further all seruices, and therefore we are commaunded to *pray continually*, because we can doe nothing without prayer. But if you imagine that this commaundement is broken if your lips be not alwaies going, which was the heresie of the Messalians, or if you dwell not alwaies in the Church like the golden Candlesticks, then you are out of *Pauls* mind: for *Paul* did not pray continually with his lips; and therfore he doth not meane a lip-prayer: neither did *Paul* liue day and night in the Temple; and therefore he doth not meane a Church-prayer: and further, it seems that the Iewes were not appointed to pray at al times, for they had set times of prayer; and therefore wee reade how *Peter* and *Iohn* went vp to the Temple at the time of prayer: therefore to *pray continually*, is to lift vp our hearts continually vnto God, and to *pray* in our thought, as *Moses* did, though we open not our lips; and so we may *pray continually*. As when a good man is to answere before the persecutor, a thought prayeth in his heart that hee may answere wisely: when he is to giue *Almes*, a thought praieth in his heart that it may do good: when he is to giue counsaile, a thought praieth in his heart that it may prosper: when hee is to heare a Sermon, a thought prayeth in his heart, that hee may bee edified and sanctified by it. Thus we may pray and heare, pray and speak, pray and eat, pray and studie, pray and worke together, as the Iewes built and fought together: and therefore prayer seemes a harder thing than it is. For if it had bin irksome for any to pray, *Paul* would not haue ioyned *praying* and *reioycing* together. It is not hard which a man may doe and reioyce too. If a man loue intirely, he hath no such delight as to talke often, and to conferre dayly with him whom he loueth; for by this, his loue is increased, and his ioy is doubled: but the seldomer wee commune together, by little and little our affections abate, till at last we become strange one to the other, as though we had neuer been acquainted. Euen so our affections and familiaritie doth grow toward GOD by often praying vnto him: and when wee leaue off to pray, then our affections draw from him, and his affections from

Act.24.

How to pray continually.

Nehe.4.7

Dan.6.19
Psal.119.164.

from vs: therfore we reade how often the good men were wont to pray. In times past *Daniel* saith, that *he prayed thrice a day*: *Dauid* saith that *he prayed seuen times a day*: It is said that *Cornelius prayed continually*: It is said that the Disciples *prayed continually*: and in the first to the Romanes, *Paul* which teacheth vs here to *pray without ceasing*, saith, that he himselfe *praied without ceasing*. As *Iacob* would not let the Angell goe before he had blessed him, so a Christian should not let God rest before hee heare him. This is the state that a Christian should striue to, and neuer thinke that he is sound at the hart till all his thoughts bee a kind of prayer. Now if we should examine our selues whether we pray as wee should, as *Paul* teacheth vs to examine our selues whether we beleeue as we should: I am of opinion, that there is no such want in this land as the want of prayer: for it is neglected as though it were neuer commaunded, as if there were no God to worship, or as if we had no neede of him. In the Papists time none were called Beads-men (that is, men which were bound to pray) but the poore men: as though none were bound to pray but poore men: but now the world goeth as though neither rich nor poore were bound to pray: one would thinke that our deliuerance out of Egypt, that our victorie against the Spanyards, that the weather which threateneth sickneſſe, that the dearth which threatneth famin, should make vs pray, and yet it doth not: for where is the person that prayeth now more than he did before? Some are like *the foole which saith in his heart there is no God*: for they pray *neuer*, though *Paul* say, *Pray euer*. *Cain* was reiected for offering an vnworthy sacrifice: what shall be done to them which offer no sacrifice at all? Some are like Exorcists, which cannot adiure but in a circle: so they cannot pray but in the Church; and then they pray when they should heare. Some are like the Ephramites, which can pronounce euery word but that which they should; so they neuer want words but when they speak to God. It is strange to thinke how liuely they are to euery thing els, and how dead they are to pray. As many come to Sermons and neuer marke what the preacher saith vntill hee come to this, *To whom be all praise, power, and dominion for euer*; so, many pray and neuer marke what they say vntill they come to this, *Giue vs this day*

Rom. 1.

1. Cor. 11. 28.

Psal. 14. 1.

Gen. 5

Iudge. 12. 6

our

our daily bread: Doeſt thou thinke, that God doth marke that prayer which thou doeſt not marke thy ſelfe ? ſome come to God as if they did fetch fire, a ſpurt and away, like a meſſenger which is gone before he haue his anſwere. If God will take a *Pater noſter* of them and heare them for that, ſo it is, for they neuer made any other prayer in their liues: but euen as a childe ſaith grace, ſo they ſay *Our father* : put them out of that, and they cannot pray a word, no more then the child can make a grace if hee bee put out of his owne. Some are like *Nadab* and *Abihu*, which neuer looke with what fire their ſacrifice is kindled ; ſo they neuer reſpect with what motion their prayer is kindled, whether it be from the ſpirit or from the fleſh : but ſometime they pray of malice for reuenge : ſometime of greedines for riches : ſometime of luſt for pleaſure. Now as no ſacrifice was accepted with GOD but that which was kindled with the fire which came downe from heauen : ſo no prayer is accepted with God, but that which is kindled with ſome motion from heauen. Their praier neuer aſcendeth to heauen: for *Abels* heart made *Abels* offring accepted. Some are like the builders of *Babel*, which cal for one thing when they ſhould cal for another ; ſo they pray for one thing when they ſhould pray for another : when they called for ſtones, they brought them timber: when they called for timber they brought them ſtones: ſo when they call for health, God ſends them ſickneſſe : when they call for reſt, God ſends them trouble : when they call for riches, God ſends them wants : when they call for honor, God ſends them ſhame : when they call for eaſe, God ſends them a yoke : For it is a iuſt thing with God, that they which doe one thing for another, ſhould receiue one thing for another. Some are like the prodigall ſonne, which prayed but vntill hee had gotten his patrimonie, aud then hee forſooke his father which gaue it him : ſo they pray no longer but vntill they haue that which they would haue, and then they flie from God as he did from his father, and liue like ſwine in another countrie, till extremitie and penurie ſend them home againe. Theſe are the Beadſ-men of our age, and theſe are the prayers which we offer to him which made heauen and earth. Wouldeſt thou regard his ſuit which ſhould intreate thee ſo contemptuouſly as thou

Num. 3. 4.

Leuit. 3. 5

Gen. 4. 4

Gen. 11. 13

Luk. 15. 12 Note

intreateſt

intreateſt God? Let vs conſider, how That praier ſhould obtaine remiſsion of ſin, which is ſin it ſelfe. *Paul* ſaith, *Let all which call vpon the name of the Lord depart from iniquitie:* as if he ſhould ſay, the Lord wil heare none which pray vnto him, but them which depart from iniquitie. *Salomon* ſayth, *The prayer of the wicked is an abomination:* if his beſt worke be an abomination, what are his worſt deeds? and the ſinner himſelfe? Therefore he aduiſeth, *Prepare thy heart before thou goe into the Temple, leſt thou offer the ſacrifice of fooles:* as if he ſhould ſay, He which offereth a preſent vnto a Prince which the Prince likes not, is a foole for his paines. This is the cauſe ſaith one, why God doth not heare our prayers as hee did our Fathers, becauſe wee pray not with ſuch humilitie and perſeuerance as they did. Many touched Chriſt, but one drew vertue out of him: ſo many pray vnto Chriſt, but few draw comfort from him.

Note. 2. *Tim.* 2. 19

Prou. 28. 9

Eccle. 18. 9

Now if you will know what prayer is accepted with God, *Iames* ſaith; *The prayer of the iuſt auaileth much if it be feruent.* He ſaith not that the prayer of the wicked auaileth any thing, though it bee neuer ſo feruent; but the perſon muſt bee iuſt and the praier muſt be feruent too: by this thou knoweſt then whether thy prayer be accepted with God. As God ſent downe fire from heauen to conſume *Eliah* his ſacrifice becauſe it pleaſed him; ſo he will ſend downe a kinde of ioy, and lightneſſe vpon thy heart which ſhall kindle thee within, as the fire kindled *Elias* ſacrifice, and ſend thee away with ſuch a ioy, like a ſuiter which commeth from the Prince when his petition is granted. This is the end of euerie prayer which is made in faith, as Chriſt anſwered the Centurion, *Be it vnto thee as thou beleeueſt:* ſo thy heart ſhall anſwere thee, *Be it vnto thee as thou beleeueſt.* When we begin to pray, we are going from the diuell; and when wee end our prayer, we are come to God: At firſt manie temptations will hinder thee, but with earneſtnes thou ſhalt driue them away. *Then make no haſte* (as *Salomon* ſayth) *to get out of the Kings preſence:* for the Lord and thy prayer are met together in heauen, like Chriſt and the woman at *Iacobs Well.*

Iames 5. 16

Note.

1. *Kin.* 18. 38

Gen. 15. 17

Ioh. 4

Seeing then that prayer is ſuch an excellent thing that it is giuen to none but to him which is called *Excellent*, and ſuch a pleaſant thing that *Paul* ioyneth *Pray continually*, with *Reioyce continually*,

continually, and such an heauenly thing that it make vs like the Angels which are in heauen: and such a necessarie thing, that God built a house for it, and made a day for it: and such a holy thing, that none but the holy can deale with it: and such a strong thing that it ouercommeth God, which ouercommeth all. How is it then, that our fathers spent so much time in prayer, and we make no account of it? Haue we nothing to pray for as well as they? Nay, they prayed for nothing, but we had neede to pray for the like. The Turkes and Idolaters pray to them that cannot heare: but he which saith *I will heare*, hath not so many supplications to him as Noblemen. What wil we giue God, if wee will not affoord him thankes? What will we doe for him, if we will not praise him? *If thou be wise* (saith *Salomon*) *thou art wise vnto thy selfe*: so if wee doe pray, we doe pray for our selues. Shall the birds sing vnto God, and not they for whom he created birds? What a foole is he which will fight and trauaile, and watch for himselfe, and will not speake for himselfe? If God had required such costly sacrifices of vs, as hee did of the Iewes, it is to bee feared, that hee should not bee serued at all: for we are such *Gergesites*, that wee would not part from our beasts to sacrifice to him. Therefore let vs not say, God will not heare; but let vs say, we doe not aske, for God is readier to giue than wee to aske: therefore let vs pray that our neglect of praier may be forgiuen.

FINIS.

THE

THE BETRAYING OF CHRIST.

Matth. 27. 1. 2. 3. 4.

1 *When the morning was come, all the chiefe Priestes, and the Elders of the people tooke counsaile against Iesus to put him to death:*

2 *And led him away bound, and deliuered him vnto Pontius Pilate the Gouernour.*

3 *Then when Iudas which betraied him saw that hee was condemned, hee repented himselfe, and brought againe the thirtie peeces of siluer to the chiefe Priests and Elders:*

4 *Saying, I haue sinned, betraying the innocent blood: but they said, What is that to vs? see thou to it.*

THe last time you hard how a Publicane receiued Christ; now you shal heare how an Apostle betraieth Christ: But first here is set downe what the Priests and the Elders did against Christ; of whom it is said, *When the morning was come, all the chiefe Priests and the Elders of the people tooke counsell against Iesus to put him to death:* 2. *And led him away bound, and deliuered him vnto Pontius Pilate the Gouernour.* The Priests were Ecclesiasticall persons, and the Elders were ciuill Magistrates: so they which should haue stood most for Christ, stood most against him. *Marke* putteth in the Scribes too, and *Luke* putteth in the whole multitude: as if he should say, The Priests and the Scribes, and the Pharisies and the Elders and the people. Hee which stood for all had all against him. Heer is fulfilled that which was prophesied in the second Psalme, *They banded themselues against the Lord, and against his annointed.* But why did they band themselues against the Lord, or against his annointed? what was their desire of him? To haue his goods? Nay, hee hath none for himselfe, but they were richer than he. To haue his libertie? Nay, that would not suffice them, for they had bound him before. To bring the people into dislike of him? Nay, that would not serue them: for they had done so already, vntil euen his Disciples were fled

Marke. 15. 1
Luk. 22. 66
Psalm. 2. 2

from him. What would they haue thene his blood? Yea, *they tooke counsell* (saith *Matthew*) *to put him to death*: They had the diuels minde; which is not satisfied but with death: and how doe they contriue it? He saith, *They tooke counsell about it.*

Exod. 1. 10

When *Pharaoh* did most foolishly, he said, come *Let vs worke wisely*. So when they did worst, then they seemed to doe it in best manner, for they will not sinne without counsaile: a wise counsaile to consult of murther, like the Papists counsels when they giue license for treason. They may bee fitlier said to take armes, than to take counsell. For Christ saith before, that they came with swords and staues to take him. *Dauid* speakes of a malignant Church, that is, a Church of malicious persons; such a Church was this: for they called themselues the Church, and went about to kill the head of the Church. In the beginning of the night Christ instituted the Sacrament, & consulted how to saue *them*; and at midnight they instituted their treason and consulted how to destroy *him*. The time which they chose, and the Iudge which they chose, are specially to bee noted; The time, *In the morning, &c.*

Mat. 26. 55.

This therefore is not to bee expounded of the beginning of their counsell, but of the end of their counsell: for they tooke counsell in the night, and executed it in the morning. When they agreed to goe vnto *Pilate* it was night, but when they brought him to *Pilate* it was morning. But marke how vniustly they handled him before they brought him to the Iudge. They should haue done nothing against him before hee came to his iudgement: but they did all against him except condemning him, and crucifying him, before they came to the Iudge. For all that is spoken before of examining him, and mocking him, and reuiling him, and buffeting him, and spiting in his face, was done before they came to the Iudge: which shewes that they were euen angrie that they could not kill him without the Iudge too.

All this was done in the night, and therefore Christ said to his Disciples in the euening: *This night all of you shall bee offended for me*: shewing that all these things should bee done in the night. Therefore S. *Marke* saith, that *Peter*, and *Iames* and *Iohn* were asleepe, when *Iudas* and his companions came against him

Mat. 26. 31.

Mar. 14. 41. 43.

him: which sheweth that it was the time of sleepe: and in the 51. verse, he saith, that a yong man ranne after with a linnen garment vpon his bare bodie: which sheweth that he hearing a tumult and an vprore to grow in the night, ranne foorth of doores in great haste without his cloathes, as they doe in a fire, (to see what was done): and it is added that they stroue to take him, and that he was faine to slip off his linnen and runne away from them naked, as *Ioseph* did when he left his cloake with his light mistresse, when he slipt from her: which sheweth how voide of shame and modestie they were to offer such violence to a stranger, that hee could scarse scape their hands naked, although they had nothing against him. This I note to shew that their conspiracie against Christ was a night worke, like them which hate the light, because they doe euill. It was not their wont to sit in counsaile in the night, but in the day. It would haue troubled them to watch so long for a good cause: but it was fit that the work of darknesse should be done in darknesse, and therefore Christ saith, *This is the houre of darknesse:* the houre of darknesse, and the power of darknesse, and the worke of darknesse met together. When they should rest, malice would not suffer them to rest, but they became like Owles which watch in the night and cannot sleepe. Here was fulfilled *Salomons* saying, *They cannot sleepe before they haue done euill*: so eager wee are vpon reuenge more than any thing els. They say that he cannot stay which rideth vpon the diuell: for malice driueth him, and furie spurs him. Therefore *Zacheus* went not so hastily to receiue Christ, as his enemies haste to destroy him: nay rather I may say to destroy themselues. For as they praied at Christs death, so it came vpon thē. They said, *his blood be vpon vs and vpon our children*: so his blood is vpon them and vpon their children, which haue been Vagabonds ouer the earth euer since, and haue no country of their owne: for if they bee cursed which doe the Lords businesse negligently, they must bee cursed too which doe the diuels businesse diligently.

Luk. 22.53

Pro. 4.36

Mat. 27.29

Iere. 48.10

If men were so hastie in executing iustice, as they were in executing malice, so many men should not be vndone by suites of Law: for in one day they could apprehend, and accuse, and examine, and condemne, and execute him which was innocent:

A note for Lawyers.

cent: but hee which is iust cannot bee quit in one Termenor two: nay if he haue right in a yeer, it is counted quick dispatch, and he is glad that hee met with such a speedie Lawyer. How then when they take a bad cause in hand, and prolong it too, which keepes their Clients in suspence from day to day, and from weeke to weeke, in great charge and sin together? I would to God that some did not sit in counsel against good Christias, as these Priests did against Christ: but God in his mercie daily doth confound and bring to nothing the accursed counsels of the wicked Antichrist, and all his rebellious Confederates. So when the wicked tooke counsel together, wickednesse was the end of their counsels: for there is nothing worse to the vngodly than to meet together: for before they meet, their wickednes is a little hid like the poyson in a serpent; but when they meete together, one setteth on another, and the poyson breakes forth into vile speeches, and detestable workes, and vngodly practises; as we see in Tauernes, and such like assemblies as this.

For now they are met together, they haue conspired amongst themselues to accuse vnto the Gouernour the most innocent man in the world, as if he were the worst man liuing: they abused him, and mocked him, and reuiled him, and buffeted him, before they brought him to the Gouernour; which sheweth that they would haue killed him too, if they durst, without the Gouernour: but sinne is craftie, and therefore they obserue the order of law, and forme of iudgement, least they should be taken in the snare which they made for him.

First, because *Pilate* had the authoritie ouer iudgements of death, and not they: therefore they are inforced to seeke vnto his iudgement seate to saue themselues from blame, and to bee deliuered out of trouble, if they did vsurpe any thing vpon the Magistrates office.

Then because they might not runne vnto the Gouernour before day without suspicion of tumult, they stayed vntill it was morning: but so soone as they could come, they came poste haste; for the Sunne did no sooner peepe, but euen at the verie breake of the day, they were all readie to flocke vnto the Iudge against him. This they did without knowledge: but God directed euerie thing vnto a right end. For it was meete that the

Sonne

Sonne of God should bee cleared in a solemne manner by an earthly Iudge, to shew how we shall be cleared by the heauenly Iudge: and therefore as it appeareth Mat. 27. 24, *Pilate* saith that *hee found no euill in him*, before hee gaue sentence against him; which sheweth that hee died not for his owne sinnes, but for our sinnes: and therefore though they went to the Iudge to saue themselues from blame, yet God sent them to the Iudge, that his word might be fulfilled.

Lastly, this *Pilate* was a Romane Gouernour, which ruled for *Cæsar*, as *Zacheus* was a Romane collector which gathered for *Cæsar*: for at that time the Romanes had brought much of the world into their subiection: as since that time they haue brought much of the world into Idolatrie: and therefore God would haue his sonne to be iudged by the Romane policy, and to be condemned by a Romane Iudge, and to be slaine with a Romane death, as it were ioyning the Iewes and the Romanes in impietie together; to shew, that these two Nations should be the odiousest people vnto him in all the world, and how his seruants should be crucified there, where he was crucified himselfe: for as the Romanes did then crucifie Christ vpon a crosse, so they crucifie him now vpon their Altar; and resemble the Dragon, which when hee could not preuaile against *Michael* himself, then he fought against the woman & her seede, that is, the Church and her children, which are slaine in Rome, as the Prophets were in Ierusalem. Thus Rome began with the head, and ends with the members. So much of the Priests, and the Scribes, and the Pharisies, and the Elders and *Pilate*, what they did against Christ, of whom was fulfilled *Dauids* prayer: *Lord turne the counsell of Achitophel vnto folly*: so their counsell was turned vnto follie. For as *Paul* reuiued when he was stoned, so Christ rose againe when he was buried; to shew, that there is no counsell against God: and therefore let all our counsels be for God. Reuel. 12. 1. Sa. 15. 31.

Now we come to *Iudas*: to aggrauate this tragicall counsell, the Euangelist annexeth vnto it, the desperate end of the cursedst man that euer was. Three things are specially noted of this traitor; his death, the cause of his death, & the confession which he made before his death. His death in the fift verse: *He went*

and hanged himselfe. The cause of his death in the third verse: *For that he had betrayed his Lord, and now did see him condemned, and had no ioy of the money which was giuen vnto him for his treason.* His confession in the third verse: *I haue sinned in betraying the innocent blood.* I will speake of euerie word as they lie, for your memorie. Therefore, first of his treason, *When Iudas the traytor:* Before hee was called *Iudas* the Apostle; now he is called *Iudas* the traytor, to distinguish him from other of that name: least any of his name should bee defamed for him, a brand is set in
Gen. 4. his forehead, like the letter *Tau*, or *Cains* marke, to make him hatefull like a Rogue which is burned in the eare: so *Esau* was called Edom, which signifieth *Red*, to keepe his wickednesse in remembrance, because he sold his birth-right for a messe of
Act. 8. red pottage. So *Simon* is called the Sorcerer, as though God would note him for the worst of that name: so God knoweth *Simon Peter* from *Simon Magus*; and *Iudas his brother*, from *Iudas his betrayer*: and therefore as *Ieroboam* comes in with his
1. King. 12. 32. traine after him; *Ieroboam which made Israell to sinne*: so *Iudas* comes in with his traine after him; *Iudas which betrayed the Lord.* For when God said, *I will honour them which honour mee*, he signified how hee would dishonour them which dishonour him: and therefore this name is a word of reproche vntill this day: and all Traytors are called *Iudasses* for his sake: that the
Pro. 10. 7. prophesie might bee fulfilled, *The names of the wicked shall rot:* that is, they shall be named with loathsomnes, and remembred with disdaine, as a man passeth by a rotten carrion, and stoppeth his nose vntill he be past it. This is the iust wrath of God. As Christ promised that *Maries* good worke should bee spoken of to the worlds end: so he hath caused *Iudas* euill worke to be spoken of vnto the worlds end too. For there were three euils in one. First, his practise was Impudent, because he offered himselfe to be a Traytor before he was asked. Then it was couetous, because hee was contented to betray his Lord for thirtie pence. And lastly, it was craftie, because he betrayed him with a kisse, which is a signe of loue. Like this traytor doe all other traytors, and therefore are all called *Iudasses*, that is, impudent, and couetous, and crafty like their master.

The next consideration is: how *Iudas* his repentance came

vpon

vpon him, in these words : *When he saw that Iesus was condemned, &c. Peter* heard three crowes before he felt any remorse : so *Iudas* saw his Lord apprehended, and yet hee repented not; then he saw him accused, and yet he repented not; then he saw him mocked, and yet he repented not; then he saw him buffeted, and yet he repented not; at last hee saw him condemned, and then saith *Matthew* he repented; like one which slaieth his friend in his rage, and sorroweth when it is past. In Gen. 6. God is said to *repent*, but God repenteth *not like men* : so here the wicked are said to repent, but the wicked repent not like the faithfull. But as it is said of *Esau*, that he sought repentance; so they may be rather said to repent, than to repent indeede. For if *Iudas* had repented like *Peter*, hee should haue been forgiuen like *Peter* : but to shew that he did not repent well; when hee had committed one sinne, he addeth another to it: for when he had murthered his master, hee murthered himselfe too. Therefore, if you aske how he repented: I thinke hee repented so as most Vsurers repent, vpon their death-beds. There is a shame of sinne, and guilt of conscience, and feare of iudgement, euen in the reprobate, which is a foretast of hell which the wicked feele : euen as the peace of conscience and ioy in the holie Ghost is a foretaste of heauen, which the godly feele before they come thither. So *Iudas* was displeased with the vglinesse of his trecherie, and had a misshapen sorrow like a Beares whelp, but without any conuersion to God, or hope of mercie, or prayer for pardon, or purpose to amend. Onely he felt a shame and guilt, and anguish in his heart: which was rather a punishment of sin, than a repentance for his sin, and a preparatiue to hell which he was going vnto. For hardnes of hart, and despaire of mercie are sinnes, and punishments for sinne too: but true repentance is such a sorrow for one sinne as breedeth a dislike of all sinnes, and moueth to pray, and resolueth to amend; which falleth vpon none but the elect: and therefore *Paul* calleth the heart of the reprobate, *A heart which cannot repent*. Rom. 2. 5. But if the Papists doctrine of repentance be true, there is nothing wanting in *Iudas* repentance: for in him may be found all the parts of their repentance. For we see in this reprobate, contrition of heart, confession of mouth, and satisfaction

of worke, which is all the Papists repentance. For contrition, it is said, *He repented:* for confession, he saith, *I haue sinned:* for satisfaction, he *restored the money againe*, and yet he is *Iudas the sonne of perdition.* And therefore as Christ told the Lawyer, that one thing was wanting in his obedience: so *Iudas* telleth the Papists, that one thing is wanting in their repentance, that is, the conuersion of a man to God, and change of minde: when a sinner renounceth himselfe for shame of his sinne, and yeeldeth to righteousnesse with as great loue as euer he loued wickednesse. If *Iudas* had repented so, he would rather haue suffered paine like *Iob*, than by vnlawfull meanes rid himselfe out of paine, like *Caine* which thought to preuent GODS iudgements against him. This was not a signe of repentance, but a signe of despaire. Therefore let euery one learne this, that so long as Gods mercie is greater than mans iniquitie, there is no cause to despaire, but to hope. For why did our Sauiour saue *Mary Magdalen*, which had seuen Diuels, and spare the theefe which neuer did good, but least as great sinners as they should despaire of mercie, if they repented? If thou canst knocke, his promise bindeth him to open. Therefore say not, God will not giue; but, I doe not aske: for God is readier to giue than we to aske.

The next consideration is, how *Iudas* restored his bribe againe. In the first of the Prouerbs 31. *Salomon* saith, *The wicked shal be filled with their owne deuices.* And in the foureteenth chapter, vers. 14. he saith, *They shall be satiate with their owne wayes:* For, *Iudas* hath sinned so long, that now he is wearie of his sinne, and would restore his bribe againe, euen the same day that he tooke it. It was giuen him in the night, and in the morning hee brought it backe: so soone is the pleasure of sin eclipsed. Euen now his thirtie pence was the sweetest siluer that euer he fingered: and now it is the bitterest money that euer he pursed. Therfore let al consider what *Abner* said vnto *Ioab, Knowest thou not that it will be bitternes in the latter end?* 2. Sam. 2. 26. The sting of the Serpent is in his taile: so the taile of sinne hath the sting, that is the end. There is no sinne but it hath three punishments which follow it like handmaids: *Feare, Shame,* and *Guilt:* feare of iudgement, shame of men, and guilt of conscience.

Three handmaids of sinne.

Al

All these did surprise *Iudas* at once, so suddenly as *Adam* spied his nakednes: and though they come after euery sinne, yet they are neuer looked for. *Gehezi* tooke his bribe merrily, but he did weare it heauily. *Iezabel* thought that she had got a vineyarde for nothing; but she payed more for it than she would giue for all the worlde. So *Iudas* thought that hee was made for euer, when he was vndone for euer. Here was the Scripture fulfilled: *The bread of deceit is sweete to a man, but his mouth shall bee filled with grauell.* So this gaine of treason was sweete to *Iudas*: but when he digested it, it cracked like grauell in his teeth. Who would suffer for millions of gold that which *Iudas* suffered for thirtie pence? and yet many are content to sinne for lesse: *Iudas* was a traitor for thirtie pence; but a thousand are lyars, and deceiuers, and swearers for a pennie. If they can get any thing by lies, or oathes, or wiles, it is like the mysterie of their occupation. Be not deceiued, the time commeth when you would restore this gaine againe, as *Iudas* did, and peraduenture you shall not find the owners where to make restitution. How many at the houre of death haue offered their prayers and their supplications and seruice vnto God, as *Iudas* offred his money to the Priests, and God would not accept it? but they dyed as they liued, and went from despaire vnto destruction: therefore *to day heare his voice.* If you will not be so good as *Zacheus*, to restore foure folde for all that you haue gotten by vsurie, or briberie, or extortion, or deceit, yet be so good as *Iudas* to bring againe so much as you haue taken: and if you doe it, not with *Iudas* minde, but with *Zacheus* minde, it shall bee accepted as *Zacheus* was.

1. *King.* 21

Pro. 20. 17

Note.

The last consideration is the confession which he makes before his death; *I haue sinned, &c.* Oh *Iudas* (say th one) doest thou know that thou hast sinned, and didst not know that thou shouldest sinne? It is not enough to say, *I haue sinned*: so said *Saul*, and *Cain*, and *Pharaoh*, *I haue sinned*: But who saith, *I will not sinne?* When sinne is past, then we know it: but if wee did looke to it before, then we neede not say, *I haue sinned*: for sinne is chosen in the darke, like bad wares when the faults are not seene. Sinne seemes no sinne vntill it come to *I haue sinned*; that is, vntill it bee past. If *Iudas* had shewed his repentance to

God,

God, as hee ſhewed it but to men, happily his offence might haue found mercy: But he did ſeparate himſelfe further from God by his deſpayre, then he was ſeparated before by his treaſon; and choſe rather to runne vnto them which would mocke him, than vnto him which ſhould ſuccour him: therefore his confeſsion was without remiſsion: and though hee ſaid *I haue ſinned*, yet God anſwers not, I haue forgiuen: to ſhew that except our repentance bee better than his, it ſhall not weigh againſt one ſinne. Yet *Iudas* doth not onely acknowledge himſelfe a ſinner, which is the moſt that many of vs confeſſe, becauſe he would not be counted worſe than other; but reckened his ſin without an accuſer: as if one ſhould come forth and ſay, I haue ſtolne a horſe; ſo he ſaith, *I haue betrayed my Maſter*. In what did *Iudas* ſinne? In treaſon: then treaſon is ſinne, and yet the papiſts count it a merit, as though they ſhould merit by ſin: There was neuer any heretike which maintained treaſon but the Papiſts. *Touch not mine anoynted* (ſaith God): yes, kill his annointed ſay they. How farre are they from *Dauid* which would not lay his hand vpon *Saul*? If he were a man after Gods heart, as hee is called, then they muſt bee men after the diuels heart. After that *Iudas* had receiued meat of Chriſt, he went about to betray him: ſo after they haue receiued peace and plentie, and proſperitie of their Prince, they goe about to betray her. As *Dauids* enemies longed and ſaid, *When will Dauid die, and the name of Dauid periſh*: ſo they long and crie, when will *Elizabeth* die, and the name of *Elizabeth* periſh? But *Elizabeth* liueth, and they die which ſeeke her death.

Iohn calles the Phariſies a generation of Vipers, which neuer are borne but their mother dyeth for it. How right this fitteth with the Papiſts? for they cannot liue without the death of their mother. For the Spaniard which would ſlaughter them, they would ſlaughter the Nurſe which cheriſheth them. Had *Zimri peace* (ſaith *Iezabel*) *which ſlew his maſter*? So I may ſay, Haue they died in peace which would haue ſlaine their Miſtreſſe? They which haue not hanged themſelues like *Iudas*, haue beene hanged by others like *Haman*, as though they had bin ſent ouer but to viſit Tyborne. So God hath bleſſed them that bleſſe her, and curſed them which curſe her. Therefore ſome Traytors

haue

haue confeſſed, that they haue ſinned in betraying the Lords anoynted, as *Iudas* confeſſed that hee had ſinned in betraying the Lord himſelfe. He betrayed him, as though he had not been innocent: and now he muſt die, he ſaith, *I haue betrayed the innocent blood.* Innocent indeede: For when he had asked his enemies which of them could accuſe him of ſinne: they had nothing to anſwere. Innocent in life: innocent in ſpeech: and innocent in thought. The infants which he calleth innocents were not ſo innocent: therefore how ſhould he be innocent which betrayed the innocenteſt of all? We are taught to doe good vnto all, but eſpecially to the good: But *Iudas* was naught to all, but worſe to the beſt. If he had betrayed any, hee might ſay, I haue ſinned; becauſe all diſſimulation and guile is condemned, 1. Pet. 2. 1.: But when the innocents are betrayed, nay when the innocenteſt is betrayed, it ſeemeth more than ſinne, becauſe neuer any betrayed innocent Chriſt but *Iudas*. Thus Chriſt was iuſtified of his diſciples, and his enemies. Hee which betrayed him, ſaid hee was innocent. Hee which condemned him ſaide hee was innocent. And the diuels which made *Iudas* betray him, and *Pilate* condemne him, ſaide before, that hee was the ſonne of God, and called him holy. Thus euerie ſinner ſhall bee condemned of himſelfe before hee bee condemned of God, that the Lord may bee iuſtified when he iudgeth. If *Iudas* could haue ſaid I beleeue, when hee ſaid *I haue ſinned*; GOD would haue anſwered him as *Nathan* anſwered *Dauid*, *Thy ſinnes are forgiuen*: but hee confeſſed and amended not. What ſhall be to them which doe not confeſſe, but defend their ſinnes? Is not thy ſinne worſe than *Iudas*, when *Iudas* ſaith, *I haue ſinned*, and thou ſaieſt, I haue not ſinned? This is our manner, to plead not guiltie ſo long as wee liue: Sinnes and excuſes are twinnes, borne at a birth: and one followeth another, as *Zarah* came after *Phares* out of the wombe, Gen. 38. 30. *Iudas* ſaith, *I haue ſinned*: but wee ſay, I haue not ſinned, or I haue ſinned but a little, or I haue ſinned againſt my will; ſo we minſe our ſinnes as though they needed no forgiuenes. *Salomon* ſaid, *I am more fooliſh than any man*: but wee would bee counted wiſer than any man. *Paul* calleth himſelfe the greateſt ſinner: but we would bee iudged

Chriſts innocencie.

Note.

the

the leaſt ſinners: ſo we are aſhamed of ſinne, and yet not aſhamed to ſinne. If we would iudge our ſelues we ſhould not bee iudged. Be not deceiued, for ſinne doth not end as it begins. When the terrors of *Iudas* come vpon the ſoule, the tongue cannot hide his ſinnes: for deſpayre and horror will not bee ſmoothered: but he which hath *Saules* ſpirit haunting him, will rage as *Saul* did. There is a warning conſcience, and a gnawing conſcience. The warning conſcience commeth before ſinne: the gnawing conſcience followeth after ſinne. The warning conſcience is often lulled a ſleepe: but the gnawing conſcience wakeneth her againe. If there be any hell in this world, they which feele the worme of conſcience gnawing vpon their hearts, may truly ſay, that they haue felt the torments of hell. Who can expreſſe that mans horror but himſelfe? Nay, what horrors are ther which he cannot expreſſe himſelfe? Sorrowes are met in his ſoule as at a feaſt: and feare, thought and anguiſh diuide his ſoule betweene them. Al the Furies of hel leape vpon his heart like a ſtage. Thought calleth to Feare: Feare whiſtleth to Horror: Horror beckeneth to Deſpayre, and ſaith; come and helpe me to torment this ſinner: One ſaith, that ſhee commeth from this ſinne: and another ſaith, that ſhe commeth from that ſinne: ſo hee goeth through a thouſand deaths and cannot dye. Irons are laid vpon his body like a priſoner. All his lights are put out at once: he hath no ſoule fit to be comforted. Thus hee lyeth as it were vpon the racke, and ſaith that he beares the world vpon his ſhoulders, & that no man ſuffereth that which he ſuffereth. So let him lie (ſaith God) without eaſe, vntill hee confeſſe and repent, and cal for mercie. This is the godly way which the ſerpent ſaid would make you Gods, and made him a diuell. Therefore at the laſt learne the ſleight of Sathan in this wretched traytor. His ſubtilties are well called the depth of Sathan: for he is ſo deepe, that few can ſound him. Now he lets *Iudas* ſee his ſinne: before, he hid it from him. Vntill he had ſinned, he made as though it were no ſinne, but with promiſes and bribes muffled his face, and couered the vilenes of his fact, leaſt ſhame ſhould keepe him from it. But when hee had done, hee made it ſeeme as vile as hee could, to make him deſpayre for it. All his baits are made of this faſhion, that the ſinne is done

Two Conſciences.

before

before the puniſhment be conſidered. Let vs not looke for *Iudas* to come out of hell to warne vs, for this is written for our learning: and therefore, *Be as wiſe as Serpents*, that the Serpent may not deceiue you.

FINIS.

THE PETITION OF MOSES TO GOD.

Deuter chap. 3. ver. 23. 24.

And I beſought the Lord the ſame time, ſaying; O Lord God, thou haſt begun to ſhew thy ſeruant thy greatnes, and thy mighty hand: for where is there a God in heauen or earth, that can doe like thy workes, and like thy power? &c.

HEre *Moſes* teacheth vs how to pray, he beginneth firſt and telleth God that he hath begun to ſhew him fauour: and well might *Moſes* ſo ſay, for hee was no ſooner borne but the Lord began to ſhew him his greatnes, in ſauing him when he was caſt into the Riuer, and deliuered him vnto a Kings daughter to be brought vp: & after by his mightie prouidence bringing him to his mother to be nurſed. If all that the Lord hath done for him till this time be conſidered, he had great cauſe to ſay, *O Lord thou haſt begun to ſhew thy ſeruant thy greatnes.* Herein *Moſes* in ſome part ſheweth himſelf thankfull for that hee had receiued; truſting thereby to intreat God to continue his benefits and louing kindnes towards him, which is a thing that pleaſeth God: for which of vs hauing a friend, at whoſe hands we had receiued a benefit heeretofore, if we ſhould ſtand in need of him again, would not ſay vnto him, Sir, you haue bin my friend heretofore, and many wayes done good vnto me: the conſideration whereof at this time hath emboldned me to come vnto you again; Who is it but wil account this a thankful fellow, and ſay, See, it is a good deed to do for one which ſhewes himſelfe ſo thankfull? Euen ſo *Moſes* commeth to God, hee is not like one who ſitting in his doore and ſeeth *Exod. 2.*

ſeeth one day by day come by him and ſalute him, and yet taketh no acquaintance; ſo that if he ſtand in need of him, either he knoweth not where he dwelleth; or elſe becauſe he is not acquainted with him, heee is abaſhed to aske any thing of him. *Moſes* is not ſuch a one, but hee is acquainted with the Lord, who ſo often paſſed by him, and therefore he now ſaith, *Thou haſt begun (O Lord) thou haſt begun to ſhewe thy ſeruant thy greatneſſe and thy mightie hand.* Of this is alreadie ſpoken: what this greatnes and mightie hand which God ſhewed to *Moſes* was, we haue already heard: namely, that mighty deliuerance which the Lord euen from his birth to this time had ſent him in the time of neede.

For where is there a God in heauen or in earth that can doe like thy workes or like thy power? Here *Moſes* challengeth all the Idol gods, and telleth them, that amonſt them all, there is not one of them that can doe like his God. So God, when he is oppoſed and ſet againſt his enemies, is then moſt glorious and confoundeth them all. Now *Moſes* proceedeth in his prayer, ſaying: *I pray thee let me goe ouer and ſee the good land that is beyond Iordane, that goodly mountaine and Lebanon. But the Lord was angry with me for your ſakes, and would not heare mee. And the Lord ſayd vnto me, Let it ſuffice thee, or be content, ſpeake no more vnto me of this matter. Get thee vp into the top of Piſgah, &c.* Herein are foure things to be conſidered. Firſt, the prayer of *Moſes* in theſe words, *I pray thee, &c.* Then the anſwere of God for his prayer. Then the mitigating of his anger ſet downe in theſe words, *Let it ſuffice, or be content, &c. Speake no more vnto me of this matter.* Then the promiſe which God maketh vnto *Moſes*: that *he ſhall ſee the land of Canaan, though not poſſeſſe it.*

Pſa. 87. 7

Deut. 3. 25 26.

Firſt, for the prayer of *Moſes* ſet downe in theſe words, *I pray thee let me goe ouer and ſee the good land, &c.*

Here *Moſes* prayeth like one of vs, who are alwaies craving but neuer haue reſpect to the will of God, to ſay, *Thy will be done*: Chriſt hath not taught vs to aske *Our dayly bread*, before he taught vs to ſay, *Thy will be done*: and therefore Chriſt when he went to pray, after he had prayed, that *if it were poſſible the houre might paſſe from him*; Yet afterward remembring how he had taught his diſciples before, returned againe, and ſayd,

Mar. 14. 33 36.

Neuertheleſſe

uertheleſſe, not that I wil, but that thou wilt, be done. And our praier made after this ſort, is the cauſe many times why wee are not heard: therefore let vs hereafter learne in our prayers to pray that Gods will may be done.

What this mountaine Lebanon is: ſurely *Moſes* meaneth the place where the Temple ſhould be built, and God honoured: for after that *Ioſhua* had quietly poſſeſſed the land of Canaan, he builded a Tabernacle, wherein to call vpon the Lord, not perfect. *Ioſh.* 22. 19

Now it followeth in the Text: *But the Lord was angry with me for your ſakes, and would not heare me, &c.*

So ſoone as *Moſes* changed his prayer, God turneth from him, and will not heare him: ſo ſoone we make God to forſake vs, if we do not according to his will. *Moſes* ſheweth the cauſe why God would not heare him: although he were a great man, and in high authoritie, yet hee is not aſhamed to confeſſe his fault, which he might haue kept ſecret if he would: for the people knew not that he had ſinned, becauſe the ſinne which hee committed was not open but ſecret: yea, it was a little repine, as in the 11. of Numbers the 11. verſe, and therfore *Moſes* might haue kept it from them: but becauſe he would not iuſtifie himſelfe, he telleth them that the Lord was angry with him; and becauſe hee would not haue the people to iuſtifie themſelues, hee telleth them it is for their ſakes. Thus when *Moſes* changeth his prayer, God wil no longer heare him: ſo we ſee, that where ſinne is, there prayer is not effectuall: ſo that if we will hope to receiue by prayer any thing at Gods hands, wee muſt firſt remoue and take away the cauſe of our hinderance (which is ſin) before wee can receiue the thing wee pray for. For heer we ſee that prayer which before pacified the wrath of God; which healed *Miriam* being ſtricken with Leproſie; which raiſed the widowes ſonne from death to to life; by which *Danid* obtained victorie; which brought downe fire from heauen to conſume the Idolaters Sacrifices; which brought *Ieremiah* out of priſon, and *Ionah* out of the fiſhes bellie, and made the Sunne to ſtand ſtil, and the raine to fall from heauen, and triumphed ouer hell: is here by a little ſinne quite ouerthrowne, euen like a great Monarke poyſoned with a little Spider.

Num. 11. 11 12. 13. *Exod.* 5. 22

Num. 14. 15 *Exod.* 31. 14 *Num.* 12. 14 1. *Kin.* 17. 22 23. 2. *Kin.* 4. 25 *Act.* 20. 19 1. *Cor.* 18 2. *Cor.* 7. 1 *Ier.* 34. 14 *Iona.* 1. 2. 10 *Ioſh.* 1. 12

But

But the Lord was angry with mee for your ſakes, and would not heare me. God when *Moſes* had prayed did not graunt his requeſt, but was angrie with him: but leaſt *Moſes* ſhould be quite diſcouraged, he ſtraight waies mitigateth his anger, and biddeth him *be content, and ſpeake no more vnto him of that matter.* God doth not bid him, that he ſhould not pray any more vnto him, but that he ſhould pray no more for that thing. Firſt, God biddeth him to be content; as if he ſhould haue ſaid, Although thou maiſt not enter into the land, yet I wil content thee other waies. Thus God would haue vs in what eſtate ſoeuer we be, to be content with our calling, for it is his appointment. And ſeeing he hath enough to content vs all, therefore we ſhould not murmur nor grudge one at another, but be thankfull vnto him, becauſe it is his good will and pleaſure it ſhould bee ſo. And ſurely *Moſes* would, and was willing that the Iewes ſhould profit by his doctrine: for he hath ſet it downe in the 20. of Numbers twiſe, and in the 27. 13. in Deut. 32. 49. and in this place, al to the intent to ſhew that God is able to content all. He is not like to *Iſaac*, who when he had bleſſed one of his ſonnes, could not bleſſe the other. : but he when hee had bleſſed the poore, bleſſed the hungrie; and when he had bleſſed the hungrie, hee bleſſed them that wept; when he had bleſſed them that wept, he bleſſed them that were reuiled, and ſuffered for Chriſts ſake. There is no end of his bleſsing, *becauſe his mercie endureth for euer.* God is ſo mercifull, that though we are not able to pray aright, yet he conſidereth of our prayers, and turneth all to the beſt for our good, not granting our requeſts many times, but a better thing than we doe deſire of him: as when *Dauid* prayed that the child gotten in adultery, might liue, God heard him, and did conſider of it, yet did not grant his requeſt, but a better things; that was, that his ſonne *Salomon* ſhould raigne after him. And when our Sauiour Chriſt prayed that that houre might paſſe ouer him, God heard him, and did conſider of it, yet did not grant his requeſt, but a better thing, that his death ſhould take away the ſinnes of the world: and here in this place where *Moſes* praieth, God heareth his prayer, and doth conſider of it, yet doth not grant his requeſt, but a better thing, that is, *that he ſhall goe into heauenly Canaan.* Thus wee ſee that God is ſo

Num. 20. 12
24. 27. 13
Deut. 32. 49

Gen. 27. 33

Pſa. 135

mercifull

mercifull that he can ſcarce puniſh ſinners; he is ſo louing that often he giueth vs better things than we can deſire; who then will offend ſo merciful and louing a father? Let vs, ſeeing God is ſo mercifull vnto vs, take heed that we abuſe not his mercies; leaſt in ſo doing we prouoke him vnto iudgement. Now God hath told *Moſes* that he ſhall not goe into the land, he beginneth to teach him how hee ſhall doe to ſee it, *and biddeth him goe vp into the top of Piſgah, and caſt his eyes Eaſtward, and Weſtward, and Northward, and Southward, and beholdit, &c.*

As a bird ſtaied with a little ſtring, or a ſtrong man in ſwimming held backe by a ſmall twigge: ſo a little ſinne ſtayeth this great Captaine, that hee cannot come within the land of Canaan. Note. Firſt, God is angrie with him, and enuies him altogether, as though he were not worthie ſo much as to goe vp the Mount: thus we may ſee how one of the leaſt ſinnes is able to turne from vs all the goodneſſe, and all the fauour which God beareth to vs. After, GOD commaunds *Moſes* to goe vp the Mount. Here *Moſes* obeyeth Gods commandement: but Note. if hee had beene like many a murmuring man, hee would haue denied to go vp the Mount, ſaying, What banquet is this to me, but a daintie diſh ſet before one forbidden to eate? but *Moſes* had rather dye than anger the Lord againe, when hee had bid him be content. Thus wee may learne of *Moſes* to be content with our calling, whether wee haue little or much: for GOD contented *Moſes* as well with the ſight of Canaan, as thoſe who poſſeſſed it. So when GOD hath not ordained vs to ſee great ſubſtance as hee hath ſome of our brethren: yet becauſe wee ſhould not bee diſcontent, hee will giue vs as much pleaſure at the ſight of them in others, as though we our ſelues enioyed them. So GOD contenteth *Moſes*, and hee contenteth *Ioſhua*: for as *Ioſhua* came into the land as *Moſes* could not, ſo *Moſes* ſaw it as *Ioſhua* could not. So I ſay GOD contenteth all; that *Ioſhua* ſhould not enuie *Moſes*, nor *Moſes* enuie *Ioſhua*. And this was the great power of GOD, who although *Moſes* were very olde, yet was his eye-ſight moſt perfect, inſomuch that hee could ſee further than any of his companie: For, *being vpon the Mount, hee ſaw all the land of Gilead vnto Dan, and all Nepthalie, and the land of Ephraim and Manaſſes, and all the land* Deu. 34. 1. 2. 3.

of Iuda vnto the vttermoſt Sea, &c. The like to this did neuer any ſee, being of the age of *Moſes*, who was 120. yeeres olde. Many things might *Moſes* haue obiected which might haue hindered him from going vp the Mount: for ſurely it muſt needs be a griefe to him when he conſidered that great paine which he had taken in bringing them through the wilderneſſe, and conducting them fortie yeeres together, and now when he had no further to go, but euen ouer Iordan, to be taken away then: and another which neuer tooke any paines, poſſeſſe all his labours. This I ſay, muſt bee a great and intolerable thing to fleſh and blood: for when one hath laid a foundation, and another come and build vpon it, ſurely he will thinke himſelfe hardlie dealt withall. Or if one haue drawne a picture, head and face, and all ſauing the legges, if one come and draw the legges, and ſo take his labours, he would hardly take it well. You know how they which were hired and wrought all the day long, becauſe they had not more than thoſe which began the laſt houre, murmured againſt the maſter of the houſe. Such is our nature, and yet notwithſtanding all this *Moſes* is content. Hee knoweth that God doth him no wrong, but is iuſt and mercifull alſo. He bleſſeth all alike, as *Iacobs* children were bleſſed.

Mat. 20. 11.

Gen. 49. 55.

Clime the mount if thou wilt ſee Canaan.

Moſes ſo long as he was vpon the plaine ground could not ſee the type of heauen: but when he was vpon the Mount, hee ſaw it before he came to heauen it ſelfe. So let vs euen now ſcale the Mount as *Moſes* did, that we may ſee and conſider theſe ioyes. Which thing ſhall be to reclaime our hearts from earthly matters. As *Peter* went vp the Mount to ſee Chriſts glorie, and *Moſes* went vp the Mount to ſee the Land of promiſe: ſo let vs aſcend from theſe earthly things, to the contemplation of heauenly. This ſhould be our iourney til we come vp to heauen it ſelfe, to climbe the hill: for we are lowe men of ſtature like *Zacheus*, who cannot ſee Chriſt before we be lifted from the earth; ſo that if we will euer poſſeſſe heauen, we muſt plucke our hearts from the earth, and then ſhall we ſee God neerer than we can poſſibly, if we keep our mindes vpon earthly matters. God ſheweth himſelfe to ſome neerer, to ſome farther off, and to ſome in Parables: as the Prophets ſaw God

neerer

neerer than the Patriarches: and the Apoſtles neerer than the Prophets: As to *Abraham* he ſaid, *In thy ſeede: Eſaiah* came neerer and ſaid, *Vnto vs a child is borne &c. Iohn* yet came more neere, and ſaid, *Behold the Lambe of God.* Gen.22.18 Eſay.9.6 Iohn.1.36 2.Pet.1,18

Get the vp into the top of Piſgah, and lift thine eyes Weſtward, and Northward, and Southward, and Eaſtward, and behold it with thine eyes; for thou ſhalt not goe ouer this Iordane.

Now *Moſes* is in his proſpect, as *Dauid* was in his Tower. Heer he muſt prepare himſelf to dye, while he is looking vpon the Land which ſo long hee hath been in comming to. Who would not but haue grieued at this, That after ſo long as fortie yeeres trauaile in hope to poſſeſſe it, ſhould now in the end bee content with a ſight of it, and ſo vaniſh away? Yet *Moſes* (for all this) murmureth not, but like *Iob* taketh it patiently. And as he was vpon the Mount where God vaniſhed: ſo here he is vpon the Mount and vaniſheth away himſelfe: as it appeareth in Deuter. 34. and the ſixt verſe, no man knoweth his toombe nor which way he is gone; leaſt the Iewes ſhould haue worſhipped his Reliques, as the Papiſts doe theirs. So good Rulers are taken away in a time when death is leaſt ſuſpected. As *Lot* was taken away before the people of Sodome knew, as is ſhewed in the 19. chapter of Geneſis and the tenth verſe: ſo we ſee that when our time is come, and our glaſſe runne out, that neither our riches, nor our wits, nor our friends, nor any thing that we haue in this world can carry vs any further. No, no more than *Moſes* could goe ouer this Iordane.

But *Charge Ioſua, and encourage him, and embolden him: for hee ſhall goe before this people, and hee ſhall diuide for inheritance vnto them the land which thou ſhalt ſee, &c.*

Now *Moſes* fainteth, here commeth *Ioſhua* a figure of Chriſt, who leadeth the people into Canaan, as Chriſt doth leade them into heauen. *Moſes* is no ſooner dead, but God chooſeth another Captaine to goe in and out before his people. And now God chooſeth a Gouernour, ſee what a man he chooſeth. O would that God might haue the chooſing ſtill, for then all gouernours ſhould be ſuch as *Ioſua*: for ſuch is our corruption, that if wee chooſe our ſelues, wee ſtill chooſe ſuch as God would not haue choſen; and therefore wee had neede to pray to the Num.26.19 Deut.27.16

Lord God as *Moſes* did, that hee would appoynt a man which may goe in and out before vs, that wee bee not as ſheepe without a ſhepheard.

But, *Charge Ioſhua, encourage him, and embolden him, &c.* God would not haue *Moſes* to encourage *Ioſhua* in words only, but in deeds too: and therefore *Moſes* giueth him all the glorie hee can, as *Iohn* gaue it vnto Chriſt.

Charge Ioſhua, encourage him, and embolden him. Heere God would haue *Ioſhua* encouraged with all the encouragement that may be, as though he could neuer bee encouraged enough. God had encouraged himſelfe before, as in the 21. verſe. *And I charged Ioſhua the ſame time, &c.* And in the. 27. of Deut. *Moſes* ſetteth him before *Eleazar* the Prieſt, *and hee put his hand vpon him, and gaue him a charge, &c.* And in Deut. 31. 23. God bids him, *Be ſtrong and of a good courage.* And in 1. Ioſh. 5. God tels him, *That there ſhall not bee a man able to withſtand him all the dayes of his life:* For he will bee with him and neuer leaue him, nor forſake him. And againe in the 9. verſe he ſaith, *Haue not I commanded thee not to feare? for I wil bee with thee whither ſoeuer thou goeſt.* And in the 31. of Deuter. verſ. 7. when *Moſes* prepared himſelfe to die, he called *Ioſhua*, and bids him, *Bee ſtrong and of a good courage.* And in the 8. of Ioſh. verſe. 10. the Lord biddeth him, *not to feare, when his enemies came vpon him.* Thus is *Ioſhua* encouraged of all: and thus ſhould *Ioſhua* bee encouraged ſtill. But, who encourageth *Ioſhua* ſo? Nay, where is that hee, that doth not diſcourage *Ioſhua*? Now *Ioſhua* is contemned and ſcorned of the vileſt. And is this to encourage him? No, *Ioſhua* had need of better encouragement than this: elſe *Ioſhua* and all the *Ioſhuaes* in this Land will faint, and ſo ſhall the people bee left without a guide to goe in and out before them, and then ſhall they be readie and a fit prey for the Woolfe. Well, we ſee that *Ioſhua* here is better encouraged, and it is not without a cauſe that God would haue *Ioſhua* thus encouraged: for if he had an eare at euerie mans mouth, he would rather wiſh to die with *Moſes* vpon the Mount, than take in hand to bring ſuch wicked *Cains* into the land of Canaan. That which old *Iethro* taught *Moſes* (that a Gouernour had neede to be a man of courage) here he findeth trueth: for nothing

Deut. 3. 21 *Num.* 27. 22

Deut. 31. 23

Ioſh. 1. 5. 6. 7 8. 9. 10 *Deut* 31. 7

Ioſh. 8. 10

Note.

Courage in Magiſtrates

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more hurteth iuſtice than feare. Therefore a Magiſtrate had neede to be ſuch a one as ſhall not feare the face of any whatſoeuer: which cauſed *Moſes* to ſpeake ſo often to *Ioſhua*, bidding him to bee of good courage. And to that end God commaundeth *Moſes* againe and againe, to encourage him, vſing theſe three words, *Charge, encourage, and embolden him*, as the Cocke crowed thrice, that if *Peter* were aſleepe the firſt and the ſecond time, yet he might at laſt awake him.

This Sermon was his farewell.

Now it reſteth that I ſhould encourage *Ioſhua* which ſucceedeth me. But how ſhould I begin to encourage him? or where ſhould I begin? ſhall I tell him, that hee ſhall liue now at eaſe, and in ſecuritie? No. Why? how ſhould I encourage *Ioſhua*? ſhall I tell him you will loue him, and follow him, and that hee ſhall finde you willing and forward in euerie good action? If I promiſe it, ſhall I not lye? If I become bounden for you, ſhall I not forfeit? I feare yes. Why, how then ſhould I encourage *Ioſhua*? ſhall I tell him, all will ſpeake well of him? or ſhall I tell him, none wil ſlaunder him? No. For if he be as righteous as Chriſt, yet ſome of the Scribes and Phariſies will ſeeke to perſecute him. If he will liue in quietnes, hee muſt not vtter all the counſell of God, though God command him. Nor he muſt not reprooue ſome ſinnes, for then he ſhal be thought to beare enuy againſt ſome perſons. Nor he muſt not keep company with the godlie, for then he ſhall be accounted a partaker. No, hee muſt not denie the companie of the wicked, for then he ſhall bee accounted a Preciſian, a Puritane, and I know not what. But thou wilt ſay: what then, is there no comfort for *Ioſhua*? I anſwere, yes. And that is, It may bee after ſome three or foure yeeres labour and trauaile, he ſhall win ſome two or three vnto Chriſt, which ſhall extinguiſh all griefe: for God will one day reward him for his labour, and glorifie him in heauen. But if *Ioſhua* ſhould be in trouble, as he cannot almoſt otherwiſe chuſe, if he keepe a good conſcience, and reprooue the mightie vnder his charge, then hee ſhall ſee moſt of the great ones will quite forſake him, which now ſeeme to fauour him; and they will ſee him perſecuted like Chriſt, and ſtand a farre off like *Pilate*, and waſh their hands, as though they were innocent, when it is in their power and authoritie to amend it.

If he ſtand out like a valiant ſouldier and preuaile, then all will draw vnto him: but if hee faint for lacke of ſtrength, although he weepe like *Peter*, yet none wil pittie him. Therefore ſtand you to him both in proſperitie and aduerſitie. Loue him and obey him in all righteouſneſſe, as the Iewes did their *Ioſhua*: and here I deliuer you vnto him, and with my loue, leaue, and good will, I giue him my poſſeſſion, my labours and my twelue moneths trauailes. And heere becauſe I would not keepe you ouer long, like as *Ioſhua* kept the people before his death with an exhortation to feare God, or as one friend holdeth another by the hand being loth to part, I will make an end, beſeeching you, as *Ioſhua* beſought the people of Iſrael, that you will hence forward feare the Lord, and ſerue him in truth, and put away all enuie and vngodlineſſe: that it may not bee ſaid, they haue returned with the dogge to his vomite, or with the ſwine to the puddle, but that you may goe on forward in all goodneſſe, ſeruing the Lord in ſpirit and trueth. Then ſhall the God of heauen bleſſe and proſper you in all temporall graces, and in the end glorifie you in the kingdome of heauen: to the which the Lord for his mercies ſake bring you all Amen.

This was the laſt Sermon that HENRIE SMITH *made at Clement Danes.*

FINIS.

THE

THE DIALOGVE BETWEENE PAVL AND KING AGRIPPA.

Acts. 26. 27.

O King Agrippa, beleeueſt thou the Prophets? I know that thou beleeueſt.

Then Agrippa ſaid vnto Paul, Almoſt thou perſwadeſt mee to become a Chriſtian.

Then Paul ſaid, I would to God, that not onely thou, but alſo all that heare me this day, were both almoſt, and altogether ſuch as I am, except theſe bands.

IN this Dialogue betweene *Agrippa* the King, and *Paul* the Apoſtle, firſt you ſhal heare what *Paul* ſaith: then you ſhall heare what *Agrippa* anſweres: after you ſhall heare what *Paul* replies. In *Agrippa* you ſhal ſee what we are: In *Paul* you ſhall ſee what we ſhould be: for the King ſhewes that hee is almoſt a Chriſtian, and the Apoſtle ſhewes that he ſhould be altogether a Chriſtian. This is the ſumme of their confeſſion: Firſt *Paul* begins, and ſpeakes, as though he would teach vs a way to winne ſinners: euery word is a motiue, and ſhewes that he which fiſheth for ſoules, had need to haue many nets, and obſerue time, and place, and calling, and fit all words before in his mind, leaſt he loſe his baite. For vnleſſe he ſeeke the vantage, and get the vpper ground of ſinne before hee encounter, it is liker to giue him the foile, as the diuels did to the Exorciſts, than to be driuen out by him. Therefore as *Iacob* came to *Eſau* with ſeuen curtſies to prepare his heart and turne his wrath before they met together: ſo *Paul* vſeth (as it were) three preambles, before he embraceth this King. *Gen. 33. 3*

Firſt, with a reuerent title, *O King Agrippa*. Secondly, with a profitable queſtion: *Doeſt thou beleeue the Prophets?* Thirdly, with a fauourable preuention, *I know that thou beleeueſt*. With theſe three congies hee cloſeth ſo with King *Agrippa*, that hee could not ſtart out of his circle: the holy ſpirit ſo placed euery word when hee meant to doe good, that it was not poſsible *Act. 19. 16*

to correct them : ſo they hit in their ſpeeches which haue that prompter and ſeeke not themſelues, but would faine ſpeake that which might touch the heart and win the hearer to God. *O King Agrippa.* I note here a queſtion, and an obiection, as though he were Opponent & Reſpondent too, for he asks the queſtion, and anſweres himſelfe : *O King doeſt thou beleeue?* Now *Agrippa* ſhould ſay, I or no, and *Paul* takes the word out of his mouth; leaſt he ſhould ſay no, he anſwers for him, *I know thou beleeueſt.* This is his preparatiue to *Agrippa*, before hee come with that hard leſſon *to bee a Chriſtian altogether.* Before, *Paul* had to deale with *Feſtus* the Preſident of Ceſarea, which came now from the Idolatrous Gentiles, an obſtinate, brutiſh and barbarous man ; which, becauſe he ſauoured not the things of God, but fleſh & blood, thought that *Paul* was beſide himſelfe when hee ſpake of Chriſt, and ſaid, that *too much learning had made him mad :* as ſome giddie ſpirits thinke now, that they which are zealouſer than themſelues, know not what they ſay or doe, and impute al the troubles of the Realme, and the inuaſion of the Spaniards vnto the preaching of the word, & to the faſts and prayers that were exerciſed about that time; like *Achab* which ſaid that the Prophet troubled Iſrael, when he himſelfe was the cauſe of all their plagues. What will not dogs ſpue out when they are ſet to vomit ? When *Paul* ſaw ſuch a brutiſh Preſident, hee turned his ſpeech from him to *Agrippa*, in whom hee did ſee better tokens of faith; thinking to kindle the ſparks which he ſaw in him, thus boldly he ſets vpon him, *O King Agrippa beleeueſt thou the Prophets ?* As if he ſhould ſay, if thou beleeueſt the Prophets, it is eaſie for thee to beleeue that which I teach out of the Prophets : for all that I ſpeake of *this Ieſus* is written in the *Prophets*, and fulfilled in *Chriſt*. Looke vpon the Prophets, and look vpon him; there thou ſhalt ſee all that I ſay, that it is no report of mine, but that which I haue receiued frō good witneſſe, & thou maieſt heare it of the ſame, if thou do but reade the Prophets: therefore before other queſtions, hee askes, *Doeſt thou beleeue the Prophets?* Like a wiſe ſchoolmaſter which examines his ſcholler, before hee begins to teach him to knowe what he hath learned alreadie, and how he vnderſtandeth, that hee may goe forward with him: So *Paul* examines this King,

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when he intended to make him a ſcholler of Chriſt, he asks him what he hath learned already, before he teach him further: and poſing him, he begins at the foundation which is *faith*, ſaying, tell me, *Doeſt thou beleeue the Prophets?* Yet if wee ſhould aske ſome of you, before you come to the Lords table, doe you beleeue the Scriptures? Do you know Chriſt? can you giue a reaſon of your faith? you will thinke your ſelues much diſgraced to be catechized as this King was: we muſt not aske you with *Paul*, *Doe you beleeue?* but ſay with *Paul*, *wee know that yee beleeue*, before we aske you. Is this like the child which Chriſt ſet in the middeſt of his Diſciples, and ſaid, *that whoſoeuer receiued the kingdome of heauen, hee ſhould receiue it as a child?* that is, hee ſhould humble himſelfe, and take correction, and learne like a child, for heauen gate is lowe, and hee muſt ſtoope that goes in at it. The ſouldiers and publicans and harlots had ſuch remorſe, that they came to *Iohn* before they were baptized, *confeſſing their ſinnes, and asked, Maſter what ſhall we doe?* They were not aſhamed to acknowledge both their ſins and their ignorance: which made *Iohn* wonder and aske who had taught them, as though this ſhould bea ſtrange thing in time to come, and ſo it is: if ye be not like Publicans, when will yee be like Chriſtians? They confeſſed before they were baptized; but we muſt thinke that you knowe, though you know that we thinke wrong: we muſt take you for religious, though you knowe wee take you amiſſe. Shame of face was ordained for ſin, but ſhame is turned from ſinne to righteouſneſſe: for they which are aſhamed of no euill, are aſhamed of any good: this is a baſhfull diuell.

Now when *Paul* had asked him, he anſwered himſelfe. *Doeſt thou beleeue? I know that thou beleeueſt.* He askes *Agrippa* whether hee beleeue, and ſaith hee knoweth that he doth beleeue. What neede he aske that which he knowes?

Here you may ſee that we haue neede to ſuſpect our iudgement, when wee conceiue not the cauſe, when they which are wiſer, and holier than our ſelues, do thus or thus, ſpeake thus or thus. Let vs remember that the ſpirituall man iudgeth all, and is iudged of none, becauſe no man knoweth the counſels of the ſpirit, but he which hath it: wiſe men haue large exceptions, and it becomes vs to conſtrue their ſayings and doings better

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than others ſhall conſtrue ours. As the Diſciples reuerenced many ſayings of Chriſt when they knew not his meaning: ſo we ſhould rather thinke that we know not the reaſon, than that they ſpake without reaſon. Chriſt did know that *Peter* loued him; yet that he might get a confeſsion of him and inſtruct him further, he did aske him that which he knew: ſo *Paul* catechizing *Agrippa*, doth aske him that which he knew, to teach him that which he knew not. But why doth *Paul* ſay flatly, that he knowes that, which no man thought of this king before? Either becauſe hee did perceiue that *Agrippa* did beleeue in part, and therefore he reioyced like the Father to ſee his ſonne comming towards him: ſo he meets him in the way, and imbraceth him as is were with this commendation; *I know that thou beleeueſt*: that is, I know thou haſt a kind of faith and beleeueſt that the Prophets ſaid truely, as many of the Gentiles did, though thou canſt not apply vnto thy ſelfe: So to bring him from faith to faith, from knowledge to knowledge, from loue to loue, hee commends thoſe ſparks in him, which deſerueth not to be cailed faith, but almoſt faith, as *Agrippa* ſaith. Or els he ſaith, *I know thou beleeueſt*, becauſe he would haue him beleeue. Therefore he preuents him and anſwers for him, leaſt *Agrippa* ſhould goe backe, and miſlike with his boldnes, and ſay, No, *I beleeue not the Prophets*, as it is like hee would haue ſaid, If *Paul* had not ſpoken mildly to him: therefore he begs the queſtion and aunſwers him, *I know that thou beleeueſt*: As whē we wil make a man our friend and willing to do vs a pleaſure, we ſpeak as though hee were willing already, and that wee had no doubt of him. *Doeſt thou beleeue*? yea, *I know that thou beleeueſt*. And yet it was but *almoſt beleeue*, as *Agrippa* confeſſed himſelfe: but if hee had not beleeued, this was the way to make him beleeue: for this makes many zealous, to be counted zealous, & many ſtudious, valiant, and bountifull, to haue a name of more than is in them: as if ye marke, ye ſhall ſee generally to ſpeake well of a man, rather than euill, doth ſtirre him to vertue, and incourage him in the vertue; for no man is ſo humble, but he leanes to Fame, and a good report doth tickle and pleaſe him which deſerues it, and him which deſerues it not. Therefore *Paul* which knew by long experience what baite was beſt to catch ſoules, when hee

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caſt forth ſuch a ſtrange queſtion, anticipates the anſwere, leſt *Agrippa* ſhould anſwere otherwiſe than hee would haue him: he will not truſt him with ſuch a queſtion, but ſpeakes for him, *I know that thou beleeueſt*. *Salomon* ſaith, *that hee is wiſe who winneth ſoules*, Prou. 11.30. And ſo you may ſee in this example, here zeale and diſcretion were met together, the Doues ſimplicitie, & the ſerpents policie kiſſeth each other to win one ſoule to God; what ſtudy *Paul* tooke, and how he beat his braines, and picked his words to win a king to religion! becauſe many turne with their head. He doth not ſo much flatter *Agrippa*, as he perſwades him to doe that which he ſaith he doth. This was *Pauls* drift, to draw him as it were with the cords of ioy, and make him confeſſe Chriſt before he was aware, that ſo he might get more and more of him; euen as *Nathan* made *Dauid* by a ſleight to confeſſe againſt himſelfe, and repent his adulterie; when as it is like that plaine and blunt ſpeeches would haue done more hurt than good. This is the ſubtiltie of wiſedome (as I terme it) which *Salomon* intendeth when ſhee ſaith, *I wiſedome dwell with prudence*, Prou. 12. where prudence ſignifieth Chriſtian policie, which Chriſt commends when hee ſaith, *Bee wiſe like Serpents*, Matth. 10.10. Thus you haue a patterne before you; they which conuert ſoules to God, may ſee how *Paul* incounters with *Agrippa*: whereby no doubt the holie Ghoſt would haue vs learne howe to gratulate to our brethren their ſmall beginnings, and praiſe the mite which comes from them that haue learned but a while, and take hold of ſuch as are comming forward, & draw them further with all the ſignes of loue: and not diſdaine thoſe which come at the laſt houre to the vineyard, though wee our ſelues haue laboured ſince the morning. *For he which is firſt may be laſt, and he which ſeemes laſt may bee firſt.* Therfore let no man inſult beyond the liſts of humilitie; as many make themſelues vnprofitable ſeruants, by counting themſelues more profitable than other. It is a fault among the beſt which are like *Aaron* and *Miriam*, a little proud of the ſpirit, and contemne them which are ſo ignorant as *Agrippa*, whom *Paul* beares in his armes like the loſt ſheepe to the fould againe.

Now *Paul* hath ſpoken, *Agrippa* anſwers, *almoſt thou haſt perſuaded me to become a Chriſtian*. Wherein ye may ſee how *Pauls*

ſpeech

ſpeech wrought with him, that he was almoſt conuerted with a word, when it was ſpoken in wiſedome and loue: what power is in one Sermon, if ye heare attentiuely? *Agrippa* was an heathen euen now, and worſhipped Idols, and neuer heard a Preacher before, yet one Sermon made him *almoſt* a Chriſtian. As *Luke* ſaith of *Steuen*, when he diſputed againſt the Cirenians, Acts the ſixt chapter, and the tenth veſe, they could not reſiſt the wiſedome and the ſpirit by which he ſpake: So *Agrippa* could not reſiſt the wiſedome and the ſpirit by which *Paul* ſpake, but was ſo fettered with the holy chaine, that as *Paul* was captiue to *Feſtus*, ſo *Agrippa* now was captiue to *Paul*, the Word had him in bands like a priſoner, and made him confeſſe againſt himſelfe before *Feſtus*, that he was *almoſt* a Chriſtian. For *Pauls* ſpeech was to the amaſe of that obſtinate Preſidēt, & wonder of all that ſtood by; to ſee a King, an heathen, and an Idolatour, which ſate to iudge, to be ſo changed with a word of a captiue from his opinion, whom they thought all the words in Gods booke could not alter, if *Paul* and Chriſt had ſpoken to him al his life: Then it was verified which before was propheſied, *They ſhall bind Kings in chaines, and Nobles in fetters of yron*, Pſalm. 149. verſ. 8. O the maieſtie and force of the Word! when faith doth kindle it, and zeale doth vtter it, it flies like the ſtone out of *Dauids* ſling, and ſtrikes ſinne and ſinners both together at the heart.

This *Paul* did in bands: when he was bound, hee was ſtronger than they that bound him: when he was a captiue, he was freer than they which kept him: and when his Iudges examined him, hee examined them, and made them free which were bound to Satan, before hee was free from them. Send for *Paul* out of priſon to inſtruct *Agrippa*, and hee is in bands which ſhould conuert. O that ſuch Doctors might preach vnto the Romiſh Princes of Europe, or that the kings that honour yet the moſt Antichriſtian beaſt, would heare like this King! But they haue ſome *Amaſiahs*, which haue an eye to *Amos* that hee cannot ſpeake in the Court: *Goe thou Seer, flie into the land of Iuda, propheſie to the Lambes, and keepe ſheepe: Speake no more at Bethel, for this is the Kings Chappell and the Kings Court.* A goodly reaſon why none but flatterers ſhould preach to Princes

Amos. 7.

ces, becauſe it is the *Kings Court*: Should not kings heare the truth as well as others? Muſt not Bethel heare of ſaluation as well as Iudah, becauſe *Amaſiah* doth feare his fall, leaſt *Amos* get his honour from him? When will hee conuert *Agrippa*, which will not preach in bands nor in libertie? Happie *Agrippa*, not by the name of a king, but by the name of a Chriſtian. Happie *Agrippa*, not by the preſents which thou receiuedſt of *Feſtus*, but by the words which thou heardſt of *Paul*; thou cameſt to ſee, but God brought thee to heare; thy intent was to gratulate *Feſtus*, but now thou maiſt gratulate *Paul*. The Captiue is better to thee than the Preſident: for *Feſtus* hath ſhewed thee but his pompe, but *Paul* hath ſhewed thee his Sauiour, and perſwaded thee to become a Chriſtian.

Almoſt ſaith *Agrippa*, but not *altogether*: Here you may ſee your pittance, how you meaſure GOD with *almoſt*, and ſerue him by halues which hath giuen al, like *Ananias* which brought a part and kept a part behind.

This is our worſhip of GOD: though we will not ſay for ſhame with *Agrippa* that wee are but *almoſt Chriſtians*: yet wee are not *almoſt*, when we would be counted *altogether*. We goe before him in hypocriſie, and come behinde him in modeſtie: for *Agrippa* would not ſhew more than he had, to bee counted better than he was. Though *altogether* had been as readie as *almoſt*, as it is to vs; yet when *almoſt* was all, he ſaid *almoſt*, not *altogether*. It ſeemes that the flax began to ſmoake, though it did not burne. The firſt temper is cold, the next is lukewarme, the laſt is hot: *almoſt* is firſt, and *altogether* is laſt: and manie come betweene, before wee can goe from one to another. *Agrippa* confeſſeth that almoſt is all, and heer hee ſtayes to heare what *Paul* will ſay to inſtruct him further. *Paul thou haſt perſwaded me almoſt to become a Chriſtian.* It is like the faint confeſſion of him that wept and ſaid, *I beleeue, Lord; helpe my vnbeleefe*: I am a Chriſtian, teach me to be a Chriſtian. Therfore they which deſcant vpon his name, doe note that *Agrippa* is as much as *Aegrè pario*, which ſignifies him which hardly laboureth and brings forth with paine as *Agrippa* did: *Nabal is his name* (ſaith *Abigail*) *and follie is with him*. So *Agrippa* is his name, and difficultie is with him: for hard and ſcarce was his conception, inſtead

ſtead of a Chriſtian, he brought forth almoſt a Chriſtian.

Shall we now behold our face in *Agrippaes* Glaſſe, whether we be *altogether like Paul*, or *almoſt like Agrippa*, or *like Feſtus not at al*? Chriſtians or no Chriſtians, or what kind of Chriſtians are we? There be many degrees vpon earth, but this is the higheſt degree: There be many names of honour, bnt this is the honourableſt name: There be many profeſsions of men, but this is the beſt profeſsion, To be a Chriſtian, that is, the ſonne of God, the fellow of Angels, the heire of heauen: yet whether wee ſhould be Chriſtians, or Chriſtians *almoſt*, or Chriſtians *altogether*, is a queſtion which troubleth euerie man; and when *altogether* is approued for beſt, yet we chuſe *almoſt* before it.

There is ſomething alwaies behinde, like the eye which looked to Sodom: As an Owle peepes at the Sunne out of a barne, but dares not come to it: ſo we peepe at religion and will not come neere it, but ſtand aloofe off pinking and winking, as though we were more afraid of God than the diuell. For ſelfeloue, and regard of perſons, and feare of lawes, and ſway of time, more are afraid to be too holy, than too profane, becauſe holineſſe is worſe intreated than profaneneſſe.

Goe away and ſinne no more, becauſe thou art healed: Nay, goe away and ſinne againe becauſe thou art healed. As *Naaman* intreated for one ſinne; that he might ſtand before the Idoll when his Lord leaned vpon his ſhoulder: ſo this ſinne, and that ſinne, wil not let vs paſſe the compaſſe of *almoſt*, leaſt we ſhould haue a perfect reward. God wold haue nothing ſo perfect as a Chriſtian, for whom he hath giuen his welbeloued Son, his ſpirit, his Law, and his Prophets, *That the man of God may be perfect*, as *Paul* ſaith. Yet euerie thing growes vntill it be perfect; the builder builds till it be an houſe; the Taylor ſeweth till it bee a garment; the painter paints till it be a picture; onely the Chriſtian leaues off before he attaine to be a Chriſtian, and makes a full period at *almoſt*.

That which God would haue to be perfecteſt of all, men had rather haue vnperfect than perfect, half than all: a little wealth, a little reſt, a little honour, and a little pleaſure ſeemes nothing; but a little faith is enough, although it be neuer ſo ſmall a mite. We haue a waight for all kind of mettals, a touchſtone for gold

gold, a measure for grain, and we will not take one iot lesse than measure, of any man: only we cut God of his waight and measure, and waigh our seruice in halfe ballances: This I will doe, and this I wil not doe, God shall haue one part, and the world shall haue another part, and the flesh shall haue another part, and the diuell shall haue another part. Thus we haue brought God to his stint: aske while he will, hee shall haue no more but *almost*: *Almost zealous*, *almost faithfull*, *almost righteous*, as though *almost* were better than *altogether*; that is, the counterfeit than the truth, the shaddow thē the body. *Paul* saith that the Athenians *were too religious in worshipping an Idoll*, Acts. 17.22. But where doth *Paul* finde that excesse in worshipping God? we are not too diligent, but too negligent where we should be diligent. *Iames* speaking of our sins cals them the superfluitie of our maliciousnes, whereby he sheweth that though our wickednes be a superfluous and vaine thing, yet it ouerfloweth, & exceedeth the banks. But Christ, speaking of his Disciples progresse in righteousnes, calles them all by this name, *O yee of little faith, &c.* So he may say of *little loue*, of *little zeale, &c.* for all our vertues are little ones, and the waters of life are at such an ebbe, that the least temptation may wade ouer them and not be drowned. *God hath a controuersie with vs*, as he saith, *with Israel*: and this is it, We were borne when wisedome cried in the streetes, and yet she may call for fooles and say: *How long wilt thou hate knowledge?* Prou.10. *For what could God doe more vnto his vineyard, that he hath not done?* Thirtie yeeres we haue beene dressing, and pruning, and watering, and yet what is in Ierusalem more then in Samaria? In the Vineyard than in the Mountaines, which were neuer tilled nor driued: How long shall he dresse a barraine figge tree, which is dead at the roote? Our Church is in a consumption: her heads are sicke, her members Note. weake, her Physicians fearefull: from little to little, our zeale is come to the last gaspe, readie to take her leaue of all, because she sees not that we loue religion, but chase it from vs. Her enemies are placed about her: she growes amongst thornes: she is filde with checkes: she mourneth in a corner: she speakes in secret. Her garments are clipt: her friends dare not defend her: for her enemies, What shall I say? we had rather be whole

Hos. 4.4

sinners,

sinners, then halfe Christians. White is counted no colour: so
Note. zeale is counted no vertue. But meer hypocrisie is counted true Christianitie: and true Christianitie is counted but hypocrisie. Our wealth is in an *Epha*, our zeale is in a *Gomer*: Our sinne like an Oake, our faith like a Mustard seede. They which haue no religion are counted honest men: for they count it as easie a matter to bee a Christian as to say the Lords prayer, the Apostles Creede, the ten Commandements, and to go to the Church; this is countrie Diuinitie, this is city Diuinitie, and I may say, Saint Clements Diuinitie: Hee which can sweare that the Pope is Antichrist, and that flesh is good on Fridaies, is a Protestant, at least a Christian euery inch: hee hath zeale, knowledge, and religion in *Folio*. This is the rampier in our daies, like a Lion in the passages; *Almost* standeth in the way before wee can come to
Note. *altogether*: and they which will go beyond *almost*, are counted curious, factious, precise, phantasticall, as though *almost* were more than *altogether*, and *altogether* were not so much as *almost*. *If his righteousnes exceede the righteousnes of the Scribes and Pharisies*, which is but hypocrisie, he shall be punished for his righ-
Gen. 4. teousnes, as if it were a fault; as *Cain* persecuted *Abel* because his sacrifice was better than his.

Matth. 11 Our Sauiour saith, *Learne of me to be humble, and zealous, and righteous*: But now wee must learne of other, and set a crooked paterne before vs, least we go too streight. We may preach like *Iohn*, as in Matth. 3. *Bring forth fruites*. But we may not preach like Christ: *Bring forth much fruits*: Ioh. 15. For that is counted an vnreasonable seruice of God. If we giue him the seuenth day, the seauenth part, the tenths or tithes of our life, and of our thoughts, and of our speeches, and of our workes, it is enough: so we define *altogether* out of measure. Thus we dodge with God, and draw backe from our promise which wee made in Baptisme, as though he were not worthie of such a goodlie creature, to haue that which he giues. Euer since we were borne we haue serued two masters. If one foot stand in the Church, the other foote sticketh in the world. If one hand carrie fire, the other hand carries water. If one word sauour of religion, the next word sauoureth whatsoeuer pride, or enuie, or lust.

How few of our thoughts are consecrated to God? How few

of our ſpeeches taſte of grace? How few of our works are ſquared to the word of God, which ſhould be the line and leuell of all our thoughts, ſpeeches, and actions? Tell thy ſinnes which thou haſt committed ſince thou didſt riſe in the morning, and record thy good deedes which thou haſt done euer ſince thou waſt borne, and the firſt ſhall exceede the laſt. Thou which ſaiſt thou art a Chriſtian, haſt rebelled more ſince thou roſeſt, than thou haſt obeyed ſince thou wert borne.

Almoſt a Chriſtian.

Is this *altogether like Paul*, or *like Feſtus not at all*? Now if we be *almoſt Chriſtians*, let vs ſee what it is to bee *almoſt a Chriſtian*. *Almoſt* a ſonne, is a baſtard. *Almoſt* ſweete is vn ſauourie. *Almoſt* hot, is luke-warme, which God ſpueth out of his mouth, Reuelat. 3. 15. So *almoſt a Chriſtian*, is not a Chriſtian, but that which God ſpueth out of his mouth. A Chriſtian *almoſt* is like a woman which dieth in trauaile; *almoſt* ſhe brought forth a ſonne: but that *almoſt* killed the mother and the ſonne too. *Almoſt a Chriſtian*, is like *Ieroboam* which ſaid, *It is too farre to goe to Ieruſalem to worſhip*, and therefore choſe rather to worſhippe calues at home. *Almoſt a Chriſtian*, is like *Micah* which thought himſelfe religious enough, becauſe hee had gotten a prieſt into his houſe. *Almoſt a Chriſtian*, is like the Ephramite *which could not pronounce Shibboleth, but Sibboleth.* *Almoſt a Chriſtian*, is like *Ananias* which brought a part, but left a part behind. *Almoſt a Chriſtian* is like *Elies* ſonnes which polled the ſacrifices: like the figge-tree which deceiued Chriſt with leaues: like the Virgines which carried lampes without oyle: like the willing-vnwilling ſonne which ſaid he would come, & came not. What is it to be borne *almoſt*? If the new man be but borne *almoſt*, he is not borne. What is it to be married *almoſt* vnto Chriſt? He which is married but *almoſt*, is not married. What is it to offer a ſacrifice *almoſt*? The ſacrifice muſt be killed or euer it cā be ſacrificed. He which giues *almoſt*, giues not, but denieth. He which beleeueth *almoſt*, beleeueth not, but doubteth. Can the doore which is but *almoſt* ſhut, keep out the theefe? Can the cup which is but *almoſt* whole, hold any wine? Can the ſhip which is but *almoſt* ſound, keepe out water? The ſouldier which doth but *almoſt* fight, is a coward. The Phyſicion which doth but *almoſt* cure, is but a ſlubberer. The ſeruant which doth but

almoſt labour, is a loyterer. I cannot tell what to make of theſe defectiues, nor where to place them, nor how to call them, nor vnto what to liken them: *They are like vnto children which ſit in the market place where is mourning and piping, and they neither weepe nor daunce,* but keepe a note betweene them both; they weep *almoſt*, and dance *almoſt*. Beleeueſt thou *almoſt? Bee it vnto thee* (ſaith Chriſt) *as thou beleeueſt*. Therefore if thou beleeueſt, thou ſhalt bee ſaued. If thou beleeueſt *almoſt*, thou ſhalt be ſaued *almoſt*. As a pardon comes while the theefe hangs vpon the gallowes, hee is *almoſt* ſaued, but the pardon doth him no good: So hee which is *almoſt* a Chriſtian, *almoſt* zealous, *almoſt* righteous, which doth *almoſt* loue, *almoſt* beleeue, ſhall bee *almoſt* ſaued: that is, if hee had beene a Chriſtian *altogether* hee ſhould not be damned. Thus euerie man is a Chriſtian *almoſt*, before he be a Chriſtian *altogether*.

Now I muſt lead you from *almoſt* to *altogether*; as it were to Chriſtians, from the figure of Chriſtians. This is the ſtep which we muſt tread at this time. *I would to God* (ſaith *Paul*) *that thou wert not almoſt but altogether as I am.* When hee ſaw *Agrippa* comming on, and ſaid *almoſt*, then *Paul* caſt vp his lure againe: Commeſt thou *Agrippa*? Come *Agrippa*, I will not haue thee ſtay at *almoſt*, if any thing will bring thee to *altogether*. I did not aske thee whether thou didſt beleeue the Prophets, that thou mighteſt be a Chriſtian *almoſt*, but a Chriſtian *altogether*. Art thou come thus farre, and ſtayeſt thou at *almoſt*? Nay *Agrippa*, thou muſt take out this leſſon, for there is no meaſure in Chriſtianitie. *Come vnto me* (ſaith Chriſt) not come toward me: yet he was glad like the father to ſee his ſonne comming toward him, for it was a ſigne that he would come to him: he was comforted with *almoſt*, but hee was not ſatisfied without *altogether*? Is this thy offering, *Almoſt*? it will not ſerue *Agrippa*: it is light, it is ſothered, it is crackt, correct it againe: for our maſter ſaith, *Bee ye holy as I am holy*: therefore *almoſt* a Chriſtian wil not pleaſe him. But if thou be *almoſt* a Chriſtian alreadie, how eaſie is it for thee to be a Chriſtian *altogether*? Therefore come *Agrippa*, let vs goe forward to heauen. The ſeede is ſowne to growe. Euery thing muſt increaſe and multiplie. *Almoſt* is thy firſt anſwer, and *altogether* thy laſt. I muſt not take this for an anſwere. Shall I tel

Chriſt

Christ that *Agrippa* is *almost* a Christian ? O *Agrippa*, God would haue thee hot or cold, as it appeareth in the third chapter of the Reuelation of S. *Iohn*, and the 15. verse. Cold to him is as pleasing as luke-warme: he loued *altogether*, and hee will not be loued *almost*. Who shall haue the other halfe, if God haue but *almost*? Therfore speake again, good *Agrippa*. Thus he pleadeth vnkindnes with him, like an importunate suiter which will not be answered: Shall I goe with *almost*? then thou vsest mee but hardly, if thou wilt giue me no more. Thus he standes in argument with him. What shall I say to *Agrippa*? if he will giue me but *almost*, I will pray for thee till thou commest off with all. If I can get no more of *Agrippa*, I will craue more of God. Hee which hath made thee *almost*, can make thee *altogether*.

I would to God, &c. So now he conuerteth himselfe to prayer. Thus wee must learne to fish for soules with prayers and intreaties, and questions. Change the baite: cast thy lure againe: follow the siege: pursue thy blowe, close with sin, and gather more of it: at first he he will cal thee his enemy, as *Achab* did *Elias*: *Art thou here mine enemie?* But if thou wilt not bow to him, he wil bow vnto thee, and hearken what thou saist, and change his robes, and put on sackcloth, and mourne and fast, and doe all that thou wouldest haue him. A preacher must not looke to find them Christians, but make them Christians. Thou shalt not take them conuerted, because thou commest to conuert them. If *Paul* will not yeeld to *Agrippa*, *Agrippa* will yeeld to *Paul*. But if *Paul* had fallen to *almost*, hee had neuer brought *Agrippa* to *altogether*. Therefore they which fish for soules must take *Pauls* net, and remember what God saith to *Ieremie* 15.19. *Let them be conuerted vnto thee: but be not thou conuerted vnto them: for then thou shalt neuer conuert them.* Signifying, that our constancie in goodnes shall induce others to turne from their wickednes, and make him which is but *almost*, come to *altogether*. This is the substance of *Pauls* reply, that it is not enough to be a Christian *almost*, that is, to haue a kinde of religion, a little knowledge, a little faith, a cold zeale, a flattering holinesse, like the touch of the hem: but we must march to perfection, and *doe his will vpon earth, as it is in heauen*, and contend *to bee holy as he is holy*. This is religion (saith *Iames*) *to keepe thy selfe vnspotted*, like a

glaſſe which is ſtill wiped. To this end ſaith *Paul*, 2. Tim. 3. the Scripture doth teach, and reproue, and inſtruct, and comfort, *That the man of GOD might be abſolute.* And in the 1. to the Epheſ. ver. 4. *To this end we are elected, that we might bee holy and without blame.* And Rom. 1. He deſcribes our iourney *from faith to faith*, not from faith to diſtruſt: As *Dauid* deſcribes the way of the righteous, Pſalm. 84. 7. *From vertue to vertue*, as a trauailer goes from towne to towne, till he come to his Inne. What a fooliſh thing were it for the Scribe to ſtay there, when our Lord tels him, *Thou art not far from the kingdome of heauen?* For therfore Chriſt telleth him, that he is not far from heauen, to incourage him, leaſt hee ſhould giue ouer before he come to it. So if yee ſtay at *almoſt*, and repent in ſome ſort as *Eſau* did, when hee wept, you may hunt for the bleſſing as *Eſau* did and goe without it; for God is not mocked: but God is mocked if coulours and ſhewes will ſerue.

When God ſaid, *Seeke ye my face: mine heart anſwered* (ſaid *Dauid*) *I will ſeeke thy face.* Pſalm. 27. 8. So we muſt anſwere the Lord to that which he asketh: and not when he bids vs ſeeke his face, ſeeke his backe: when hee requireth all, giue him halfe. God asketh, Art thou a Chriſtian? & thou anſwereſt: O Lord, I am almoſt a Chriſtian. What niggardly anſwer is this to him which deſerueth a thouſand times more than the beſt can giue? If thy maſter aske thee, Art thou my ſeruant? Wilt thou anſwere him, I am almoſt thy ſeruant? If thy Prince aske thee, Art thou my ſubiect? wilt thou anſwere, I am almoſt thy ſubiect? If thy father aske thee, Art thou my ſonne? wilt thou anſwer, I am almoſt thy ſonne? If thou art but almoſt his ſonne, then he is but almoſt thy father: And ſo it is with God, a ſonne or no ſonne: halfe a ſonne is a baſtard. How doeſt thou know God to be thy God, but as thou art his ſeruant? How doeſt thou know God to be thy father, but as thou art his ſonne? By thy loue thou ſhalt know Gods loue: for according to thy mind towards him, is his mind of thee, whereby thou maieſt truely iudge whether he fauour thee or hate thee, and no way elſe.

God loueth nothing almoſt, therefore he doth not loue vs almoſt. Therefore loue as thou maiſt be loued, or elſe thy loue is loſt. Thou muſt ſeeke as thou maiſt find, or els thy labor is loſt.

They

They ſhall ſeeke and finde me (ſaith God) *becauſe they ſhall ſeeke with all their hearts*, as in Ieremy 29. chapter, and the 13. verſe: as though they ſhould not find him though they ſought him, vnleſſe they ſought him with all their hearts.

Naaman is not onely commaunded to waſh himſelfe in Iordan, but to waſh himſelfe ſeuen times, and then he ſhall be healed: So, man is not onely commaunded to obey God, but to obey him while he liues, and then he ſhall be ſaued. *Be faithfull* (ſaith the Angell) *vnto death, and then I will giue thee the crowne of life.* Reuel. 2. 10.

When *Saul* was commaunded to kill the Idolatrous beaſts, he was commaunded to kill all: and becauſe he ſpared ſome, God reiected him. Yet God hath more mercie on beaſts, than on ſinnes. Would hee haue the beaſts of ſinners die, and their vices liue? No (ſaith Chriſt) *Make cleane within*: that is, Leaue no filth behinde. Whenſoeuer Chriſt caſt out one diuell, we reade that he caſt out all, euen the legion together: ſo when thou caſteſt out one vice, caſt out all: for one is not worthier than another.

The Prophet doth teach vs to powre out our ſinnes like water, which leaueth no taſte or colour or ſent behind. There is a whole olde man, and there muſt be a whole new man. The old man muſt change with the new man, wiſedome for wiſedome, loue for loue, feare for feare, his worldly wiſedome for heauenly wiſedome, his carnall loue for ſpirituall loue, his ſeruile feare for chriſtian feare, his idle thoughts for holy thoughts, his vaine words for wholſome words, his fleſhly workes for righteous works. This is a Chriſtian *altogether*, as if hee were caſt in a new mould. As if a painter would draw a beautifull picture which ſhould be fairer than all women in the world, hee would marke the ſpeciall grace of euerie one, and make one beautie of all: ſo we muſt make vp a Chriſtian, and take modeſtie from him, faith from him, loue from him, patience from him, zeale from him, and humilitie from him, vntill it bee like the image of Chriſt. This is the building of a Chriſtiã. Firſt his foundation is laid, & then his walles, and then his roofe, and then a Chriſtian like *Adam* in paradiſe. *God made all things good*: therefore if we be but *almoſt* good, all things are better than wee. The wicked man

Gen. 2.
Gen. 1.

speaketh out of the corruption of his fleshly hart, and shall not the righteous speake, of the abundance of his spirituall heart? Hee which is merrie would bee merrier if he knew how. Hee which is enuious, would looke sterner if he could. Hee which is proud, would go brauer if he had it: & all, if we could be worse, we would: but let them amend which looke to die. For what kind of man should he bee which must beare the image of God, be the temple of the holy Ghost, and inherit the kingdome of heauen? Who is fit for these things (saith *Paul*)? Nay, who is not vnfit, for these things? Doe ye know no enough in riches, nor pleasure, nor sinne, and thinke that you haue enough of religion, before ye haue any? The good are knowne, because none but they which are good striue to be better. We are inuited to a banquet, and shall we goe but halfe the way vnto it? Were it not better, that the fig-tree had borne fruit, than leaues? that the Virgins had carried oyle than lampes? So, is it not better for vs to be vessels of gold that come to the Lords table, than like the image in *Daniel*, part of gold, part of siluer, part of brasse, part of yron, and part of clay, which was after broken? If the crowne did lie in the mid way, then thou needest run but halfe the way; but to shew that there is no reward for them that begin well, all the promises are made to him that continueth to the end. He is cursed not only which doth euill, but he which doth the work of the Lord negligently, or by halfes; that is, he which offereth a maimed sacrifice for a sound, almost a Christian for altogether. Therefore *Dauid* before he prayes, summoneth his thoughts, his speeches and actions, and saith; *All that is within me praise the Lord:* as a man giueth that which he thinketh will be accepted, that he may be welcome for it. If we did serue an vngratefull master, then we might thinke Almost enough. But Christ did not loue almost, when he shed his heart blood for vs, and therfore he cannot aske more than he gaue, and yet the inheritance of his blessings is behinde: why shouldest not thou giue as much for them as *Abraham*, or *Dauid*, or *Simeon*, which would haue serued God till this time if they had liued, and still reformed themselues, and yet thought they had done nothing, as *Iacob* counted his seruice for *Rachel* nothing, because he loued her: but thou thinkest, If thou giuest thy pleasures,

thou

thou ſhalt want thy pleaſures. No, as *Abraham* did not loſe his ſon when he would haue ſacrificed his ſonne, ſo God can keepe his pleaſures when thou reſigneſt thy pleaſures. Thou thinkeſt that God wil not miſſe it, as *Ananias* thought that *Peter* would not miſſe it: but if *Peter* did miſſe it, will not God miſſe it? So wee pare the offering like *Elies* ſonnes, which kept the beſt & fatteſt to themſelues; which made the people abhorre the ſacrifices: and ſhal not God abhorre ſuch ſacrifices? If *Ely* reproued his ſons, how will God reproue them, which reproued *Ely* for not reprouing them enough? A ſpirituall eare can heare God reprouing this Land, for this mincing of his worſhip. Can the preaching of the word, the ſignes of heauen, the ſhaking of the earth, the victorie of your enemies, and all the bleſſings of God make you but almoſt Chriſtiãs, almoſt religious, almoſt thankfull? Is this my reward (ſaith God) as though you were afraide to be too good? If you thinke that you ſhall be mocked if you be too zealous, as *Michol* ſcorned *Dauid* when he danced before the Arke: *Dauid* tels you how you ſhal ſtop ſuch ſcorners mouthes: O (ſaith *Dauid*) *I will be more humble yet before my God.* When *Michol* ſaw his reſolution, ſhe mocked him no more, but reuerenced him euer after. So tell the diuell and all his mockers, I will be more zealous, more feruent, and more holie yet, vntill I be like him which ſaid *Follow me*; and they which mock thee ſhall reuerence thee, as *Michol* did *Dauid*. Note.

Thus when thou art in the way to heauen, remember that thou muſt goe forward or backwarde: for *Iacob* did ſee none ſtand vpon the ladder which aſcended vp to heauen; but either they went vp or downe: they which goe not forward, go backward. They which will not come ſo forward as *altogether*, ſhall not ſtay at *almoſt*, but fall from their faith, and loue, and knowledge, and zeal, by deſcents, till Chriſts threatning be fulfilled: *That which they ſeeme to haue ſhall be taken from them*, as though they neuer had any taſte at all. Note.

Thus I haue ſet you a glaſſe to behold whether you are in *almoſt*, or *altogether*. Yet *Paul* lured for *Agrippa*. Now he ſues to the people. When he had caught the King, he ſpred his net for the people.

I would to God, that not onely thou, but all that heare me, were

not onely almost, but altogether as I am. Hee might wish rather than hope, and therfore he praies, I would to God that all were Christians: as *Moses* wished that all could prophesie. *Peter* was taught both to feede the sheepe and the lambes, great and smal, old and young, rich and poore: So *Paul* prayes for the king and for the people too, and wisheth that they were all Christians. This prayer we may say for them that doe not pray for themselues, to make them ashamed, when they see other more carefull for their soules than they themselues. The Pastors care extendeth to all: although some are more to be laboured, yet none is to be despised, which is but a lambe of the flocke. *Paul* doth not wish *Agrippa* more honour, or more wealth, or more friends; but more religion, which is the greatest want of Princes. Although they haue receiued a kingdome, yet they are not so thankfull, as they which haue receiued nothing, but from hand to mouth. Though they haue done a thousand times more euill, yet they are not so penitent as he which hath done least of all. They sit in Gods seate, and are called Gods; but are not like God, but like Mammon, more than their names, and their Crownes: except *Dauid*, or *Salomon*, or *Iosua*, a few which remember, whose persons they beare: the rest are like *Herod*, and *Saul*, and *Nebuchadnezzar*, which know not from whome their kingdoms come. *As I am*, saith *Paul* directly. *Paul* should haue replied, altogether a Christian, and not *altogether as I am*: but who shall teach the spirit to perswade? He chose to say, *as I am*; that *Agrippa* might see his single hart and loue toward him, who went not about to seduce him, but wisht vnto him as vnto himselfe: *Euen as I am.* If any thing will perswade, most fit is the example, when he which teacheth vs goes before vs: for then we see that he dealeth plainly, and speakes of loue, and meanes no deceit, when we see him doe as he saith: *Saul hath slaine his thousand, but Dauid his ten thousand:* So where another conuerts a thousand, he shall conuert ten thousand, which can say like Christ, *Follow me.* Oh what is this when a Christian and I am al one? that ye might say to your children, I would to God thou were a Christiā, when you say, I would to God thou were like me.

The King should be like *Paul* by this saying: How then doe some

some say with *Festus*, *Too much zeale hath made thee mad.* If the people know the Lords Prayer, the ten commandements, and the Articles of beleefe, it is enough; is this to bee like *Paul?* No *Festus*, the knowledge of the world doth not make a man mad, but makes him wise to saluation. Can that which makes a man wise, make him mad? Therefore they which say that we are the worse for knowledge, or worse for religion, or worse for zeale, are like *Festus* which had neither knowledge, zeale, nor religion in him. And they which teach the people that they shall not need to be as *Paul*, but that a mediocritie wil serue, incurre that curse of *Paul*: *He which teacheth another doctrine then that which yee haue receiued of vs (which wished all as perfect as himselfe) let him be Anathema*, that is, accursed. They which loue you like *Paul*, do not wish you zeale by waight, & knowledge by ounces, and works by number, a Sicle, or an Omer, or an Epha: but that ye abound in all knowledge, and all zeale; and let them be luke-warme which will be spued out.

Except my bands. Yet *Paul* excepteth something, not his knowledge, nor his zeale, but his bands, *Not altogether as I am, but altogether as I am, except these bands.* He excepteth nothing but his troubles. Charity had rather suffer thā other should suffer, as *Dauid* prayed God to turne his wrath from the Israelies, vpon him. Now if you aske me, who can loue his neighbour as himself? here is one that had rather suffer himself, than *Agrippa* should suffer: he would haue him partaker in all his good, but not in his troubles: *As I am, except these bands. Paul* glories in his bands, & shewes his chaines like his Ensignes: these are the markes of Christ: this is the cognisance of my Lord, his sweete yoke and easie burthen. But he wisheth faith to them without a burthen: the battaile is to the strong, and the Crosse is not to bee wished for, but to be borne.

Thus the spirit of wisedom hath set vs an example how men are won to the trueth, and led forward by little and little with lenitie and softnes, putting difference betweeene them which know not the truth, and them which resist the truth. *Paul* did not speake so to *Elimas* the Sorcerer which withstood the truth, Act. 13. 16. but set his eyes vpon him & said, *O full of all subtiltie and mischiefe, the child of the diuell, and enemie of all righteousnes.*

Neither

Neither did *Peter* speake so to *Simon Magus*, Acts. 8.23. But as *Salomon* saith, *A wise man knoweth the time and place*. And as *Paul* saith, *The spirituall man discerneth all thinges*: so he knoweth when to be soft, and when to be rough. They which resist the truth as *Elimas*, and labour to keepe the Rulers from it, as *Elimas* did *Sergius Paulus* the Deputie of *Cyprus*, and many like him now, must not bee entreated like *Agrippa* which is comming to the truth, but as *Elimas* was. He which hath *Pauls* spirit knoweth how to handle both in their kind. Though we may not discouer the nakednesse of some, yet we may not hide the nakednesse of other: an humble heart is a good schoolemaster both to applie comfort and reproofe. Now the Lord Iesus which hath made you Christians *almost*, make you Christians *altogether*.

FINIS.

THE HVMILITIE OF PAVL.

Rom. 12. ver. 1. 2.

I beseech you therefore brethren by the mercies of God, that yee giue vp your bodies a liuing sacrifice, holy and acceptable vnto God; which is your reasonable seruing of God.

And fashion not your selues like vnto this world: but be you changed by the renning of your minds, that yee may proue what is the good will of God, and acceptable and perfect.

Rom. 11. 13

PAul an Apostle of the Gentiles, writing to the Romanes which were Gentiles, after he had shewed what God had done for them, in receiuing them into his couenant which were out of his couenant, and making them his people which were not his people, that the Gentiles might triumph now ouer the Iewes, as much as the Iewes triumphed ouer the Gentiles, because the Iewes were reiected, and the Gentiles receiued in their place: Now he sheweth what they should doe for God; *Giue your bodies a sacrifice to him*: that

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is, as Christ gaue himselfe for you, so you must giue your selues to him: as he was sacrificed for you, so you must be sacrificed for him; not your sheepe nor your oxen, nor your goates, but your selues. You must be the sacrifice: this sacrifice, *Paul* calleth *a liuing, and holy, and acceptable sacrifice: a liuing sacrifice*, because the Iewes sacrifices were dead sacrifices: *an holy sacrefice*, because they might sacrifice beasts and not be holy; but they cannot sacrifice themselues, but they must needes be holy. *An acceptable sacrifice*, because the sacrifices of beasts did not please God, vnles they did sacrifice themselues too. But if they sacrifice themselues, it doth please God, though they doe not sacrifice beasts. It is true, that God did require this sacrifice of the Iewes as well as of the Gentiles: for in Deuteronomie the tenth chapter and the 16. verse, he saith; *Circumcise your hearts*: and in the first of *Samuel* the 15. chapter and 22. verse, he saith *Obedience is better than sacrifice*: which shewes, that euen then God did require *the sacrifice of the bodie*, more than of beasts. But although God did require this of the Iewes also that they should sacrifice their bodies too, yet *Paul* signifies that God requireth larger of the Gentiles; because as Christ saith, *We haue a greater light*. The Gospel is a greater benefit than the law, and therefore our thankfulnes should be greater than theirs. Mat. 11. 11

First, here is an exhortation to sacrifice our bodies to God: then an explication what this sacrifice is. *It is your reasonable seruice, and not fashioning your selues to the world: and the renuing of your mindes to the image of God, in which they were created.* Then follow two reasons to perswade; one drawne from the mercies of God, *I beseech you brethren by the mercies of God.* The other drawne from the fruite of our regeneration, *that yee may proue what that good and acceptable, and perfect will of God is.* The exhortation is to sacrifice our selues to God. It seemes that the Iewes grudged to sacrifice their beasts, therefore *Paul* thought that the Gentiles would grudge to sacrifice themselues, and therefore marke how he prepared himselfe for them.

Brethren I beseech you by the mercies of God. This is his preparatiue. First he calles them *brethren*: which sheweth his affection to all Christias, which after Christ were called *brethren*. Secondly, our adoption by Christ, which makes vs brethren. Thirdly, Mat. 1. 7

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the dutie which we owe one to another, as if we were brethren. The Apoſtle doth not vſe this name ſo lightly as we, as you may ſee here, for *Paul* made it a preamble to perſwade the Romanes to godlines: So *Abraham* made it a mediatour to keepe peace betweene *Lot* and him. *Are we not brethren*, ſaith *Abraham*? As if he ſhould ſay, ſhal brethren fal out for trifles, like Infidels? This was enough to pacifie *Lot*, for *Abraham* to put him in mind that they were brethren; when he heard the name of brethren, ſtraight his heart yeelded, and the ſtrife was ended. So this ſhould be the Lawyer, to end quarrels betweene Chriſtians, To call to mind that they are *Brethren*. And they which haue ſpent all at law, haue wiſht that they had taken this Lawyer, to thinke with *Lot* whether it were meet for brethren to ſtriue like enemies. With ſuch reuerence then did they vſe the name of brethren: but now there is no reuerence in naming of God: for many ſpeake of him when they doe not thinke of him, and many neuer ſpeak of him but when they ſweare by him.

Gen.13.8

Note.

Note.

When hee had called them brethren, then hee beſeecheth them, *Brethren I beſeech you*. This is the Apoſtles ſtile. If God did humble himſelfe for man, much more ſhould man humble himſelfe for men. Therfore though *Paul* ſpeake of a matter, wherein he might command, as he ſaith to *Philemon*, *I might command thee*: yet as he did rather beſeech *him*, ſo he doth rather beſeech them. Marke the ſubtiltie of wiſedome (as I may call it); As the Serpent did vſe policie to tempt, ſo the preacher may vſe policie to conuert: and ſo *Paul* wonne *Agrippa* to beleeue, by perſwading him that he did beleeue. It was *Pauls* office to teach the Romanes; but it was *Pauls* policie to beſeech the Romans: vntill compulſion neede, gentlenes is better than bitternes: Lenitie deſerues to goe firſt, and correction hath no place if perſwaſion will ſerue.

Gen.3.1

Act.26.27

I beſeech you brethren. We doe not vſe to intreate and beſeech, but for our profit; but *Paul* did beſeech for their profit. We would haue other humble themſelues to vs, but *Paul* humbled himſelfe to his inferiours, to make them humble themſelues to God. Here the Preachers may take example of the Preacher of the Gentiles, the louing phraſe is the Apoſtles

Rom.12.1

phraſe,

phraſe, and he which beſeecheth ſhall perſwade eaſier than hee which thundereth. Many haue been drawne with the cords of loue, which could neuer bee haled with the chaines of yron. God is loue, and his Miniſters muſt ſpeak like loue, or elſe they doe not ſpeake like *Paul*: he which fiſheth for ſoules and doth not take this net, ſhall fiſh all day, as *Peter fiſhed all night, and catch nothing*. Although a temperate Preacher be a wiſe Preacher, and this bee our policie to intreate and beſeech you like *Paul*, yet you ſhould not looke to bee intreated like the gueſts which would not come to the banquet: for you muſt be intreated to your profit. It is no reaſon that Chriſt ſhould pay, and praie: the ſeruant prayeth, but the maſter commandeth. Note. *Matth.* 22.

Yet *Paul* hath not done his preparatiue: he is loth that his ſuite ſhould take the repulſe, and therefore he vſeth a mediator vnto them: and beſeecheth thē by the mercies of God: *I beſeech you brethren by the mercies of God*: Mercy is a louing ſoliciter and worthy to be heard, becauſe it heareth againe. God doth intreate vs by the ſame mediator that wee intreate God; wee intreate God for his mercie, and God intreateth vs for his mercy. So that mercie is like a ſigne betweene vs, which calleth God to heare vs, and vs to heare him. What will not a good ſubiect doe for a mercifull prince? Many ſweete things are in the word of God, but the name of mercy is the ſweeteſt word in all the Scriptures; which made *Dauid* harpe vpon it 26. times in one Pſalme: ſixe and twentie times he repeates this in the 136. Pſalme, *For his mercie endureth for euer*. It was ſuch a cheerefull note in his eares when he ſtrooke vpon mercy, that like a bird which is taught to record, when hee had ſung it, hee ſung it againe; and when hee had ſung it againe, hee recorded it againe, and made it the burden of his ſong, *For his mercie indureth for euer*. Like a Nightingale which when ſhe is in a pleaſant vaine, quauers & capers, and trebbles vpon it: ſo did *Dauid* vpon his mercie, *For his mercie indureth for euer*. But here *Paul* ſpeakes in the plurall number, not by the *mercie*, but by the *mercies* of God.

There is a plurality of Gods mercies; his leſſer mercies in his corporall bleſſings, and his greater mercies in his ſpirituall bleſſings: his temporall mercies in earth, and his euerlaſting

mercies

mercies in heauen: his preuenting mercies in deliuering vs from sinne, and his following mercies in pardoning of our sin. Howe many sinnes came with *Adam*, and howe many curses came with sinne, so many mercies came with Christ to answer them both. Therefore when *Paul* could not number them for multitude, hee was faine to lay them downe together in the grosse summe, and in a word called them *mercies*: as if he should say, I cannot number the mercies of God; but the lesse I can number them, the more they are. Thus much why *Paul* calleth them brethren, and why he beseecheth them, and why he remembreth them of Gods mercyes.

Gen. 3

Now he hath prepared the way, hee commenceth his suite, *that they would giue their bodies to God*: he speakes not here of the soule, though he would haue them giue their soules too. As you may see in the next verse: but he speaks here of the bodie, to shew that the bodie is a seruant to God as well as the soule; both are too little, and therefore one is not enough. And therefore *Paul* saith, *Glorifie God in your bodies and in your soules too.* But here he speakes the rather of the bodie, to shew that their battaile will bee with the flesh, and that the flesh will bee vnwilling to this sacrifice, as Christ saith, *The spirit is willing, but the flesh is fraile.* That is, the flesh wil not affoord any thing to God: though he do neuer so much for her, yet she is like churlish *Nabal*, which wil do nothing againe. Therefore the Apostle vrgeth so to giue the body, as if he should say, draw forward that which draweth thee backward, and let thy conuersion begin where sin hath his roote: if you can win the flesh, which is like *Nabal*, the soule will come like *Abigail*, and bring her traine with her.

2. Cor. 6. 20

Matt. 26. 45

Now to shew how we should giue our bodies to God, the Apostle saith, *Giue your bodies a sacrifice to God.* That is, you must giue your bodies to God, as if you did sacrifice them. The Law appointed *a sacrifice, in which all the members were offered together:* So yee must giue your members to God: for the body is al, all is but parts of the bodie: therefore if you must giue your bodies, you must giue eye, and eare, and tongue, and hand, and feete vnto him: *For the heart* (saith *Paul*) *doth but beleeue*, because it is not enough to beleeue, therefore he addeth, *the mouth doth confesse*: as it is as necessarie to confesse vnto Salua-

Leuit. 19. 13

Rom. 10

tion,

tion, as to beleeue vnto iuſtification: ſo it is as neceſſary to ſacrifice the tongue as the heart. What then, is the tongue enough? Nay, (ſaith Chriſt) *he which hath an eare to heare let him heare.* Is the eare enough? Nay (ſaith *Dauid*) *Lift vp your hands to his Sanctuarie.* Is the hand enough? Nay, (ſaith *Salomon*) *Let thine eyes behold the right.* Is the eye enough? Nay, (ſaith *Salomon*) *Remoue thy foote from euill.* So the word paſſeth like a Collector from one member to another, to gather tribute for God vntill the bodie haue paied as well as the ſoule. Therefore in Deut. the 6. chapter, and 5. verſe, God commandeth, not only *Thou ſhalt loue the Lord with all thy ſoule, and with all thy minde:* but *with all thy ſtrength:* that is, if thou canſt doe any thing for him with the ſtrength of thine hand, or the ſtrength of thine eye, or the ſtrength of thine eare, or any part elſe: thou art bound by this commandement, to doe it with all thy ſtrength. Therfore when *Dauid* went about the ſeruice of God, he called al his powers together, ſommoning them like a Crier, *All that is within me praiſe the Lord.* If euerie part looke to be glorified of God, it is reaſon that euerie part ſhould glorifie him: for this is all that they pay. As euerie ſubiect oweth loyaltie vnto his prince: ſo euerie member oweth a duty vnto his Creator; The heart to loue him, the tongue to praiſe him, the eye to marke him, the eare to attend him, the hand to ſerue him, the foote to follow him, & euery part ſhould ſerue God as it ſerueth vs: nay, more thē it ſerueth vs, becauſe we are bound to loue God more than our ſelues. For it is ſaid, *Loue God aboue al:* therfore we muſt giue more to Gods deſire than to our owne deſire.

Mat. 11.15. Pſal. 134.2 Pro. 4.25. Pro. 4.27

Note.

Chriſt hath a part in euery part: Nay, euery part is his part, becauſe he gaue all for all. Shall the hand ſay to the heart, ſerue thou him or the heart ſay to the tongue, ſerue thou him? or the tongue ſay to the eye, ſerue thou him? or the eye ſay to the foot, ſerue thou him? Nay, if Chriſt be the head, euerie part will ſerue him, for al the body is ruled by the head: and therefore if he be the head, euery part of the body will ſerue him like a head.

Now, if you wil know how euery part may be a ſacrifice, thus it is: Ween thou canſt ſay with the Virgine, *Mine heart doth magnifie the Lord:* then thine heart is a ſacrifice to God. When thou canſt ſay with *Samuel: Speake Lord, for thy ſeruant heareth,*

Luk. 1.46.

1. Sam. 3.9

then

then thine eare is a ſacrifice to God. When thou canſt ſay with
Pſa.25.11. *Dauid, Mine eyes are euer toward the Lord*, then thine eye is a ſacrifice vnto God. When thou canſt ſay with *Dauid, All the day*
Pſa.88.9. *long I ſtretch out mine hands to thee:* then thine hands are a ſacrifice to God. When thou canſt ſay with *Dauid*, as it appeareth in the 26. Pſalme, and the 12. verſe, *My foote ſtandeth in vprightneſſe:* then thy feete are a ſacrifice to God. So at length by following of theſe examples, euerie member is a ſacrifice.

He which offereth this ſacrifice, is freely excuſed of all ſacrifices beſides. For ſince Chriſt ſacrificed himſelfe, God hath required none other ſacrifice of Iewes nor Gentiles, *But that they*
Note. *ſacrifice themſelues.* Now when God doth require of thee to ſacrifice thy body, hee doth but require thee to ſacrifice the ſins of thy bodie, as you may picke out of the next words, *Be chaunged*, that is, change thy thoughts, change thy words, change thy works: Let thy tongue ſpeake no more idly: let thine eyes looke no more to vanitie: let thine eares hearken no more to folly: let thine hands worke no more iniquitie, and then thou haſt ſacrificed thy body.

This ſeemes a deare ſacrifice, to ſacrifice thy body: yet thou ſeeſt it is but a cheape ſacrifice, for it is nothing but to ſacrifice thy ſinnes, which would ſacrifice thee. If God had required thee to ſacrifice thy ſonne to him, as he required *Abraham*, Geneſis the 22. chapter and 2. verſe, wouldeſt thou not giue him? But, now he requireth nothing of thee but thy ſinnes, it is as if hee ſhould ſue vnto thee for thy ſhame, and thy trouble, and thy guilt, and thy feare, that he might haue all which hurts thee. What wilt thou part from, if thou wilt not part from thine hurt? *Therefore ſacrifice thy body*, and thou haſt ſacrificed all that hurts thee.

Here Chriſt is the Altar, and we the ſacrifice, and the fire which kindleth it, *the loue of God*, and the ſmoake which goeth vp, *the conſumption of our ſinnes*; but a worldly man killed, and a ſpirituall man reuiued, and the ſacrifice is ended.

This ſacrifice goeth vnder three titles, *liuing, holy*, and *acceptable*. Euerie one perſwades with the Apoſtle, that they ſhould offer it: for in that it is a *holy ſacrifice*, it cannot but pleaſe, becauſe hee is holy which takes it: in that it is a *liuing ſacrifice*, it

cannot

cannot lose them any thing, because there is no death nor losse in it, as there was in the Iewes sacrifices: in that it is an acceptable sacrifice, it must needes benefit them; for when the sacrifice is accepted, the sacrificer is accepted too: as *Abel* pleased, when his sacrifice pleased. Gen.4.

First, it is called a *liuing sacrifice*, because the beastes dyed when they were sacrificed: but men liue when they are sacrificed, nay they die vnlesse they be sacrificed. As *Abraham* did not lose his sonne, when hee was content to sacrifice him to God: so men doe not lose their pleasures, when they sacrifice them to God. But as Christ sayth, *He which leaueth father or mother for me, shall receiue an hundred folde.* So he, which leaueth any comfort for God, shall receiue an hundred comforts for it. For Gods demands are not only demaunds, but gifts. He bids thee sacrifice thy body, that thou mightest partake the sacrifice of his body. Here then is but one sacrifice for another, one body for another, a beggers body for a Kings body. Well may he require a *liuing sacrifice*, which hath giuen a dead sacrifice. Christ died for vs: but he desires not our death, but our life, that we would serue him with our life. It is called an *holy sacrifice*, because *our bodies are the Temples of the holy Ghost*, that is, if they are not, they should be *the Temples of the holy Ghost*. But as the Iewes abused the temple of stone, so we haue abused the temple of flesh, and there is no way to make it holy againe but for the holy Ghost to dwell in it, that is, to sacrifice it to God, and then it is holy: because as vertue came out of Christ to heale the womans disease, so holinesse cometh out of Christ to heale euery mans sinnes, and then they are holy. As nothing doth please vs, vnlesse it be some way like vs, & agreeable to our nature: so nothing doth please God, but that which is like God: therfore because God is holy, no sacrifice doth please him, but the holy sacrifice. Therfore *holy* goeth before *acceptable*, to shew that our sacrifice is not acceptable, vnlesse it be holy. *A liuing holy, and acceptable sacrifice.* Gen.3. 1.cor.6.19

3 It is called an acceptable sacrifice, because no sacrifice is so accepted, as when we offer our selues. Therfore *Samuel* saith, *Obedience is better then sacrifice*: that is, it pleaseth God better then sacrifice. Now if we must sacrifice to God, we should do 1.sam.15.22

as we doe to Princes, that is, offer that which may be accepted, that we may be accepted for our gift: or els better vndone than done. When *Cain* had sacrificed to God, because his sacrifice was not accepted, therfore *Moses* saith that *his countenance was cast downe*: but if we sacrifice our bodies, our countenance need not be cast downe: for *Paul* sayth, that *this sacrifice is accepted*. All other sacrifices were kindled with the fire of the Temple: but this sacrifice is like the sacrifice of *Eliah*: which God kindled himselfe with fire from heauen; and therefore this must needs be acceptable, which man doth not only offer, but God himselfe doth offer.

Gen. 4. 5

1. King. 18 39.

When the Apostle ends our Sacrifice, with this clause *acceptable*, hee meaneth that this should bee the leuell of all our thoughts, that whatsoeuer we think, or speake, or do, be *acceptable* and liking vnto God. As *Dauid* thought to builde the Temple, but would not build it, when *Nathan* tolde him that *God would not haue him build it*: As *Ananias* would not baptize *Saul*, but did baptize him when hee vnderstood that God would haue him baptized: As *Ioseph* would not take *Mary* to wife, so long as he thought God did disallow his marriage, but did marrie hir when the Angell tolde him that he should marrie hir: so a good man wil doe nothing before he doe consult with Gods word: and all that he doth he approueth vnto God before he doth it: if it be not his Word and Will, then he turneth back, as if the wind and weather were against him, alwaies reforming his owne will to Gods wil, that his thoughts, and wordes, and workes may bee acceptable. If reason teach vs this, that when we offer vnto God, we must giue him an *acceptable sacrifice*, an *acceptable honour*, an *acceptable seruice*: then why do we not giue him that which he asketh? for he knoweth what is acceptable to him. If he aske the first fruits, we must not offer him the last fruits, for the first is acceptable: So if hee appoynt his discipline, we may not set vp our discipline: for that is not acceptable to him, but to vs.

2. chro. 17 1. & 16.
Act. 9. 13
Mat. 1. 16

Now *Paul* shewes what this sacrifice is, *It is your reasonable seruice of God*: least they should grudge to sacrifice their bodies, he sheweth that hee meaneth but the sins of their bodies. *For this sacrifice* (sayth *Paul*) *is your seruice, your reasonable seruice.*

He

He calleth it *a reasonable seruice*, because it is not in ceremonies like the Iewes *seruice*, but in spirit (as *Peter* saith): then because it is that *seruice*, which euery mans reason and conscience doth tell him that he oweth vnto God; it may well be called *a reasonable seruice*, because it is so reasonable. Therefore if we wil not serue God thus, that is, as our reason teacheth vs; then we serue him not like men, but like beasts voyde of reason, whom God may be sayd to rule, but they cannot be sayd to obey; because they are ruled perforce. All things do yeeld a seruice to God, but *all things do not yeeld a reasonable seruice*, which he requireth of man: there was no reasō why Christ should serue vs; but there is great cause why we should serue Christ, because he serued vs without cause: so that I may say, Christ requireth but *a reasonable sacrifice, for an vnreasonable sacrifice; a liuing sacrifice*, for *a dead sacrifice; a cheape sacrifice*, for *a precious sacrifice*; counting vs as it were like to the poore widow, of whome he is cōtent to take a mite, because we are needy: thus much of our reasonable seruice. The law of this seruice is layd down in these words, *Fashion not your selues to the World*: the world followeth the world; *but I*, saith Christ to his disciples, *haue chosen you out of the world, therfore doe not you follow the world*. The world is taken some time for heauen and earth, and sea, which are parts of the world: sometime for the men of the world, somtime for the elect in the world: but most commonly it is taken for the wicked in the world, because the wicked are most common: like a man which by often faulting is growen to an euill name, so the world which doth not signifie euill of it selfe, is taken for euil, because it is accustomed to doe euill. And therefore the diuel is called *the god of this world*, because the worlds fashions are the diuels fashions: *therefore fashion not your selues vnto the world*, least you be in the diuels fashion. Then you must not prank vp your selues like Players, for this is the fashion of the world: then you must not respect persons more than iustice, for this is the fashion of the World: then you must not flatter to please, for this is the fashion of the World: then you must not deceiue to growe rich, for this is the fashion of the World: then you must not seeke reuenge for euery word, for this is the fashion of the World: then you must not take scorne

Act. 17. 24
Ioh. 15, 19
Matt. 16. 23
Ioh. 1. 24
Iohn. 7. 7
Iohn. 8, 23
2. *cor.* 4. 4.

to be told of your faults, for this is the fashion of the World: then you must not giue almes to be seene, for this is the fashion of the World: then you must not obey for feare of the law, for this is the fashion of the World: then you must not receiue the Sacrament for order, for this is the fashion of the World; then you must not come to Church for custome, for this is the fashion of the World: then you must not make Religion but a table talke, for this is the fashion of the World: then you must not turne with the time, for this is the fashion of the World: then you must not defer to do good till you dye, for this is the fashion of the World. The World is a bad pattern to follow, because as the flesh followeth the diuel: so the world foloweth the flesh. Therefore say no more we must do as the World doth, but rather we must not do as the world doth. You say you go so, because it is the fashion: God saith, *goe not so*, because it is the fashion. If you come but in the fashion, you shal be in the abuse: There is no man that weareth the cutters fashion, but hee is a cutter: none which cutteth his haire like the, which are proud, but he is proud: none that coloureth her face like them which are wanton, but she is wanton: none which sweareth like them which lye, but he will lye as well as sweare.

Therfore make not your life of the Worlds fashion; the *Wedding Garment* was of another fashion then all the rest: therfore if thou fashioneſt thy self like the rest, thou hast not on thee the wedding garmēt, for this was nothing like vnto the rest. Christs garment was of another manner of fashion differing from the World; so thy life must be of another fashion then the Worlds: or els as the fashion of the World passeth away, so thou shalt passe and perish with it. God doth not like the fashion of the World, and surely he liketh as ill the fashion of Idolatrie, or the fashion of Antichrist, as the fashion of the World. He which biddeth vs *to refraine from euery shew of euill*, would haue vs refraine from the shew of Idolatry, and the shew of Heresie: for these are the greatest euils. But if we be not Idolatrous, yet we haue the shew of Idolatry. If wee be not of Antichrists religion, yet we be of Antichrists fashion, so long as we shew forth the same badge, and cognisance; you knowe what I meane. This is to iumpe with the World and leap to hell. This is not to

Matth. 22

Iob. 19, 23

1. Thes. 5, 22 Note.

be

be in fashion, but out of fashion, therefore now yee shall heare the best fashion.

It followeth, *Be you changed by the renuing of your minds.* This is the second part of your reasonable seruice; *The changing & renuing of the mind to the likenes wherein it was created.* As before he required you to giue your bodies, so here he requireth you *to giue your minds.* Outward seruice is like a tinkling Cymball; though it hath neuer so pleasant a sound, yet it doth not please God, because it hath no mind to please him: so is the seruice of the eye, or the eare, or the hand or the foote, if the minde be away, it may please other like the Cymball, but it pleaseth not God.

The body is a seruant as wel as the soule, but there is no promise made to the bodily seruice, but to the spirituall seruice: for vnlesse the mind worke, the body will serue but a while: *Therefore make cleane within,* sayth Christ. *Sanctification* begins within; vntil the mind be renewed, the body is neuer sacrificed. *Mat.23,26.* Therefore now *Paul* shewes as it were the knife that must kill this sacrifice, that is, the mind: the mind must sacrifice the body. *Be ye changed,* as if he should say, *Suffer your selues to bee changed,* as *Noah* suffered himself to be conered, that is, *Grieue not the spirit,* do not resist God, be not against your conuersion, and God will conuert you, God wil comfort you, God wil renue you. *Gen.12. 1. Thes.5.* *By this renuing of our minds, Paul* calleth to our remembrance, that once we had a pure minde, and that we come the neerer vnto God, the neerer we draw to that similitude againe. And therefore the Scripture calleth so often for a new man, a new creature, a new heart: As we may read, Psal. 51.10. *Dauid* praieth the Lord to *create him a new heart;* not to correct his old heart; but to *create him a newe heart:* shewing that his heart was like an old garment so rotten and tottered, that he could make no good of it by patching and peecing, but euen must cast it off, and take a new. Therfore *Paul* saith, *Cast off the olde man:* not picke him and wash him till hee be cleane; but cast him off, and begin anew as *Dauid* did. Wil ye know what this renuing is? It is the repairing of the Image of God, vntill vve be like *Adam* when he dwelt in Paradise. As there is a whole olde man, so there must be a vvhole new man: the olde man must *psal.51.10*

change with the new man, wisdom, for wisdom, loue for loue, feare for feare, his worldly vvisdom for heauenly wisdome, his carnall loue for spirituall loue, his seruile feare for Christian feare, his idle thoughts for holy thoughts, his vaine vvords for holesome vvords, his fleshly vvorks for sanctified works.

If the mind must be so renewed, I vvould know of the Papists vvhere are their pure naturals? If our naturals vvere pure, our minds ned not to be renewed: for it is good to be pure, and euill to change it: but because there is no pureneſſe in vs, therefore the Apostle would haue vs changed. Againe, let them tell me why our mindes should be renewed, if vve haue free will to doe good if vve list: bu because our minds are so corrupted, that vve haue no free vvil to good, nor vvil to do good neither, therefore the Apostle vvould haue our minds renevved. Thus one vvord of God hath battered tvvo castels of Antichrist.

FINIS.

A LOOKING GLASSE FOR CHRISTIANS.

ROM. 12. 3.

I say, through the grace that is giuen vnto me, to euery one that is among you, that no man presume to vnderstand aboue that which is meete to vnderstand; but that he vnderstand according to sobriety, as God hath dealt to euery man the measure of faith.

FIrst of the Preface, and then of the counsell. In the first verse of this Chapter, *Paul* persvvaded the Romanes *by the mercy of God towards them*: here he persvvadeth them *by the grace of God towards him*. *Paul* speakes like a man in his death-bed, vvhich is set to giue good counsell, & goeth frō one lesson to another, as though hee vvould speake all vvith a breath. First, he coūseld them to make their bodies serue God, because the body is a seruant as vvell as the soule: then he forbad thē to *fashion thēselues to the world, because no man can serue two contrary masters*: then he aduiseth them to *renue their minds*, because except the mind be reformed, the body vvil serue but a

vvhile

while. And he setteth them to seek Gods will, because the wil of man doth seduce him. And now to make vp his Testament (as it were) he admonisherh them to rest in the knowledge of Gods wil, and not to search further, nor to be proud of their knowledge but to vse their knowledge to humble their pride. This lesson may seeme vaine, to the Romans: for they were not yet come to be wise, and he counselleth them not *to be too wise.* *Paul* sayth, *That the Gentiles sought after wisedome:* but he sayth here, *That the preaching of the Gospel seemeth foolishnes vnto them,* which was wisedome: and therefore God calleth them *a foolish nation,* because they counted the true wisedome foolishnes, and their owne folly wisedome. For this cause there was such emulation between the Iew and the Gentile; one despised another, because they did not accord what wisedome was, although both sought for it. Therefore that ye may not onely seeke wisdome as the Gentiles did, but find wisdome as *Salomon* did, *Paul* layeth a foundation for wisedome to stay vpon, which he calleth *sobriety*: Be wise according to *sobriety,* which is this, *By the grace of God which is giuen to me.* Because he speaks to al, and his charge is of great moment, and they which thinke themselues wise, will hardly be perswaded but they are wise: therefore he comes with authoritie, like an Ambassadour from God, and sayth, *By the grace of God which is giuen to me,* that is; by the vertue of mine Apostleship, which I haue not receiued from men, but from God, not from earth but from heauen, *I charge you that no man among you,* whether he be learned or vnlearned, whether he be an hearer or a teacher, *presume to know aboue that which is meete to know*: that is, make himselfe wiser then he is, or boast of the graces which God hath giuen him, or despise the gifts of God in other, or roue beyond his calling, or trouble his head with curiosities; but *that he be wise according to sobriety,* that is, walke within his vocation, be humble in his knowledge, and vse his gifts to the profit of other: *as God hath giuen to euery man the measure of faith*; that is, remembring that it is a gift of God, which hath dealt gifts to other as wel as to him, that they might do him good, as he may do them good. So that if you ask *Paul* as the Iewes askt Christ, *By what authoritie doest thou this?* hee sheweth his Letters Patents from the

1. Cor. 1. 23

Deut. 32. 28

A word of his preface.

king himselfe, *By the grace of God, &c.* Well dooth he call his Apostleship *the grace of God:* for he was a Persecutor of the same doctrine which he preached; and therefore if it had not beene Gods marueilous grace, he should neuer haue been an Apostle. It was as strange to heare that persecuting *Saul* was amongst the Apostles, as to heare that king *Saul* was among the Prophets: but *by the grace of God* (sayth *Paul*) so it is. I did not vsurpe this calling, but it was giuen me: I came not from men, as I did before when I persecuted, but I am sent from God. I do not count mine office a labour or a burden: but I esteem it a grace, *The grace of God both to me and to you.* By this *Paul* teacheth vs to receiue the ministery of the word, as a *grace from him:* For if *Paul* speake by grace, then you heare by grace. As he sayd, *I speake by the grace of God which is giuen mee:* so you may say, *We heare by the grace of God which is giuen to vs:* and therefore I exhort you, as he did the Corinthians, *Receiue not the grace of God in vaine.*

Gal. 1.3

1. cor. 9. 1

Now to his counsel: *Let no man presume to vnderstand aboue that which is meete to vnderstand, but let euery man vnderstand according to sobriety.* When the Apostle speaketh of things meete to vnderstand, he signifieth, that it is not meete to search all things. It seemes that many among the Romanes were sick of our disease, which is to think our selues wiser then wee are: therefore he which taught them to be wise in all his exhortations before, teacheth them here, *not to be ouerwise, but sober wise.* As God appointeth the Iewes a measure, how much Manna they might gather: so *Paul* appointeth the Romanes a measure, how much wisdome they might gather. The Iewes measure of Manna was so much as an Omer would holde: the Romanes measure of wisdome is so much as *sobriety* woulde hold. For as the Manna which the Iews gathered, ouer an Omer, did them no good but mould and fust: so the wisdome which men gather more than *sobriety*, doth no good, but puffe them and corrupt them, and turne them either into pride, or into enuy, or into wiles, or into strife, or one cogitation or other, as their superfluous Manna turned into wormes. When *Paul* entred into this sage doctrine, which I may call the lopping or pruning of wisdom which must be kept low, like a man which is giuen

to be pursie and grosse; he summoneth all sorts of men to hear him, as though he spake of a fault, like the darknesse of Ægypt which went ouer the whole land: therfore he excepts no calling nor person, but crieth, *I say vnto euery one, &c.* The wise & the ancient and the learned are to learne this lesson. *One thing is behind*, saith Christ, to him which thought he had done all: so one thing is behind, to him which thinkes that he knoweth all. Art thou wise? be not too wise like thy mother *Eue*, vvhich would know as much as God. *Paul* hath two suits to moue vnto you: The first is, that ye would be wise: the other is, that ye would not be too wise; for too good (we say) is starke naught: so hee which is too wise is a very foole. Nay, (sayth *Salomon*) *There is more hope of a foole, than of him which is wise in his owne conceite:* there is hope of a foole that he may be wise, because he will heare instruction; but of him that is wise in his owne conceit, there is no hope to make him wise, because he thinketh he knoweth that which he should learne. For this cause Christ pronounced his woes to the Pharisies, and his doctrines to the people. *Because the whole* (sayth Christ) *haue no need of a Physician:* that is, they that thinke themselues wise like the Pharisies, thinke they haue no need of a Teacher; and therfore Christ did not teach them, but rate them, and teach them which did not thinke themselues wise. Therefore if wee will be Christs schollers, we must be *Pauls* schollers, that is, *presume to know no more then that is meete to know*, and then he will teach vs as much as is meete to know.

There is as much need to warne men with *Paul. that they be not ouerwise, as to warne them with Salomon to seeke wisdome*: for there is an error on the left hand, and on the right hand. A man may be as wel too wise as too simple, too careful as too careles, too hasty as too slacke: and therefore *Salomon* saith, *Turne not to the left hand, nor to the right*. And againe, *Be not too iust, neither make thy selfe too wise*. And againe, *If thou haue found hony, eate not too much*. Al which places do shew, that men are giuen to ouerreach; like *Moses*, which whē he had heard God, would needs see him too, which was not possible for man to behold. This is the first sleight of Satan, When he cannot keep men frō knowledge, then he casteth how to puffe them vp with their know-

rom. 4

pro. 4.27
Eccle 7.18
pro. 25.26

knowledge, which makes them as vaine, as ignorance made them before. *Festus* did not apply truly when he sayd, that *too much learning had made* Paul *mad*: but it is true, that too much learning hath made other mad, and woulde haue made *Paul* mad too, if he had been as proud of his learning, as *Festus* was of his honour: and for all that he was an Apostle, yet it began to worke vpon him: As hee sayth, *I was almost puft vp with the multitude of reuelations*: he was not *wise aboue sobrietie*, but he was *almost wise aboue sobriety*. And therefore hee might well sound the retire of wisdome: Looke to your wisdome, and learning, and knowledge, for I my self was almost puft vp with it. If *Paul* might learne his owne lesson, then it is like that none here haue learned it. The Scribes & Pharisies did not come to Christ, as the people came to *Iohn*, to aske, *Master, what shall we doe?* But these Rabbies might haue come to Christ, as well as their schollers came to Christs Disciples: to whom hee would haue answered like *Paul, Be wise vnto sobrietie.*

Act. 26. 24

2. Cor. 12

Fiue things in my iudgemēt, are to be noted in these words. The first is, that wisdome is a thing to be desired: for when he saith, *not aboue sobriety*, he would haue vs wise *within sobrietie*. The second is, that euery man affecteth a kind of wisdome, *either according to sobrietie*, as *Paul* counselled the Romanes, or *aboue sobrietie*, as the Romans did before. The third is, few are wise, as God counteth wisedome: and therefore *Paul* speaketh to all, as though all were to learn this lesson. The fourth is, that *sobriety* doth shew like a glasse, who are wise, and who are not. The last is, that the wisdome which goeth beyond *sobriety*, doth hurt him which hath it and others. For when *Paul* sayth, *Be wise to sobriety*, he implyeth that who is not so, is in a kind of distemparature, like one scarce sober. As the meate, which is not digested with exercise, doth rumble in the stomacke: so the knowledge which is not digested with *sobriety*, troubleth the braine.

Touching the first point, the forbidden tree seemed to *Eue* a tree to be desired, because it would teach thē knowledge. Nature taught her that knowledge was a thing to bee desired: though the Serpent pointed her to a wrong tree. For indeede the tree of life was the tree of knowledge, and when they went

Gen. 3. 6

to

to the other tree, they changed their knowledge for ignorāce, as they changed their holinesse for wickednes. Beside, all other vertues are called wisdome, to shew that wisedome is *the bond of vertues*, and as much to be desired as all the rest. Beside, God himselfe is called wisedome, to shew that in nothing wee can come neerer God, then in the study of wisedome. Beside, the word, the spirit, and the ministery, are all appointed to teache wisdome: because other things are not so necessary, therefore they haue not so many schoolemasters. prou. 4, 7 prou. 5, 7

Salomon speaking of wisdome, preferreth it before siluer, to shew, that we should prefer it before siluer: then before gold, to shew that we should desire it before gold: then before precious stones, to shew that we should desire it before precious stones. Therfore *Salomon* prayed for wisdome, and *Moses* studied for wisdome, and the Queene of Sheba trauelled for wisedome, to shew that wisdome wil requite all the labours and paines that are taken for her. As wisdome is excellent aboue al, so it is affected of all, as oyle was, both of the wise Virgins and the foolish Virgins: nay the very name to be wise, is so plausible, that *Paul* sayth, the Grecians sought after wisdom, they whom God called a foolish nation. *The foolish nation* (sayth *Paul*) *sought after wisdome*; though he do not say that they found wisedome. And in the second of *Mathew* we find, that the Gentiles called those men that were singular amongst them, by the name of *Wisemen*, as we cal them noble men, which are singular amongst vs; shewing that wise men should be noble men, or noble men should be wise men, according to the saying of *Dauid*: *Be wise ye which iudge the earth*. And likewise in *Paul* wee reade that they which neuer knew what wisedome meant, yet named themselues Philosophers, that is, *Louers of wisedome*, as though there were such a thing behind which al men should loue. Thus wisdome hath been a mark which euery man hath shot at, euer since *Eue* sought to bee as wise as her Maker. But as an hundred shoote, and not one hit the white: so some come short of wisedome, and some flie ouer, and some goe beside, like the arrowes which *Ionathan* shot at *Dauid*. Therefore *Salomon* speaking of wise men sayth, *I haue scarse found one among a thousand*. Therfore *Paul* makes a generall charge, *I say to euery* 1. cor. 1, 22 Matth. 2 Psal. 2. 10 coloss. 2. 8 Eccl. 7. 30

one

one, be wise according to sobriety, as though euery one had too much wisedome, or too little. Vertue is a meane betwixt two vices, which couch so close beside hir, that one can scarce see her. *Couetousnes* on the one side, and *Prodigality* on the other side, and *Charity* in the midst: *pride* on the one side, *rusticity* on the other side, and *comelinesse* in the midst: *flattery* on the one side, *malice* on the other side, and *loue* in the midst: *carefulnesse* on the one side, *carelesnes* on the other side, and *diligence* in the midst: *diffidence* on the one side, *presumption* on the other side, and *faith* in the midst: *superstition* on the one side, *Atheisme* on the other side, and *religion* in the midst: *ignorance* on the one side, *curiosity* on the other side, and *knowledge* in the mids. So that there is but one vertue still for two vices, therefore extremities beare rule in this world. Either we cry *Hosanna*, or else *Crucifige*; eyther Christ must not wash our feet, or els he must wash our feet and body too; either we will haue *Paul* a God, or els we say he is curſed of God; eyther we say, *Touch not, taste not, for it is vncleane*, or els we say, *Let vs eate and drinke, for to morrow we shall dye*. If we loue, we do ouer-loue; if we feare, we ouer-feare; if we be carefull, we are ouer-carefull, if we be merry, we are ouer-merry; if we be solemne, we are ouer solemne; if so, we cannot be wise, but we are ouer-wise: so soone as we are thought to know some thing, we would be thought ignorant of nothing. There is a kind of downe or curdle vpon wisdom, like the train of gentlewomen, which is more than needs, which we call *the crotchets of the braine*; which must be weeded out, as the tree is lopt when it groweth too thicke, or els they will perish in the braine, like skimme which seetheth into the broth. The Scripture speaketh of many ancient, and many rich, and many strong, and many mighty; but of one wise man, and yet that wise man too before hee dyed, stept beyond *sobriety*. Therefore euen as ye looke lest other mens wisedome should deceiue you, so looke lest your owne wisedome deceiue your selues. There is a kind of wisdome, which is more contrary to wisedome than ignorance. As good corne & bad corne come both to the market to be sold, and the bad would haue as much money as the good: so true wisdome and false wisdome come both, shew both, offer both, praise both. And as *Iacob* tooke

Act. 28.3

*Lea*h

Leah for *Rachel*; so many takes the worse for the better. *Pharaoh* said, *Come, let vs dowisely:* when he went about that which destroyed him. The Scribes, and the Pharisies, and the Elders took counsel against Christ, as though they would most wisely preuent their saluation. *Iudas* would betray his master wisely; and therfore he came with a kisse, & said, *Haile Maister*, when he betraied him. *Cain* thought to murther his brother wisely, and therefore he called him aside into the field, as though he would walke with him, that none might see. *Iezabel* thought to kill *Naboth* wisely, and therfore she subborneth false witnesses, and proclaimed a fast before the murther. *Eue* thought it wisdome to eate the forbidden fruit. *Absolon* thought it wisdome to lie with his fathers Concubines. The idle seruant thought it wisdome to hide his talent. The false Steward thought it wisdome to deceiue his master. All these were wise aboue *sobrietie*. Of whom wee may say with *Paul*, *presuming to be wise they became fooles*: because they were wise to euill, their wisdome had but an euill end. All these examples are recorded to giue credit vnto this doctrine, *Be not wise aboue sobrietie*.

Exo. 7. 20

Gen. 4.

Gen. 3. 5

1. King. 23. 9

Prou. 23. 17

Rom. 1. 22

As *Paul* woulde haue the Galathians zeale according to knowledge, so he would haue the Romanes knowledge according to *sobrietie*. He which forbidderh vs to trust in our riches, and in our friends, and in our strength, forbiddeth vs to trust in our wisedome, *Trust not in thy owne wisedome*. We count the simple, fooles; but God counts the craftie, fooles. He which thinkes himselfe wise, is a foole *ipso facto*. And to shewe that they are most fools of all, the Apostle saith, that God chose the foolish to confound them. It is sayd, *Be merry and wise*: but it may be sayd, *Be wise and wise*: for euery wisdome is not wise. As the wisemē went no further then they were guided by the ster: so a wise man should runne no further then hee is led by the Word. When God hath brought thee vnto goodnesse he saith, *acquiesce*, set downe thy rest; goe no farther then goodnesse: so when thou art come to wisedome, rest where thou art well, as the Doue did in the Arke.

1. Cor. 1

Matt. 2

The first blessing which Christ pronounced to any, is to *the poore in spirit*. As *Paul* would haue you rich in knowledge, so Christ would haue you poore in spirit, that is, humble in your knowledge;

knowledge; for the proude knowledge is the diuels knowledge: and wisdome to the wicked, is like the Arke vnto the Philistins, which did them more hurt then good. Therfore as God appointed the people their bounds, which they might not passe, when he talked with *Moses* in the Mount: so he hath appointed certaine precincts of wisedome, which when we transgresse, we may be sayd to exceed our commission, like *Shemei* whē he went beyond the riuer, which *Salomon* forbade him. The raile or pale of wisdome is *sobrietie*. As wisdome is made ouerseer of all other vertues, so *sobrietie* is made ouerseer of wisdom, to measure it forth in euen portions and due seasons, that none of Gods giftes be lost. As water is vnto the wine, to alay the heate of it, and salt is to meat, to make it sauourie: so *sobrietie* is to wisdome, to make it wholesome & profitable to him which hath it, and them which seeke it of him. *If thou hast found hony* (sayth *Salomon*) *take not too much, least thou surfeit.* Nay if thou haue found wisdome, take not too much least thou surfeit. There is a surfeit of wisdome, which is the dangerouseste surfeit of all other: when a man begins like *Paul* to bee puffed vp, which was *Aarons* and *Miriams* disease, when they murmured against *Moses*, because they thought themselues fitter to gouerne than he. No vertue is better than wisdome and humilitie: but if a man be proud of his wisedome and humilitie, then the vertue is turned into a vice. *If the light be darkneſſe* (sayth Christ) *how great is that darkneſſe?* So if our humilitie be pride, how great is that pride? If our knowledge be ignorance, how great is that ignorance? Therefore as we remember, *Be wise as Serpents*; so let vs remember, *Be simple as Doues*, or else wee drowne in our wisdome, like a light that quencheth in his own tallow.

prou. 25, 15

Num. 12, 3

Now that ye may know how to be wise according to *sobrietie*, there be certaine properties of this sober wisdome, which I will shew you. The first, is not to arrrogate to our selues more than God hath giuen vs. As the man sayd, *I beleeue, Lord help my vnbeleefe:* So the wise man may say, I vnderstand, Lord help my ignorance. For one thing which we know, we are ignorant of a thousand things which wee should know: yet the foolish Virgins would be thought as wise as their sisters.

Fiue marks of a wise man.

No

No man can abide to be disgraced in his wit: we had rather seeme wicked then simple. As euery bird thinks his own birds faireſt: ſo euery man thinks his own wit ripeſt. *There is a generation* (ſayth *Salomon*) *which are pure in their owne conceit, but they are not clenſed from their filthineſſe*: So ther is a generation which are wiſe in their owne conceit, but they are not cleanſed from their fooliſhneſſe. There is a generatiō of ſuch wiſe men: but he which is wiſe indeede ſayth, *I am more fooliſh then any man*. He which is called *wiſdome* ſayth, *Learn of me to be humble*. And he which was counted *the wiſeſt man before Salomon*, is called *the mildeſt man vpon the earth*. Therefore *Iames* deſcribing the wiſdome which is from aboue, ſaith, *that it is gentle wiſedome*: the gentle are not arrogant, but the ſcornefull. pro. 30,12 pro. 30,2 Matt 11,29 Num. 12,3

The ſecond propertie is, not to glory of any thing in our ſelues. As *Iames* ſaith, *Let him which is merry ſing Pſalmes*: So *Paul* ſayth, *Let him which glorieth glory in the Lord*. For as wee ſay, *Thine is the Kingdom*, ſo we ſay, *Thine is the glory*: and therefore *Dauid* ſayth, *Not vnto me Lord, not vnto me, &c.* Oh (ſayth Satan) this is a thing to glorie of; knowledge and learning and wiſedome: or elſe what ſhould a man be proude of? But when Chriſt heard his Diſciples glory that they had the gift of miracles, which is a greater matter than knowledge: yet he ſaid, *glory not in this that ye can worke miracles*: therefore glory not in this, that ye know him which can worke miracles. If thy wiſedome be giuen thee, then thou haſt receiued it: if thou haſt receiued it, then I ſay with *Paul*, *Why doeſt thou glory, as if thou hadſt not receiued it?* Wiſdome is not ſo baſe a thing that thine owne glory ſhould be the end of it: but as *Heſter* thought that her honour was giuen her for the glory of God, ſo the learned ſhould think that their learning is giuen them for the glory of God: the rich ſhould thinke that their riches are giuen them for the glory of God: the wiſe ſhould think that their wiſdome is giuen them for the glory of God: the value, and prayſe, and honour of wiſedome is to doe good; if we be wiſe to doe euill, we are not wiſe as Serpents, but wiſe Serpents. 1.cor.4.7

The third property is, not to deſpiſe other: therefore *Iames* calleth the true wiſedome a peaceable wiſedome, becauſe it makes no ſtriſe. As he which had fiue Talents did not diſdaine Iames: 3

him

him which had but one: so they which haue moe gifts should not contemne them which haue few: For as the Vnicorne doth more good with one horne then other beastes doe with two, so some man doth more good with one gift, than other doe with fiue, because they choke them with pride. When the Pharisie said, I am not like this Publicane, he sayd true, for then he was not like the Publicane indeede, because the Publicane was better then he.

The fourth propertie is, to keepe within our calling. Hee which meddleth with that hee hath not to doe, is compared to one that catcheth a dog by the eares, and dare neither hold him still, nor let him goe: So hee can neither goe forward for want of skill, nor backeward for shame. *Paul* sayth he was set apart to preach the Gospel: so to euery worke God hath set some men apart, and fitted them to that worke, as hee did *Be-*
Exod.17.11 *zaleel* to the building of the Tabernacle; and therefore vnlesse a man set himselfe apart to this worke, he should thinke of *Peter*, which when he stroke with the sword, was bid to put vp his sword againe, for the sword was not committed to him, but the keyes. In Exo. 17. 11. we find *Iosua* fighting, and *Moses* praying, and *Aaron* and *Hur* holding vp his hands: so euery man should haue a seuerall worke. God hath giuen certaine giftes to certaine callings: as no man can exceed his gifts, so no man should exceed his calling. It is not meete that he should be a free man, which was neuer a Prentice, nor that he should leape into *Moses* chaire, that neuer sate at *Gamaliels* feet. If thou dost neuer so wel, and be not called to it, the scripture saith straight, *Who hath required this of thee?* thou art an vsurper of anothers office. *A foole* (sayth *Salomon*) *is meddling*; shewing that a wise man medleth not, but where he hath to doe. We are compared to a body; some men are like the head, and they must rule; some are like the tongue, and they must teach; some are like the hand, and they must work: when this order is confounded, then that commeth to passe which we reade of *Eue*, when the
Gen.3. woman would lead her husband, both fell into the ditch. Therefore as Christ sayd, *Who hath made me a Iudge ouer you?* so they
Luke.12. which are not Iudges should say, who hath made me a Iudge? hee which is not a Teacher should say, who hath made mee a

teacher?

teacher? he which is not a Ruler should say, who hath made me a Ruler? And this is a better peace-maker than the Lawyer.

The fift propertie is, not to be curious in serching mysteries: this *Paul* meaneth, when hee saith, Let no man presume to vnderstand, aboue that which is meete to vnderstand. The starre when it came to Christ stood still and went no further; so when we come to the knowledge of Christ, we should stand still and go no further: for *Paul* was contēt to know nothing but Christ crucified. It is not necessarie to know that which God hath not reuealed; and the Well of Gods secrets is so deep, that no bucket of man can sound it: therefore we must rowe in shalow waters, because our boates are light and small, and soone ouerturned. They which haue such crotchets and circumstances in their braine, I haue marked this in them, that they seldome finde any roome for that which they should knowe, but goe to and fro, seeking and seeking like them which sought *Elias* body and found it not. Let men desire knowledge of God, as *Salomon* did, but not desire knowledge as *Eue* did. For these aspiring wits fall againe like Babel, and runne into doubts, while they seeke for resolutions. As the Iewes when they heard the Apostle preach, burnt their curious books, & had no more delight to studie such toyes: So, as men come to the truth, they are content to leaue these fancies, and say with *Paul, I know nothing but Christ crucified.* Curious questions and vaine speculations are like a plume of feathers, which some will giue anie thing for, and some will giue nothing for. *Paul* rebuked them which troubled their heads about Genealogies; how would he reproue men and women of our daies, if hee did see how they busie their heads about vaine questions, tracing vpon the pinacles where they may fall, while they might walke vpon the pauement without danger? Some haue a great deale more desire to learne where hell is, than to know any way howe they may escape it: to heare what God did purpose before the world began, rather than to learne what he will doe when the world is ended: to vnderstand whether they shall know one another in heauen, than to know whether they belong to heauen: this rock hath made many shipwrackes, that men search mysteries before they know principles, like the Bethshamits which were

not content to see the Arke, but they must prie into it, and finger it. Commonly the simplest men busie their heads about the highest matters: so that they meete with a rough and crabbed question like a knob in the tree, and while they hacke and hew at it with their owne wittes, to make it plaine, their sawe sticketh fast in the cliffe, and cannot get out againe; at last in wrath they become like male-contents with God, as though the Scripture were not perfect, and either fal into despaire, or into contempt of al. Therfore it is good to leaue off learning, where God hath left off teaching: for they which haue an eare where God hath no tongue, hearken not vnto God but to the tempter as *Eue* did to the Serpent. This is the rule whereby a man may know whether his wisdome stand right: as a couetous man is needie in the middest of his riches, so a proude man is ignorant in the middest of his knowledge. Now if our wisedom were examined by these properties, I feare, as the Angel said, *Thou hast examined them which called themselues Apostles, and found them lyars*: so I might say, I haue examined them which call themselues wise men, and found them lyars. Indeede *Salomon* saith, *Many boast of their goodnesse, but who can finde a good man?* So many boast of their wisedome, but who can finde a wise man? They are wise (saith hee) in their owne iudgements, but he saith not that they are wise in others iudgement. As *Paul* tolde the Athenians, that they were too religious: so hee would tel many now that they are too wise; so wise, that they are fooles againe. The Galathians zeale was without knowledge, but our knowledge is without zeale, *hauing a shew of holinesse*, as *Paul* saith: so they haue a shew of knowledge. But as the shewe of holinesse is hypocrisie, so the shew of wisedome is vanitie. If they which thinke themselues wise, be wise; then wee haue more wise men than beggers, and paraduenture here be more wise men, than of any other beside.

Reuel. 3

prou. 20. 6

As you haue heard the notes of them which are wise according to sobrietie: so if you would know such as are wise aboue sobrietie, you shall discerne them by these markes. First, they will haue all the talke whersoeuer they come, like parats. Secondly they contemne other, like the Pharisies. Thirdly they spurne at him which tels them of their fault, like *Abner*. Fourthly.

ly, they iumpe with *Cæsar*, like the Herodians. Fiftly, they turne with the time, like *Demas*. Sixtly, the seeke their owne credit by the discredit of others, like the enemies of *Paul*. Seuenthly, they loue to heare their owne praise, like *Herod*. Eightly, aboue all things they would haue their owne will, like *Iezabel*. Whensoeuer these eight marks meet, there is a wise man, and a foole; a wise man in his owne conceit: and a foole in proofe: these are the wise men of the North, and the Philosophers of England.

Thus you haue heard the wisedome which is according to sobrietie. If any man doe see the spots of his owne face in this glasse, let him *wash and be cleane*. *He that is wise* (saith *Salomon*) *is wise to himselfe*, but he that is ouer-wise, is wise against himselfe. Heere you may see, that note aboue *Ela* is a iarring note, and alwaies makes a discord in the harmonie. Christ would not haue vs wise Serpents, but *as wise as Serpents*, least they which are like serpents should circumuent vs: to be wise to euill is an euill wisedome; and there is no such enemie vnto knowledge, as the opinion of knowledge: for, one which is wedded vnto his owne wit, will neuer be counselled of any. Therefore how necessarie is it to remember this doctrine? and God graunt we may remember it. I cannot tell how, no man can serue God, vnlesse he know God (for none doe obey him except they which doe know him) and yet it is said that there was neuer so much knowledge and so little goodnesse. Surely as Christ said to his Disciples, *O yee of little faith*, so he might say to vs, O ye of little vnderstanding: for there is not too much wisedome, but too much ostentation: Humility is none of our vertues. They which should teach others to be wise *according to sobrietie*, passe the bounds of sobrietie themselues: euerie man hath a Commonwealth in his head, and trauels to bring foorth new fashions. As the Iewes were not content with such rules as God had appointed them, but would haue a king like the Gentiles: As the Papists are not content with such lawes as God hath appointed them, but they wil haue traditions like the Iewes: So the wisedome of this world is, to deuise better orders, better lawes, better titles, better callings, better discipline, than God hath deuised himselfe. *Euerie plant* (saith Christ) *which my father hath not planted shall bee rooted vp*: that is, euerie title

and euerie office, and euerie calling, which God hath not planted, shall be rooted vp: to bee wise according to this booke, is to be wise according to *sobrietie*. Therefore seeke the wisedome of Christ: for the wisedome of the Serpent is turned to a *curse*, the wisedome of the Pharisies is turned to a *woe*, the wisedome of *Achitophel* is turned to *follie*, the wisedome of *Nimrod* is turned to *confusion*, the wisedome of the Steward is turned to *expulsion*, the wisedome of *Iezabel* is turned to *death*. This is the end of the deceiuers wisedome, of the extortioners wisedome, of the vsurers wisedome, of the persecutors wisedome, of the flatterers wisdome, of the sorcerers wisedome, of the hypocrits wisedome, of the Machiauelians wisedome. As *Moses* Serpent deuoured the Sorcerers Serpent: so Gods wisedome shall deuour mans wisedome.

Wherefore, *By the grace of God which is giuen vnto me*, I say vnto euery one of you with *Paul*, *Be wise vnto sobrietie, bee not ashamed to seeme ignorant of some things, but remember that it is better to seeme ignorant, than to be proud.* Thus you haue heard what wisedome is: now let vs pray vnto God for it.

FINIS.

FOODE FOR NEVV BORNE BABES.

1. Pet. chap. 2. vers. 2.

As new borne babes desire the sincere milke of the word, that yee may growe by it.

THis Scripture (beloued in the Lord) containeth an exhortation to incite and stirre vp the beleeuing Iewes, that as God had inlightned them with some knowledge of his trueth, and sanctified them in some measure with the grace of his spirit: so they would proceede and goe on, and daily increase more and more in the faith & feare of Iesus Christ, like the glorious Sunne which still augmenteth and redoubleth his heate and light, till it be come to the middest of heauen, where is perfect day. Now the meanes

whereby

whereby we receiue all our growth, and increaſe in God, is the liuely preaching of the word of trueth. And therefore the Apoſtle, by a figuratiue and borrowed kinde of ſpeech, earneſtly preſſeth them to thirſt, and to long for the word of God, euen the foode of their ſoules, as little infants (which are new borne) crie for the mothers milke to nouriſh and ſuſtaine them. For there are two births mentioned in the Scripture: the one fleſhly and naturall by propagation from the firſt *Adam*, whereby originall and our birth-ſinne, as it were a Serpents poyſon, paſſeth and transfuſeth it ſelfe into vs: the other heauenly and Spirituall by renouation, from the ſecond *Adam* which is Ieſus Chriſt, whereby grace & holineſſe is deriued & brought vnto vs.

In this latter and better birth, [a] God is our father to beget vs; the [b] Church his ſpouſe our mother to conceiue vs; the [c] ſeede whereby we are bred and borne againe, is the word of God; the [d] Nurſes to feede, and to weane and to cheriſh vs, are the Miniſters of the Goſpell; and the foode whereby wee are nouriſhed, and held in life, is the milke of the word, as in this place. And therefore in as much as children, which are new borne, cannot increaſe in growth and ſtature, but muſt needes die, and come to diſſolution, vnleſſe they bee continually fed and nouriſhed with wholeſome food: it behoueth all the faithfull and godly who are quickened & reuiued in the life of God, *as new borne babes to deſire the ſincere milke of the word*, that they may grow by it. I thinke wee neede not many words to cleere the generall drift and ſcope of this Scripture, as we neede not many fingers to point at the ſhining Sunne. Let vs now therefore deſcend to the particular doctrines, which iſſue and ſpring from the ſeuerall branches of this Scripture.

Note.
a 1. *Pet.* 1. 3
b *Gal.* 4. 26
c 1. *Pet.* 1. 23
d 1. *Theſ.* 2. 7

Fiue points in this text.

Firſt, here is noted a preparation: if we will be bettered and increaſed by the word, we muſt be *as new borne babes*. Secondly, our affection and duetie when wee are *new borne*, wee muſt *deſire*. Thirdly, the matter and obiect of our *deſire*, *the milke of the word*. Fourthly, the qualitie *of the milke*, it muſt bee *ſincere*. Laſtly, the end and vſe for which we deſire it, *that we may growe thereby*. For the firſt point, wee muſt bee *as new borne babes*: Children we know are principally commended for ſimplicitie and

Mat. 18. 4
1. *cor.* 14. 20

and harmeleſneſſe: and therefore all thoſe which will profit in the ſchoole of Chriſt, and receiue light and comfort by the preaching of the word, are here taught to become *as babes*, to lay aſide all maliciouſneſſe, and to bring holy and ſanctified
Luk.18.16 hearts to the hearing of it. *Suffer the little babes to come vnto mee* (ſaith our Sauiour) *and forbid them not: for of ſuch is the kingdome of heauen*: as if wee were neuer fit to heare and learne of Chriſt, till we be reformed, and newly changed into little *babes*
Pſa.25.14 againe. For *the ſecret of the Lord* (as the Pſalmiſt ſpeaketh) *is with them that feare him*: to teach vs, that as *Dauid* would admit no vile perſon into his counſell: ſo God wil admit no ſinfull ſoules into his ſecrets. *If any man will doe Gods will* (ſayth our Sauiour) *hee ſhall know of the doctrine, whether it be of God or*
Reuel.14.3 *no*: becauſe no man can learne this doctrine, but hee that doth it, as no man could learne the Virgins ſong, but they
Prou.1.17 which ſang it. And *Salomon*, to the ſame effect ſayth, *The feare of the Lord is the beginning of knowledge*: as if the firſt leſſon to bee wiſe, were to be holy. And therefore Chriſt is ſaid to *haue expounded all things to his Diſciples apart*: to ſhew, that if wee wil haue Chriſt to teach vs, we muſt goe apart from the world. So that as, man ſlippeth off all his cloathes, when hee goeth into a bath to waſh him: ſo we muſt ſlip off all our ſinnes, when we
Luk.12.25 come to the Word to feede vs: for *wiſdome will not reſt in the defiled ſoule*, nor in a bodie that is ſubiect vnto ſinne. As the diuel would not dwel but in a houſe that was ſwept from godlineſſe: ſo the graces of God will not come vnto the heart which is not cleanſed from wickedneſſe, for God will not
Mat.9.17 powre *new wine* but into *new veſſels*: therefore vnleſſe yee haue prepared new hearts, looke for no new bleſſings to be powred on you. The Iewes read the Scriptures daily in their Synagogues, to find Chriſt: but all in vaine, becauſe the vaile is not taken away in reading them: euen ſo doe wee preach in vaine, and you heare in vaine, becauſe the vaile of ſin which is drawne like a Curtaine ouer your hearts, hideth and eclipſeth the glorious light of the Goſpel from you. And therefore (beloued brethren) if you wil haue the Lord to bleſſe your hearing, and to proſper our preaching, you muſt waſh and rince out the dregs of ſinne that are frozen in you; you muſt purge the leauen

ue of maliciousnesse that sowreth your soules, you must cast vp your couetousnesse, and your pride, and your slothfulnesse, and your partial preiudice, like the Serpent which spues vp his poyson when he goes to drinke: For this is the cause why there are so many fruitlesse and non-proficient hearers, because there are so many sinfull and wicked hearers. It is said of Christ, *that he did not many great workes in his owne countrey, for their vnbeliefes sake:* so it may be said, that God concealeth many great mysteries of faith from vs, for our sinnes sake. Our wickednesse stops Christs mouth that he will not speake, as the Iewes incredulitie chayned his hands that hee would not worke. Will an Embroderer teach another mans seruant his trade, if he know he will hurt him? No more will God teach the deuils seruants his trueth, because he knoweth they vvill offend him. The seed which fell into the thornie ground, sprang vp very cheerefully for a time, that it might seeme to giue great hope of a ioyfull harueſt: but because thornes grew vp with it, at length they choked it: so that vnlesse we cut vp the thornie sinnes which naturally sprout and spring vp in vs, they wil ouerthrow al the good plants of holy doctrine that are graffed in vs: and therefore the Prophet *Ieremy* willeth vs to *breake vp the fallow ground, and not to sowe among thornes*; as if the heart must first be sanctified, and afterwards instructed: as iron must first be heated, and afterwards be fashioned. In regard whereof, I beseech you (my beloued) in the feare and reuerence of Gods blessed Name, look to your feet when you enter into the house of God: prease not into this mariage feast without a vvedding garment: tread not in the holy Sanctuarie to heare the word, with an vnsanctified, and defiled, and filthy soule.

Mat. 13.11

Mat. 13.22

Iere. 4.4

A man will not keepe the Sabboth in his working apparell, but will put on his richest iewels, and array himselfe in his best attire: and yet vve make no scruple at all to come vnto the Sabbaths exercise, vvith a profane and a vvicked, and our working day heart. When *Nadab* and *Abihu* offered strange fire before the Lord, God said, *I will be honoured in them that draw nigh vnto mee*; to shew that the Lord doth then looke for more holinesse at our hands, when by practise of his seruice, and the ducties of holy Religion, we approach and draw more neere

Leuit. 10.3

vnto him. Wherefore to shut vp this point, as the begger (in the Gospell) cast off his cloake, to come to Christ: so must wee cast off the cloake of our wicked nesse, when we come to heare.

Mat.11.25 We must be *as babes*, if wee will be Christs pupils, because hee reuealeth knowledge and wisedome to none but *babes*. And

Note. yet we must not be *babes* only, but *new borne babes*, which haue a new soule, a new life, new members, newe affections imparted to them. Whereby wee learne, that it is not enough in our regeneration, to redresse and reforme some one disordered affection in vs: but we must be changed and newe fashioned in

1.sam.10.9 euery part. As *Saul* when the kingly spirit came vpon him, was turned as it were into another man: so we when the word begetteth vs anewe, must be turned and changed into other men: and therefore they which are implanted into Christ, are

2.cor.5.17 called *new creatures*, because neither the old heart, nor the olde hand, nor the old eare, nor the old eye, will serue the turne; but all must be molten and newe framed againe. For *What soeuer is*

Ioh.3.6 *borne of the flesh, is flesh*: If wee will haue it spirit (that is fit for

Ioh.4.24 Gods worshippe, who *is a spirit*, *and will be worshipped in spirit and truth*) it must be borne againe of the spirit. The sense hereof

psa.51.10 made the Prophet *Dauid* cry out, *Create in mee a cleane heart, O God, and renue a right spirit within me*: and therefore we must not patch and peece out our hearts for God, like a beggers cloake which is made of shreds, but we must *be renued* and tho-

Eph.4.23 rowly changed *in the spirit of our mindes*. When *Naaman* the leper had washed in Iordan, his flesh came againe like the flesh of a yong child: If the leprosie of sinne be washed and purged from vs, all our affections, all our desires, will be altered and changed like the flesh of a childe. And therefore if wee will fit our selues to be good hearers, we must not entertaine friendship with any sinne. As the Adder slips off her skinne, and the Eagle casteth her bil: so we must quite strip our selues of all our lusts, when *as new borne babes* we come to heare.

2.cor.6.17 *Touch no vncleane thing*, saith the Lord: because sinne will

Luk.11.23 cling to the conscience like bird-lime to a feather, therefore we

Mat.12.45 must not touch it: it must not haue a finger of vs. When the diuell made his reentrie, hee tooke vnto himselfe seuen other spirits worse than himselfe. Thus one diuell brings moe diuels,

and

and one ſinne pulles on more ſinnes, as one crowe calleth many crowes to a carrion: and therefore as the leauen was hid in the meale till all was ſowred; ſo let vs neuer reſt ſeaſoning our ſoules till all bee ſanctified; for then we bee fit to vnderſtand euery part of Gods will, when we be in euery part new borne againe.

Furthermore this point diſcouereth and deſcrieth a groſſe error in Poperie, concerning the works of Nature, which are wrought and effected by the ſingle vertue and power of our own free will without the finger and grace of God. For whereas the Papiſts acquite many of them, and cleare them from ſin (as if an vnregenerate man, by the ſtrength and abilitie of his own will, as it were mounted vpon his own wings, were able to aſpire to the accompliſhment of holy deſires) we ſee that the Apoſtle in this place maketh no other account of the vnregenerate, than of dead men; and therefore that they muſt be quickened and new borne again, before they can practiſe or performe any vital action in the life of God. Chriſt is reſembled to a Vine and wee to the branches; for as all the iuice and ſap, whereby the branches ſpring and liue, iſſueth and ariſeth from the root of the Vine: ſo all the grace and goodneſſe that is in vs, droppeth & diſtilleth frō the riches of the perſon of Ieſus Chriſt. Before God bleſſed *Sara*, ſhe was barren, and childleſſe: ſo vntill God bleſſe our hearts, they be wicked, and fruitleſſe. And therfore as an vncleane fountaine cannot ſend forth ſweet water, nor a bad tree bring forth good fruit: no more can the corrupt & wicked hart of the vnregenerate, budde and bring forth any good and vertuous actions. Thus much of our condition & preparation, whereby we haue learned with how holy, and with how ſanctified affections, we ought to repaire to the hearing of the word. Now followeth our dutie & affection when we are *new borne*.

Eph. 4. 1.

Ioh. 15. 5

Mat. 12. 33 and 7. 18

As new borne babes deſire. We muſt not be children in wauering and inconſtancy: becauſe the Apoſtle ſaith, that God hath furniſhed his church with Paſtors and Teachers, *That we bee no more children, wauering and carried about with euery winde of doctrine*, reeling from faith to faith, from religion to religion, like a drunken man from wall to wall. Nor we muſt not be children in vnderſtanding and knowledge; becauſe the ſame

Eph. 4. 14

Apoſtle

1.cor.14.10 Apoſtle ſaith, *Brethren be not children in vnderſtanding, but concerning maliciouſnes be children: but in vnderſtanding be of a ripe age.* But we muſt be children in an ardent and burning affection, in thirſting and longing for the word of God. *Bleſſed are*
Mat.7.6 *they which hunger and thirſt after righteouſnes, for they ſhalbee fil-*
luke. 1.33 *led;* becauſe *God fils the hungrie with good things, but the rich and*
Mat.11.12 *the wealthy he diſmiſſeth emptie.* The kingdom of God *ſuffereth violence,* becauſe none can enter at the narrow gate, but ſuch as ſtriue, and throng, & thruſt to enter. And therfore as when the damme feeds her youg, euery bird gapeth, and ſtruggleth, and ſtretcheth out the necke to receiue the food: ſo when we come to heare, euery man muſt reach, and ſtretch out his heart to receiue the word. For then indeede the word worketh moſt effectually in vs, when our harts before are kindled and inflamed with deſire of it, like waxe which receiueth any ſtampe, after it is heated. The Shunamites childe, which was raiſed by *Eliſha*, ſo ſoone as his fleſh began to waxe warme, neeſed, and opened his eyes, and reuiued againe: ſo when we waxe warme in the ſpirit and conceiue a deſire and a thirſt of the word of GOD, it is an vndoubted token that wee are borne againe, and there is breath and a ſoule within vs, and we are not vtterly dead in the life of grace. As contrariwiſe, they which haue not a ſharpe and hungrie appetie to bee fedde and ſatisfied with *the milke of the word,* are but dead carcaſſes and skins ful of rotten bones: ſo that this Citie, which ſhould be the glorie of the kingdome,
Note. may well be tearmed *Golgotha, the place of dead mens ſculs,* in regard there are ſo many thouſand ſoules dead in ſin, dead in *deſire,* who haue no thirſt and hunger for the word of God.
Note. If they haue a bare reading Miniſter, as children haue a puppit to play with, they thinke themſelues in a happie ſtate: as if *Eliſhaes* ſtaffe could raiſe the dead childe without *Eliſha*, and the word giue life without a preacher. It may be they can be content with *Micah*, to accept a Leuite if they light vpon him: but who will ſend to Ieruſalem the ſchoole of the Prophets, as *Saul* ſent to Bethlehem to fetch *Dauid* for his comfort? I thinke you know my meaning. I would not wiſh you to wait till preachers offer themſelues to inſtruct you, but to ſend to the Schooles of learning to prouide godly and able men, who may miniſter the

word

word in due season. *Balaak*, because he longed for *Balaam*, went to the vtmost coast of the countrie to meet him. The father, because he longed for his prodigall sonne, ran to kisse him a great way off. *Dauid*, because he longed for the Ark, went and brought it vp from Kiriathaim: So then indeede we desire the word of God, when we will not stay till it come vnto vs, but we will preuent it, and goe to the vtmost borders of our countrey to fetch it home vnto vs We must *desire the milke of the word*, and we must *desire* it *as babes*, that is, in three respects. First, they say, children so soone as they are borne into the world, presently crie out for the mothers dug: so must we so soone as we feele the grace of God to haue renued vs, while we are yet hot from the wombe, hunger and thirst for *the milke of the word*. If the mother should deferre to giue her childe sucke, were it able to liue a moneth, or a week, or a day? No more is our faith able to sustaine and support it selfe, vnles it be presently nourished with the foode of life. Christ so soone as he had raised vp *Iairus* daughter, commanded her meate: as if it were in vaine for vs to be quickened by the finger of his power, vnles we be fed by the word of his grace: and therefore Eden was watered so soone as it was planted, to shew that we must bee strengthened so soone as we are instructed: so that it is a great fault among vs, when God hath quickened vs with his spirit, and we perceiue his graces to bud and to blossome in vs, that we presently prouide not moisture to nourish and to preserue them. We count it a miracle that *Elias* liued forty daies without foode: and yet we, after many yeeres of famine, still poste off the feeding of our soules. Wee thinke it alwaies too soone to begin, though wee begin then when we are readie to end: as the rich man, who then went in hand to enlarge his barnes, when we was euen at deaths doore to resigne his life. As Christ was then sent for, to heale the Rulers daughter when she was ready to depart: so, many neuer desire the preachers companie til they be ready to die. They say that the time is not yet come that the Lords house should be built; nor yet time to sanctifie their soules for God: nor yet time to prouide for *the milke of the word*. And thus we poste off from day to day, from yere to yere, till we be arrested by death: as the bad Lawyer driues off his Client from terme to terme,

Mark. 5. 40

Gen. 1. 6

Mat. 7. 23

till

till the ſuit be loſt. *Lot* was ſo long loitering and trifling in Sodome, that the Angel was faine to pluck him out with violence: and certainly vnles the Lord by the good meanes of his prouidence ſhould plucke vs out of ignorance and darkneſſe wherein wee vſe ſuch trifling, and plunging, and delaying, ſcarſe one of a thouſand would bee ſaued. Wherefore (beloued in Chriſt) if *Paul* haue planted you in the true faith, deſire alſo an *Apollo* to water you. If the foundation bee laid by a maſter-builder, ſeeke out a skilfull workeman, who may roofe it alſo: if yee haue receiued one grace, ſpeedily deſire the preaching of *the word*, that it may increaſe and growe vp by dreſſing and manuring, vnto a double grace: for euen the beſt gifts will wither and decay in you, vnleſſe they be preſently watered with *the word*. Againe, we know that children are ſo greedily carried with a deſire of the foode, that when hunger aſſailes them, they neither regard leiſure, nor neceſſitie, nor willingnes of the mothers; but all excuſes and buſines ſet apart, ſo ſooneas they cry for it, they muſt be fed: euen ſo wee muſt not thinke it enough to deſire *the word*, but wee muſt be earneſt and feruent, and importunate in calling and crying for it. A notable parable
Luk. 11. 5 is in Luke, how one called for bread in the night, the other anſwered that he was in bed; which ſeemed a reaſonable anſwer, and yet it would not ſerue: So wee haue long called (my brethren) and wee haue a great while craued the bread of life.
Note. Though it may ſeeme a reaſonable anſwere that they cannot giue it vs without impouerishing themſelues and their children, who are fat & inriched with the Miniſters maintenance: yet we ought not to be daunted and diſcouraged ſo, but to con-
Act. 12 tinue asking ſtill, as *Peter* continued knocking till the doore was opened. For as *Iehu* was knowne by his furious marching: ſo you may know a faithfull and true Chriſtian by his zealous perfecting of holy purpoſes. The mother doth not alwyes feed her childe for loue; but many times, to keepe it ſtill and quiet,
Oh that this were practiſed. is conſtrained to leaue all, and giue it ſuck: ſo if our mother neither reuerenced God, nor feared men, yet if wee would be earneſt and importunate with her, if we would continually cry and call for it, as babes doe for the milke, ſhee would feed vs at laſt, if not of loue, yet at leaſt to be eaſed of vs. It is an old

ſaying,

saying, that he which asketh faintly teacheth vs to deny him: if we will teach men to grant vs, we must aske it with courage and constancie. And therefore as *Iacob* wrestled with the Angel & said, *I will not let thee go vntill thou blesse me:* so must our requests wrestle with the Gouernours of our Land and say, I wil not let you rest vntill you heare me. This doctrine indicteth and convinceth a great number of vs, who though we haue a desire to the word, yet we are so chill and so cold, and so loose in it, that in euery crosse euent, we stand stone still. If it be but a straw, it is a blocke in our way, because, as *Ieremy* speaketh, *We haue no courage for the truth vpon earth:* we haue some loue to the truth, but we haue no courage to labour and aduenture for it; as a Merchant that would gladly gaine; but dares not venture the seas for feare of drowning. If the people be somewhat backward, or a Preacher cannot bee procured at first dash, while the fitte is fresh vpon vs, we take our discharge, and cast off the care for euer after. The slothfull man saies, *There is a Lion in the way:* and so wee discourage our selues in seeking good things, because there is paines in the way. But if wee desire the word, as babes doe milke, we must neuer rest to desire it, vntill we haue it.

The old sin of this Iád.

Ierem. 9.3

Lastly, we know children are continually crauing foode; a little pause, and then to the breast againe: and therfore we must not be gorged and glutted with once seruing, but continually desire it. Wee must be of *Elias* diet, bread and flesh in the morning, and at euening too: so morning and euening our soules must be fed. The Apostle exhorteth, *Let the word of God dwell in you*, because it must not take vp a nights lodging and so be gon, but it must haue a continual residence & abode in our hearts. Though the ground be good, yet it must haue the former and the later raine to make it fertile: and yet many of vs thinke to grow greene with one shower, and to go vnto heauen with one Sermon. It is reported of the faithfull, that they continued daily in the Temple, as if a Sabboth daies exercise would not serue the turne, vnlesse we had some ordinarie repast in the working daies also: and therefore as the lampe burneth continually in the Temple without quenching, so the word must continually sound in our eares without intermission. Thus you

col. 3.16

Act. 2.46

see

see (beloued) that if you will *desire the milke of the word as new borne babes*, you must desire it presently without delay, importunately without fainting, and continually without loathing, neuer being satisfied with it.

Now we come to the matter and obiect which we must desire, namely our food and nourishment in Christ, which is heer called *the milke of the word*. To this, our Sauiour recalleth vs from all our dainties, *Labour not for the meat which perisheth, but for the meat which indures to eternall life*. For *the word* is euerlasting food, and immortall feed, because it makes vs immortall, and to last for euer. Wee desire wealth, honor, and pompe, and pleasure, and euerie thing, saue *the milke of the word*, which wee should desire; like *Adam* who had all trees, and yet liked none but the forbidden tree. There is a *desire of the word*, but it is a tare to choke the good corne: there is a desire of money, but it is the roote of all euill: there is a desire of the flesh, but it fighteth and wageth warre against the spirit: there is a desire of preheminence, but it is swelling and ambitious: there is a desire of reuenge, but it ariseth from a rash and carnall spirit: there is a desire of prayse, but it is cursed and pharisaical: the blessed and holy desire is, *to desire the milke of the word*. When *Ionathan* saw the honie dropping, hee must needs be licking: so when ye see the milke of the Gospel, ye must desire to be sucking. Of all the blessings of Canaan this was the chiefest, that it flowed with milke and honie; and this incouraged the Israelites to trauell through the desert, to possesse it. The *Word* is a land flowing with better milke and honie, and wee must not thinke any paines or toyle too much to attaine it. God hath many names in Scripture to make vs conceiue more honourably of him: so hath the *Word* many titles to make it more amiable. It is called a *lanterne* to direct vs, *a medicine* to heale vs, *a guide* to conduct vs, *a bit* to restraine vs, *a sword* to defend vs, *water* to wash vs, *fire* to inflame vs, *salt* to season vs, *milke* to nourish vs, *wine* to reioyce vs, *raine* to refresh vs, *a treasure* to enrich vs, and *the key* to vnlocke heauen gates vnto vs. Thus the *Word* is named by al things; that we should only desire it in stead of al things. And surely therefore *the word* is in so small request among vs, because we know not what blessings it bringeth with it. It is the word of salua-

1. Ioh. 6. 26
1. Pet. 1. 23 25.
Matt. 13. 22
1. Tim. 6
Gal. 5, 17
Iam. 4. 1
Luk. 9. 54
Ioh. 5. 44. and 12, 43
Psa. 19. 10

tion,

tion, because it saueth the soule from pining, as the corne which *Ioseph* sent, did *Iacobs* house from famine. So that as *Elisha* said of Iordan, *Wash and be cleansed*: so may wee say of the *word*, Hear it and be saued. It is called *the word of life*, because it reuiueth the spirit, as *Elishaes* bones reuiued the Israelite. It is called *the word of reconciliation*, because it is like a golden chaine to linke God and vs together. And in regard hereof, it is called *a iewell of inestimable price*, as if all the treasure in Egypt were not wealth enough to buy it. *Mat.13.6*

And therefore as *Dauid* longed for the Well of Bethlehem: so we must long and languish for *the milke of the word*. The *word* is resembled to *milke*, in three respects. First, because it is the onely food of the faithfull, as milke is the onely and proper foode of babes. Secondly, because it is not hard and intricate, but plaine and easie to be conceiued, as milke is easie to bee digested. Thirdly, because it is sweete and comfortable to the soule, as milke is sweet and pleasant in taste.

For the first point, the Lord chargeth the Israelites, *to doe whatsoeuer hee had commaunded, and not to adde or diminish any thing*. *Deut.12.32.* And *Iosia*, *Iosua*, *Ezra*, and the rest, when they would renew the Lords couenant with the people, read nothing but the Law, to shew that it was the onely rule and square of all their duetie: and therefore *Esay* recalleth vs *to the law and to the testimonie, &c.* *Esay.8.20* and Christ sends vs *to search the Scriptures, because by them wee haue eternall life*. *Iohn.5.39.* And therefore the Popish Church which (not content with the milke of the Gospel) hath broached many heathen traditions, and vnwritten trash, doth not feed, but choke and poyson her children with them, and depriue the Lords people of this food of life; and like cursed Philistines stopping vp the welles of water which other haue digged, what doe they else but starue and famish so many Nations? Wel may their hedge-priests like drie nurses delight & disport the children for a season; but when hunger bites, when the distressed conscience would be fed and comforted, then they are not able to afford them the very crummes from Christs table: and therfore we must needs account the estate of those congregations to bee full of dread and horror, which haue not this *milke of the word* to feede their soules; which want a good steward to giue them their meate in due season; which like the

Egyptians

Note. Egyptians lye crawling in the darke, when other Churches enioy most comfortable light. *Iacob* forsook the blessed Land of Canaan when it had no bread: and can wee be enamoured of those assemblies where there is no soules food? If ye did consider (my beloued) that ye cannot be nourished vnto eternall life, but by *the milke of the word*, ye would rather desire your bodies might be without soules, than your Churches without preachers. I tremble to think how oft you haue heard this, and yet how little you haue performed it.

For the second point: That the doctrine of the Gospell is

Prou.8.9 plaine, appeareth, when the Wiseman saith, *All the words of his*

Psa.19.7 *mouth are plaine and easie to him that will vnderstand. The testimonie of the Lord is sure, and giueth light to the simple. If our Gos-*

2.Cor.4.3 *pel be hid* (saith the Apostle) *it is hid vnto them that perish*: for as the Sun which was made to lighten all things, is most light: so the word which was made to cleere all things, is most cleere: so that if there bee no communion betweene light and darknes,

Psa.119.5 and *the word of God bee a lanterne vnto our feete, and a light vnto our paths*; then it is euident that the *word* hath no darknes in it. If we see not al things, the fault is not in the light, but in the eye; as *Agar* could not see the water, which yet was before her: and therefore our aduersaries falsely charge the Scriptures of ex-

Numb.13 ceeding hardnes & intricatenes. When the spies were returned from Canaan, they could not say but that it was a good land; but they said it was hard to come by: so the Papists must needes confesse, that the Scripture is a good word, and yet to dissuade the Lords people from a serious and diligent search of it, they bring vp a slaunder and say; it hath many obscurities and by-paths. But as *Elisha* saw the horses and fiery chariots which his enemies could not see: so (beloued) if ye come with a faithfull and a holy heart to the *word* and to the Scripture, yee shall see that plainenes and easines in the doctrine, which our aduersaries cannot see.

For the third point, that the Gospell is the only comfort and

Iere.15.16 consolation of a faithfull soule, the Prophet *Ieremie* saith, *Thy words were found by mee, and I did eate them, and thy word was vnto*

ps.119.111 *me the ioy and reioycing of my heart. Thy testimonies haue I taken for an heritage for euer; for they are the ioy of my heart.* As a man

will

will bee glad to bee hired to a Nobleman: so *Dauid* when hee had gotten *the milke of the word*, reioyced as much as if hee had been hired vnto God: and therefore, in all the storie of the Acts, wee see ioy and comfort to haue followed *the word*, as *Elisha* followed *Elias*, and would not leaue him. So the Wisemen reioyced exceedingly when they saw the starre which should leade them to Christ: so yee haue matter of great ioy and comfort, when ye heare *the word* preached which shall carrie you to heauen, like the chariots which conueied *Iacob* into Egypt. There be many *Michols* in this Land, which haue mocked king *Dauid* for dancing before the Arke. There be many which Note.
tearme vs headie and foolish men, because we come & throng, and prease thus to a Sermon: but as Christ said, *Father forgiue them, they know not what thy doe*: so God forgiue them, they know not what they say: for if they did feele the calme of conscience, the ioy of hart, the consolation of spirit, and the exceeding and euerlasting comforts in God, which the faithfull possesse and inioy by hearing *the word*, they would account vs not onely fooles, but starke mad, if all the pleasures, or profits, or dangers of the world should withdraw or withold vs from it. So much for our food: now we come to the quality of our food. It must be *sincere*.

Sincere both in his sauour, and also in effect and operation. For, as in nouri shing our bodie naturally, our bloood cannot be good if our diet be vnholesome: so in feeding our soules spiritually, neither our hearts nor affections, nor our words, nor our workes can be good, vnles the milke bee holesome whereupon we feede: and therefore, as our Sauiour bids vs *take heede what wee heare*: so the Apostle, to the like effect, gives a caueat to take heed vpon what we feede: for there is a *pure and fresh doctrine*, in Ier. 1.7. and there is a *sower and leauened doctrine*, in Matt. 16.6. There is a *new wine* of the Gospell in Matth. 9.17. and there is a *mixed wine* in the cup of fornicators in Reu. 17.4. There are *holesome words* in 2. Tim. 1.13. and there are *corrupt and vnholsome words*, Ephese. 4.29. There is a *doctrine of God*, Ioh. 7.16. and there is a *doctrine of the diuels*, 1. Tim. 4.1. There is *an edifying & a building word*, and there is *a fretting and a cankered word*, 2. Tim. 2.17. As the Prophets children cried out *death in the pot*: so Mat. 4.24.

some places may say, *death in our food*: and hereof it is, that we are so often forewarned in the Scripture to *beware of the leauen of the Scribes and Pharisies*; to *take heede of the Prophets which come to vs in sheepes clothing*: to *beware that no man seduce vs through Philosophie*: to *trie the spirits whether they be of God, or no*; as wee must taste our food before we digest it: to trie our gold before we treasure it. Christ tasted the vineger, but would not drink; so when we taste false doctrine we must reiect it. There are manie greedy of milke, but it is Dragons milke: they take great paines to learne, but it is to learne the language of *Ashdod*, and not the language of Canaan: they runne to heare, but to heare fables and vntrueths. *Nimrod* was as painefull in building of Babel, as *Salomon* in rearing the holie Temple. *Micah* entertained a Leuite, and consecrated his siluer; but to an Idolatrous worship. The Israelites melted their eare-rings; but to erect a Calfe. *Iezabel* fedde a great rout of trencher chaplaines; but to honour *Baal*. Many desire to haue milke, but they wil haue it from Dragons poysoned, and therefore wee are heere warned to *desire the sincere milke, &c.* For the Lord will not haue the wine of his word to be mingled and mashed with the water of humane inuentions. *He that hath my word let him speake faithfully*: what is the chaffe to the wheate? God would not haue one field sowed with two kindes of graine; to shew vs that hee would not haue one heart filled with two kindes of doctrine. *Dagon* could not stand with the Lords Ark; no more can Christs truth hold any fellowship with the word of error: and therefore as the Ministers must beware that they make not merchandise of the word of God, so must the people also, that they drinke not any *milke* but that which is sincere. And here ye ought (my beloued) more carefully to behaue your selues, as yee see the diuell more subtilly to assault you; and vnder the cloake of zeale & reformatiō, to bring into the Lords Sanctuary most wicked profanation.

Mat.16.6
Mat.7.15
Colos.2.8
1.Ioh.4.1
Iere.23.28

As a man wil be more wary to trie euery peece of gold, when he sees many counterfeit and Flemmish angels to flie abroad: so when yee see many sorts of doctrine, crawling daily like Locusts out of the bottomlesse pit, yee must bee more diligent to taste and try which is sound and sincere.

It followeth: *That ye may growe by it.* Here is the end of our hearing;

hearing; that we may grow in grace and increase in the faith of righteousnes: for the faithfull are called *the trees of righteousnes*, because they must bee alwayes springing: *liuing stones*, because they must grow in the building: *good seruants*, which must trade and traffique the Lords talents to increase: *fruitfull branches*, which must be purged and pruned by the hand of the heauenly husbandman. *Isaac* must not alwaies hang on *Saraes* breast, but must be weaned: so we must not alwaies be children, but grow vp and increase and profit more and more. As the starre neuer ceased till it came ouer Christ; so wee must neuer rest walking till we come to God. If we haue faith, we must *proceede from faith to faith*: if we haue loue, we must *increase and abide in loue*: if we haue zeale, we must *endeuour to be consumed with zeale*: if we be *liberall to the distressed Saints of God*, wee must *double our liberalitie*, as *Elkana* gaue *Annah* a double portion. If we *reade the Scriptures*, we must *go on and continue in prayer*: If we *giue almes*, we must step on one foot further, & *giue them with cheerefulnes*. And thus as the Eagle continually soareth till she come to the highest: so must wee still increase till wee come to perfection. *Let vs bee led forward vnto perfection*; as if a faithfull man vvere like a ship vnder saile, neuer anchoring till hee arriue at heauen. The greater is our sinne, which heare, and heare, but are neuer the more reformed for our hearing; like *Pharaohs* ill fauoured kine which deuoured the fat kine, but remained as il fauoured as they were before: so, many of vs when we haue lugged the breast almost drie, after twentie or thirtie yeers feeding, are as scregged and leane as we were before. No man almost among vs is more zealous, no man more faithfull, no man more constant for the truth, no man more feruent in religion, no man more sanctified, no man more diligent in practising, nor lesse vitious now, than he was one hundered Sermons agoe; as if we were night-blacke rauens, which cannot be washed with al the sope of the Gospell. Though we haue long heard & still desire to heare, yet wee doe not *growe* by our hearing, we are verie dwarfes in Christ, scant able to goe, little in faith, little in loue, little in patience, little in obedience, little in zeale, like *Zachens* so little that we cannot see Christ. This is an vndoubted euidence that we haue not fleshy but stony hearts: which though

Esay.61.3 1.*Pet.2.3* *Mat.25.16* *Iohn.15.2* *Ioh.1.17* 1.*Thes.3.12* *ioh.2.17* 1.*Tim.3.13* *ioh.12.12* 2.*Cor.9.7* *Heb.6.1* Note.

they be washed, yet they cannot be watered with the sweete showers of the Gospell. For, is there not in euery tauerne, and in euery shop, and in euerie house, and in euery hall, as much couetousnes, as much briberie, as much cousening, as much wantonnes, as much maliciousnes after this long shine of the *Word*, as there was before? Are wee not now as slothfull in Gods seruice, as dissolute in the practise of Christian duties, as dishoneſt in our dealings betweene man and man, as proud in our attire, as light in our behauiour, as hypocriticall abroad, as sinfull at home, as wee were before? And what is the reason thereof, but that we come to the fountaine, rather to draw than to drink: rather to heare than to bee bettered, and sanctified and increased by our hearing? One sort heareth not at all, like *Eutychus* which
Act. 20. 9. was sleeping when *Paul* was preaching: another sort forgets al, as *Nebuchadnezzar* did his dreame: the most part remembers all, but will make no practise of it; as a Carpenter which should square all by rule, and stickes it at his backe, and workes all by aime. But assuredly (my beloued) it were better you neuer heard than thus in despight of God to abuse your hearing. *If I had not*
Ioh. 15. 22. *spoken to them* (saith Christ) *they should haue had no sinne, but now haue they no cloake for their sinne.* What cloake can ye haue when God offereth grace, and yee wilfully refuse it? As meate, the more a man receiueth, the more it distempereth, if it bee not digested: so the more ye learne, and the more ye heare, the greater is your sin if yee growe not by it. If the seruant which hid his talent in a napkin was so handled, what shall be done to them which suffer their talēt to perish? And therfore euery man must *beware how he heareth*: euery man must *take heed that hee receiue not the grace of GOD in vaine, that he desire the milke of the word*, to be bettered and *increased by it*. Wherefore whosoeuer thou be that heareſt this, and wilt heare other; search thy conscience, whether thou be growne in any vertue since thou heardest the last Sermon: consider what sin thou haddest the last Sabboth, which thou hast not this Sabboth. If thou finde no change, then the *Word* hath not had his working in thee: thou art not increased by the food which thou receiuedst. Wil not a man be angry to set his childe to schoole and finde him alwayes at his A, B, C? So God wil bee displeased, if we bee negligent and slacke and

neuer

neuer take out his leſſons, but ſtand at a ſtay. I know many of you will giue me the hearing of this, as you haue done many of my brethren heretofore: but as the worme ſtrooke *Ionas gourd*, and it died in the morning: ſo by the next morning a greedy worme of couetouſnes, or the like ſin, wil haue periſhed al. If it doe ſo, know *the Iudge ſtandeth before the doore*, ready euery houre to ſummon you by death, to make your appearance at the Barre of Iuſtice, and to giue vp your account for euery talent, yea, for euery leſſon that ye haue learned and left vnpractiſed. As for you, if any of you walke in dutifull obedience to the *Word*, I beſeech you in the feare of God, and in the bowels and loue of Ieſus Chriſt, that ye wil abound and increaſe yet more and more, and contend by all meanes to put in practiſe and exerciſe thoſe things that ye heare; that ſo at length when ye bee ripe for the ſickle, and the great day of harueſt be come, ye may be gathered as good corne into the Lords garner, and be inueſted in the holy heauens with that bleſſed kingdom which God hath prouided for them that ſerue and feare him. Amen.

FINIS.

THE BANQVET OF IOBS CHILDREN.

Iob. 1. verſe. 4. 5.

4 *And his ſons went & banqueted in their houſes, euery one his day: and ſent & called their three ſiſters to eate & drink with them.*

5 *And when the daies of their banqueting were gone about, Iob ſent and ſanctified them, and roſe vp early in the morning, and offered burnt offerings, according to the number of them all. For Iob thought, It may be that my ſonnes haue ſinned and blaſphemed God in their hearts; Thus did Iob euery day.*

THis booke is a ſtorie of patient *Iob*, to ſhew how God can deale with all, & how they ſhould receiue all things at his hands, ſeeing the moſt innocent man in the world, when God ſhould trie him, was brought ſo low, that the diuel had power to lay vpon him what

torment he would, death only excepted; and yet he ſtood to it
Iob.13.15. with ſuch conſtancy, that hee ſaith, *Though the Lord kil mee, yet will I truſt in him.* Such power was giuen vnto his faith, and loue, and patience, that they ouercame the diuel, which ſayd, that if he might haue leaue to plague him, hee would *make him blaſpheme God to his face*, verſ.11. Therefore God would haue this victorie to bee recorded for all ſuch as are ſicke, or ſore, or needie, or oppreſſed, that whatſoeuer paine we ſuffer, wee may remember that *Iobs* paine was ſharper than this, and yet could not make him ſo impatient: but when like a man hee was offended with his torments; like an holy man hee was more offended with himſelfe, and angrie with his anger. Therefore at laſt God returned to him, and remoued his troubles, and made his end more honorable than his beginning; as if he ſhould ſay, *Thus it ſhall bee done to the man which is not offended with my chaſtiſements.*

Now to our purpoſe: in the firſt verſe of this chapter, the holy Ghoſt ſheweth what a good man *Iob* was, ſaying: *that he was an vpright and iuſt man, one that feared God and eſchewed euill.* In the ſecond verſe he ſheweth what ſtore of children *Iob* had, ſaying, *he had ſeuen ſonnes and three daughters.* In the third verſe hee ſheweth what ſtore of riches *Iob* had, ſaying: *his ſubſtance was ſeuen thouſand ſheepe, and three thouſand Camels, and fiue hundred yoke of Oxen, and fiue hundred Aſſes, &c.* In the fourth verſe hee returned againe to his children, ſhewing how they were occupied, before the winde came and blew the houſe vpon their heads, ſaying: *his ſons went and banqueted in their houſes euery one his day, and called their three ſiſters to eate and drinke with them.* In the fift verſe he commeth againe to *Iob*, and ſhewes a proofe of his vertues, which he commended him for before, ſaying: *that when his ſons had banqueted, he ſent for them, and ſanctified them, and roſe vp early, &c.*

So if ye aske *what* his ſonnes did, the holy Ghoſt ſaith, that *they banqueted.* If ye aske *where*, he ſaith, *in their owne houſes.* If ye aske *when*, he ſaith, *euerie one kept his day.* If yee aske *who were the gueſts*, he ſaith, that one inuited another, and the other inuited him againe; *and they called their ſiſters to them, and ſo made merrie together.* If ye aske what father *Iob* did: the ſtorie ſaith,

that

that after euery feast, first he sent for his sons, and then he sanctified them, and then he sacrificed for them: the reason is added, *because Iob thought, it may be that my sons haue sinned and blasphemed God in their hearts.* His zeale in this action is declared by three circumstances. First, *that he rose vp early in the morning.* Secondly, *that he offered so many sacrifices as he had sonnes.* Thirdly, *that he performed this offering euerie day while the feast lasted.* Of euery circumstance a little, because some had rather heare manie things than learne one.

First, here is to be noted that amongst the blessings of *Iob*, his children are reckened first. So soone as the holy Ghost was past his spiritual blessings which he mentioneth in the first verse of al, before al his other blessings, lands and houses, and goods, and cattel, and friends, and seruants, he speakes of his children, as the chiefest treasure which *Iob* had next vnto his vertues; although he was counted the greatest man for riches and cattell, and all things else in al the East parts, verse, 3. Therefore the diuell when he had taken away al his other riches, tooke away his children last of all: trying him as it were by degrees; as if hee should say, I haue a greater plague for him yet: if the losing of his goods and stealing of his cattel, and burning of his houses, and slaying of his seruants will not moue him, yet I know what wil rowse him: when his children are all feasting together, I will raise a mightie wind, *and blowe downe the house vpon their heads, and kill euery sonne and daughter which he hath, at a clap.* Indeede this newes frighted him sorest, as appeareth in the twentieth verse. His patience was so great, that when they brought him word of his oxen, and camels, and asses, and sheepe, he neuer shrinked; (nor do we read that he made any answere) as though hee cared not for them: but when hee heard that his deare children, seuen sonnes, and three daughters, after he had brought them vp to ripe yeeres, were slaine all at once, then the story saith, that *he rose vp from his seate, and rent his garments, and shaued his head, and fell downe to the ground, and cried; Naked came I out of my mothers wombe, and naked shall I returne againe.* So euen the diuel knoweth what a man loueth, and what a blessing it is to haue children. Therefore when God commaunded the man and the woman, *to increase and multiplie,* it is sayd

before *that God blessed them*, Gen. 1. 28. which was the first blessing that was giuen to man, which is called *a blessing*, *The blessing of children*. Again, when God spake the same words to *Noah* and his sonnes, it is said before, that God *blessed Noah and his sons*, Gen. 9. 4. so children came stil vnder the name of blessing. Thus God himselfe sheweth that children are his gifts, to make you thankfull for them, and carefull of them as *Iob* was. And therfore as some men haue more riches, and some lesse, and some none, because it is *the blessing of GOD* (as *Salomon* saith) *which maketh rich*, Prouerbs 10. 22: so some men haue manie children, and some few, and some none, because it is *the blessing of God* (as *Dauid* saith) *which sendeth children*, Psal. 127. 3. and 128. But this is the difference betweene temporall blessings and spiritual blessings: that spirituall blessings are simply good, and therefore doe all men good, that inioy them: as *faith* and *loue*, and *patience* can neuer hurt a man, but better him: and temporall blessings are as he which hath them; to a good man riches are good, honors are good, health is good, libertie is good, because he doth good with them: but to an euil man they are euil, because they make him worse, and he doth euil with them; as *Ieroboam* had not done so much hurt, if he had not been in such honour. Therefore we pray for health, and wealth, and honour, and rest, and liberty, and life, with a caution, *If it bee Gods will* (as Christ prayed for the remouing of his crosse) because wee know not whether they bee good or euill, whether they will make vs better or worse, or whether wee shall doe good with them, or hurt. Thus when *Iob* had his cattell, and his houses, and his friends, and his seruants, and his children, about him, he was like the man of whom *Dauid* speakes, *The righteous man shall flourish like a palme tree*, Psalm. 92. 12. Therefore the diuell sayd, *that God had made an hedge about Iob*, Iob. 1. vers. 10. As an hedge goeth round about a garden: so Gods blessings went round about *Iob*, according to that, Psal. 33. 10. *Him which trusteth in the Lord, mercy shall imbrace on euery side.*

Thus *Iob* was endowed with children: but how his children were affected wee cannot define so well as of their father, because the holy Ghost sayth nothing of them, but that *they banqueted*

queted: which did ſound as though hee noted a diſparagement betweene *Iob* and his ſonnes, as there was betweene *Eli* and his ſonnes: for oftentimes a godly father hath vntoward children, which make him watch, and faſt, and pray, and weepe, when they little thinke, while they themſelues ruffle, and ſweare, and banquet, and game, til pouertie fal on their purſes, as the houſe fel vpon their heads; ſo it ſeemes that *Iobs ſonnes* were ſecure vpon their fathers holineſſe, as many are vpon their fathers huſbandrie, which thinke, *The old man hath enough for vs, we neede not care to get or ſaue*: ſo they might thinke, *Our father ſacrificeth for vs, we may feaſt and be merrie*, his deuotion wil ſerue for vs: he is an old man, let him pray, and God wil heare him. One *Lot* is enough in an houſe. But if *Iob* had bred vp his ſonnes ſo, God would not haue commended him, but rebuked him, as he did *Eli*. Therefore this is not ſpoken againſt *Iobs* ſonnes, that they *banqueted*, as it is ſpoken againſt the Iſraelites, *that they ſate them downe to eate, and roſe vp to play*. For firſt, it is not like that he which was ſo commended of God, that he ſaid, *No man was like him vpon the earth*, verſe. 8. would not teach his children in their youth, as he prayed for them after. Againe, if they had beene Epicures, and Libertines, and beazlers, God would not haue heard his prayer for them, no more than hee would heare *Samuels* prayer for *Saul*. Againe if they had deſpiſed that God which their Father worſhipped, he would neuer haue ſaid as he ſaith, *It may be that my ſonnes haue blaſphemed God*; as though ſome fault might eſcape them by ignorance or raſhnes: but he would haue ſaid, My ſons are blaſphemers, and therefore I muſt puniſh them. For that which the law ſaid againſt blaſphemers after, that *Iob* vnderſtood by the law of conſcience written in his heart, as *Paul* ſaith, Rom. 2. 15.

Againe if they had vſed their feaſts for their luſts, like them which ſay, *Let vs eate and drinke, for to morrow wee ſhall die*, it had been vaine for *Iob* to ſpeake to them of ſanctification, for they would not haue ſanctified themſelues at his bidding. But it is ſaid, that before *Iob* offered ſacrifice for them, they were *ſanctified*, that is, they conſidered the faults which they had committed, and repented for them, and reconciled themſelues, and then *Iob* ſacrificed for them. Againe, if their feaſts haſt been ſurfetting,

feeting, and disorders, like our *Wakes* and *Reuels*, *Iob* should haue forbidden their feasts, and not praied God to pardon their sinnes which they committed in feasting, and suffer them to sinne still: for that were to mocke God, as though he desired not pardon for their sinnes past, but rather leaue for them to sinne still.

Lastly, we doe not see by any circumstance of the storie, that they abused their feasts either in suspected houses, or profane companie, or corrupt speeches, or impure gestures, or wanton dauncings, or vnlawful daliances, or vaine superfluities; but that our feasts might be allowed, if they were like vnto theirs. For first *they did feaste in their owne houses*, they did not run to Ordinaries, or Ale-houses, or Tauernes, as they which seeke for the strongest wine, or hunt after newes, or worse purposes: but like good neighbours they inuited one another home, and kept their hospitalitie in their owne houses, as our Gentlemen should doe that lie about London, which are a kinde of Non-residents from their poore neighbours. Secondly, they did not feast euery day, like the rich Glutton in Luk 16: euery one kept his day in the yeare vvhen their feastings came. So it is not meant, that the sonnes did nothing but feast, and the father nothing but pray: but as the feasts of the Iewes came at certaine times of the yeere, to celebrate some blessings of God, so they obserued their feasting times, to celebrate their good wils one to another. Lastly, they did not ioyne themselues with ruffians, and swearers, and tipplers; as all are wont to meete together at a feast: neither did they inuite the rich to their tables, as *Iames* saith, which are feasts of flatterie: but they were all of one kin, and one heart, brethren and sisters, like the Disciples which sate downe together.

Note.

All this doth shew that their meetings tended to nourish amitie, and that they had respect to the continuance of their peace, and increase of their loue one towards another; which was the first cause that feasts were instituted in the Primitiue Church, and therefore called the feasts of charitie, onelie that friends and kinsmen and neighbours might meet one with another to receiue the blessings of God, and reioyce together like *Ioseph* and his brethren, least Christian familiarity should weare

out

out of vse, and be forgotten. For ye may see in Eccles. 2.24. and 3.12. and 5.17 (where *Salomon* speaketh of the ioy, and pleasure and delight, which we may take in Gods creatures. And again, in Psal. 104.15. where *Dauid* saith, that as *bread was made to strengthen*, so wine was made to comfort the heart) that GOD would not onely haue vs fed, but of his exceeding goodnesse he would haue vs cheered and comforted beside: as he sheweth by this aboundance of his creatures, in that he hath ordained so many things more than we neede. Why did God create moe things than we neede; but to shew that he alloweth vs needful and comfortable things? for all good things which were not created for need, were created for delight. Therefore euen the Scriptures haue commended solemne feasts in Leuit. 13. Num. 29. Exod. 23. where ye may reade of sundry feasts commanded by God himselfe: as *the feasts of gathering fruites, the feasts of trumpets, the feasts of Tabernacles, the feasts of new Moones, the feasts of reconciliation, the feasts of Dedication of the Temple, &c.* Beside it is said, that *Abraham made a great feast the same day that Isaac was weaned*, Genesis 21.8. So it is saide of *Sampson, that hee made a feast when hee was maried*, Iudg. 14.10. and at a feast in Canaan, Christ shewed *the first miracle* that euer hee wrought, *turning water into wine*, Ioh. 2. If feasts had been vnlawfull, Christ would not haue been there; therefore the Wise man saith, *there is a time to laugh*, as well as he saith, *there is a time to weep*, Eccle. 3.4. when he saith, there is both a time to laugh and weepe, he implieth, that the time to laugh is not euery day: as it is said of *Dines, that he fared deliciously euery day*, Luk. 16. for then there were a time to laugh, but no time to weep. Therfore if you wil know the time when to laugh, & when to weep, God hath set *Vriah* for an example: When the Church was quiet and his countrey safe, *Vriah* could reioyce as wel as other: but when the Church was troubled, and his countrey in daunger, though the King bad him *goe home, and eate, and drinke, and solace with his wife*, he would not do so, but said, *The Arke of Israel and Iudah dwelleth in tents, and my Lord Ioab and the seruants of my Lord abide in the open field: and shall I goe to my house, and eate and drinke, and bee merrie with my wife? by thy life, and by the life of thy soule, I will not doe this thing.* See what a sinne hee counted

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it to feast then, which at an other time he counted no sinne. Therefore if you aske when it is time to feast, and when to fast, learne of *Vriah*: he forbade not to feast; but if he should see your feasting now, he would say, as *Elisha* sayd to *Gehezi*, *Is this a time to take a reward? Is this a time to make feasts?* nay the father and the sonnes both had neede to rise early now and sacrifice together: for if euer the house were falling vpon our heads, as it did vpon theirs, now the diuell hath sent forth his windes, now the Pope hath laid his Ordinance, nay our owne hands which should proppe it, are digging as busily as the enemies, with reproches, and slaunders, and suggestions, to vndermine the Church, which is falling alreadie, that we might die like the Philistines, with the Temple vpon our heads. Is this a time to feast, *Vriah?* when the house of God is beset like the house of *Lot?* when the armies of Antichrist are preparing against Gods people? As the voice asked *Zachariah*, and *Amos*, and *Ieremy*, *what they did see*: so if you aske your Prophets what they do see, they may say they doe see the wolfe deuouring the lambes. We see a darke ignorance running ouer the Land, like the blackenesse of Ægypt: wee see the Romanes comming in againe as they came to Ierusalem and sacking the Temple: wee see the Papists caruing of Images, and the people kneeling before them: wee see the professors of the Gospell shrinke away, as the Disciples fled from their Master when he was taken. Is this a time to feast *Vriah?* Is this a time to flatter? Is this a time to dissemble? Is this a time to loyter? Is this a time to keepe silence? Is this a time to gather riches? Is this a time to reuenge wrongs? Is this a time to set forth Pageants? No saith *Ezekiah*, 2. King. 19. 3. *This is a time of tribulation*, in which the Prince, and Nobles, and people should humble themselues, as the Citizens of Niniuie, least the Ark be takē frō England, as the Arke was taken from *Israel*: which God grant that our eies neuer see.

Thus much of *Iobs* children, how euery one had his seuerall house; which sheweth how God blessed them with riches, as he did their father, and what care *Iob* had like a father to prouide for them: then how they feasted together; which sheweth how sweete and pleasant a thing it is for brethren to dwel together in vnitie. Psalme. 133. 1.

Now

Now you ſhall ſee what the olde man dooth, which was ſo commended in the firſt verſe; the ſtorie ſaith, that *he ſent for his ſonnes and ſanctified them, and ſacrificed for them.* In which words the holy Ghoſt ſheweth the patterne of an holy man and good father, which kept the rule that God gaue vnto *Abraham, to bring vp his children in the feare of the Lord.* *Iob* dooth not as ſome, which when they haue paſſed their bounds, ſet all at randome and ſay with *Cain*, in Gen. 4. *My ſinne is greater than can be forgiuen:* but he goeth to the remedy, as the Iewes when they were ſtinged, went to the braſen Serpent: Albeit my children haue not done their duties in al points, but offended in their feaſtings, yet I am ſure that God will haue mercie vpon them and vpon me, if we aske him forgiuenes. Therefore hee ſent for his ſonnes like a father, and then he taught them like a preacher to ſanctifie themſelues, and then he offred ſacrifice for them. Firſt, we will ſpeake of the cauſe which moued *Iob* to ſacrifice for his ſonnes, ſet downe in theſe words: *Iob* thought, *It may bee that my ſonnes haue blaſphemed God in their hearts.* Hee was glad good man to ſee his children agree ſo well together, but hee would haue them merrie and ſinne not: and therefore he puts them in mind euery day, while they feaſted, to ſanctifie themſelues. Hee condemneth not honeſt mirth and ſober feaſts, to maintaine amitie and peace: but (being throughly acquainted with mans infirmitie) he ſhewed, that he had obſerued neuer any feaſts ſo dulie celebrated, but ſome diſorder or other hath crept in, whereby God hath been diſhonoured at his owne table, either for ſuperfluitie of meate, or exceſſe of drink, or vnchaſte ſongs, or corrupt ſpeeches, or wanton dancings, or vnſeemely dalianees: the diuell hath bin ſtill at one end, and is lightly the maſter of the feaſt. Therefore *Iob* thought with himſelfe, *It may be that my ſonnes haue committed ſome ſcape like other men:* I cannot tell, they are but men: it is eaſie to ſlip, when occaſion is readie, though they think not to offend; he had no apparāt cauſe to ſuſpect them, and therefore he ſpeakes in the doubting phraſe, *It may be that they haue ſinned.* It is better to be feareful, than too ſecure: that which happeneth often in the like caſe, he might well doubt of it, though he had warned them before: therefore his heart was not quiet, but ſtill this ran in his mind all the while they

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they feasted: *It may bee that my sonnes sinne.* How wary was *Iob* ouer himselfe, which was so iealous ouer his sonnes, least one sin should slip from them! Nay if ye marke, he speaketh not of any open or grosse sinnes which he feared: but he speaketh of a sinne in the thought, *It may be that my sonnes haue blasphemed God in their hearts.*

Blasphemie is properly in the mouth, when a man speakes against God, as *Rabshakeh* did: but *Iob* had a further respect to a blasphemie of the heart, counting euerie sinister affection of the hart, as it were a kind of blasphemie, or pettie treason. Thus the penitent man doth aggrauate his sinnes, and retch them as it were vpon the rack, to make his small sinnes seeme great sinnes, that he might beware as well of small as great. Contrariwise, the profane and carnal minded man doth mince, and flatter and extenuate his sinnes, as though they were no sinnes, because they should not trouble him: for this sinne which *Iob* calleth *Blasphemie*, which is the highest name of sinne, the Papists call but *A veniall sinne*, that is, but a sleight sinne, because it is in the thought: So *Iob* and they differ in iudgement.

Now concerning this speech of *Iob*; *It may be that my sons haue sinned*, or it may be that my selfe haue sinned, which I may properly and rightly tearme the iealousie of a holy man: herein *Iob* sheweth in what feare he stoode of his sonnes so long as their feasts lasted, euen as a Merchant dooth till his ship come home: First, we may see this, that the best things may soone be corrupted by the wickednesse of men: such is our nature, euer since *Adam* chose euill before good, good hath beene turned into euill, Gen. 3; notwithstanding, that our intent and meaning bee good. As for example, when an husband loueth his wife, or a father loueth his children, these are good, and holy, and commendable things; yet there is no man can bee found that dooth loue his wife, or his children with that euennesse (as I may call it) or iust proportion, but that there is some oddes in the ballance when his affection is weighed, which may craue pardon like the feasts of *Iobs* children. If this oddes be in all our measures, then it is no strange case, that *Iob* thought with himselfe, *that his children might offend GOD in the thing that of it selfe offendeth not.* Therefore it is good for a man so long as he liueth in

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this world, to remember ſtill that he is amongſt temptations, and ſits at a feaſt like *Iobs* children, where hee may ſoone take too much. If the fiſh did know the hooke, and the bird had ſeene the net, though they haue but the vnderſtanding of fiſhes and birds, yet they would let the hooke alone, and flie ouer the net, and let the fowler whiſtle to himſelfe: ſo wee muſt looke vpon our riches as we look vpon ſnares, and behold our meats, as we behold baites, and handle our pleaſures as wee handle Bees, that is, pick out the ſting before wee take the honie: for in Gods gifts Satan hath hid his ſnares, and made Gods benefits his baites; that as *Adam* ſaid, *The woman which thou haſte giuen me, tempted me to ſinne*: ſo they may ſay, the riches, or the honours, or the libertie, or the wife, or the ſeruants, or the children, or the meates, or the wit, or the beautie which thou haſt giuen me, tempted me to ſinne. So many ſinnes lie in waite for vs, about our meates and drinkes, and beds, and wayes, that vnleſſe we watch, pray, and looke about vs at euery time, *it may be*, as *Iob* ſaith, *that we may ſinne in our doings*, or *in our ſayings*, or at leaſt *in our hearts*, as he thought of his Sonnes. Therefore no doubt but as *Iob* thought that his ſonnes might offend in their feaſtings, ſo he taught them, euen when they were feaſting, and when they ſate at the table, and when they dranke one to another, to thinke oftentimes, *We may ſinne as our father told vs*: which bridled their mirth, and ſtopt many words at the doore, euen when ſinne was at the tongues end. You are not *Iobs* ſons, but you are come to be *Iobs* ſchollers: therefore learne that which his children learned. If a man did but carrie this watch-word with him, whenſoeuer he eateth or ſpeaketh, or bargaineth; it would cut off a thouſand idle words, and wicked acts in one yeere, for which he ſhal giue account.

The ſecond leſſon which *Iob* ſeemes to point vs vnto, is to prepare our ſelues before wee eate the Communion, that is, *to ſanctifie our ſelues, and meates*, as Chriſt did; when they had nothing but a few fiſhes & bare bread, yet there was praier before they did eate. For as *Paul* ſaith, *All the creatures of God are ſanctified vnto vs by prayer and thankeſ-giuing*. Hee which doth not pray to God for his daily bread, nor thank him for it; doth not receiue the creatures of God, but ſteale them from him, as a man

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which taketh a thing without asking or thanking. There is a kinde of men which I speake of, which hold it too sad a matter to say a short grace before they fall to meate, least it should forespeake their mirth, and keepe them in a sober minde til they rise againe. I haue heard many say, that they cannot be merry, vnlesse they sweare, and whoop, and carouse, and dally, and gibe: therfore If they can chuse they wil neuer be a guest where any godly man is present, least his countenance or words should dash their sport; and if any matter of God happen to come in while they are in the veine, it is like a dampe which puts out their lights, and turnes their mirth into heauines, as the hideous hand which wrote vpon the wall, cast *Baltazar* into a dumpe. These men had need to leaue their feasting, and goe to praying: for they desire to die, like the Iewes, with the quailes in their mouthes. *It may be* (thought *Iob*) *that my sonnes haue a spice of this vanity*. If it be so with the godly sort, as *Iobs* children were, that they may forget themselues at such a time, and step too farre, and slip a sinne; what shall we say of them that driue God out of their companie when they banquet, and say that Scripture doth not become the table? as though we should forget God while wee receiue his benefits. Wee neede not say as *Iob* said, *It may be that they blaspheme GOD in their hearts*, for they blaspheme him with their mouthes: wee neede not say, *It may be that they doe sinne*, for they do nothing but sin: and their feast is a feast of sinnes; as if the diuels should banquet together. But they which feast, as *Iob* would haue his children, sanctifie themselues before, and eate as in the presence of God, and are merrie as it were with the Angels: when they take their bread, they thinke with themselues what a goodnesse is this, that GOD giueth such vertue to bread to sustaine life, which hath no life in it selfe! and when they see so many things before them prepared for the flesh, they consider with themselues what care God hath of my soule, which careth so much for my body, which shall goe to dust!

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There is another lesson which will stand you in great stead if ye marke it, when *Iob* saith, *It may bee that my sonnes haue sinned*. Hereby he teacheth vs to suspect the worst of the flesh, and to liue in a kinde of iealousie of our selues, as he saith, that his manner

manner was, chap. 9. *I feared all my workes*; that is, he did mistrust himselfe, and watcht his hands, and his feete, and his eyes, and his eares, and his tongue, least they should sinne, as a Mercer mistrusts his Prentice least he should filch: so he thought not onely whether his sonnes sinned, but he thought of his owne sinnes too. When thou seest some selling in their shops, some tippling in the Tauerns, some playing in Theaters, then thinke of this with thy self; It is very like that these men swallow many sins: for God is neuer so forgotten, as in feasting, and sporting, and bargaining; then turne to thy compassion, and pray for them that God would keepe them from sin when temptation is at hand, and that he would not impute their sinnes to their charge: so wee should doe for our brethren, as *Iob* did for his children. Againe, so wee ought to think when we our selues come from places of temptation, which infect like a corrupt ayre; *It may bee that I haue sinned:* haue I seen and heard all this, and not slipped my foot with them? Come I home sound and whole? Haue I drawne none of the infected ayre? Doth none of the dust sticke vpon my garments? Looke about, my soule, and if thou remembrest any sin which slipt from thee, then pray for thy selfe as *Iob* did for his children. If thou wilt not pray for thy selfe, who shall pray for thee? if thou wilt not repent thy selfe, who shal repent for thee? Look not for *Iob* to sacrifice for thee. *Iob* cannot sacrifice for thee, but thou maist sacrifice thy selfe and none but thee. This should be the thought of euery Christian, not whether we haue pleased, not whether we haue reuenged, but whether wee haue sinned: for if *Iob* was so iealous of his children, how iealous should we be of our selues?

FINIS.

SATANS COMPASSING THE EARTH.

Iob.chap.1.verſ.7.8.

Then the Lord ſaid vnto Satan, Whence commeſt thou? And Satan anſwered the Lord, ſaying, From compaſſing the earth to and fro, and from walking in it.

And the Lord ſaid vnto Satan, Haſt thou not conſidered my ſeruant Iob, how none is like him in the earth? an vpright man, one that feareth God and eſchueth euill?

I Haue ſpoken of the queſtion already, now of the anſwere: *Compaſſing* heere doth ſignifie tempting, and the *earth* doth ſignifie all the people of the earth: as if he ſhould ſay, I come from tempting al men. It is ſome vantage vnto vs to heare that the Spaniards are comming before they come, and what number they haue, and how they are appointed; that wee may leuie our forces accordingly. But beloued, there is a greater aduerſarie than the Spaniard, which brings in the Spaniards, *your aduerſarie the diuell*. It is good for vs to heare when he comes; that wee may be in a readines againſt him, as we prepare againſt them. Therefore the Scripture, and this time accord well. In Reuel. 12.10. the diuell is called *an accuſer*, and now I am an accuſer of the accuſer: he accuſeth vs to God, and God accuſeth him to vs, that when he comes like an Angel, yet wee may ſay to him like Chriſt, *Auoide Satan*. Firſt giue mee leaue to ſay with you as Chriſt ſaid vnto his Diſciples, *Take heede how you heare*; for that which I am to ſpeake vnto you of the diuell, the diuell would not haue you heare: and therefore as he is heere called a *Compaſſer*, ſo he will compaſſe your eyes with ſhewes, and your eares with ſounds, and your ſenſes with ſleepe, and your thoughts with fancies, and all to hinder you from hearing while the articles are againſt him; and after I haue ſpoken, he will compaſſe you againe with buſines, and cares, and pleaſures, and quarrels, to make you forget that which you haue heard, as he hath made you forget that which

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you haue heard before; or els to contemne it, as though you might do wel without it; as he hath compassed them which doe walke in the streetes while the voice of GOD soundeth in the Churches as they passe by: therfore before euery Sermō, ye had neede to remember Christs lesson, *Take heede how you heare.*

Now to the matter. *Satan from whence commest thou? I come from compassing the earth.* Here the diuell is called in, like a Iaylor, which keepes some in perpetuall prison, and some are bailed, and some returne to prison againe, and some are executed. They which sinne fearfully, stay as it were about the prison, but are not bound: they which sin wittingly, are vnder locke: they which sinne greedilie, are vnder locke and bolts: they which dy in their sinne, are like them which are condemned: this is the bondage which we haue brought our selues into for a faire apple. When the tempter ouercame vs, wee were remooued out of paradise, where we were seated: when we haue ouercome the tempter, we shal be translated into heauen, where he was seated: heauen doore was wide, and the way was broad, before the rebellion: but wen we knockt at the cannel doore, then the good doore was shut: heauen is large, but the way to heauen must bee narrow; therefore God hath set his enemies in the gate to fight with vs before we enter, that this saying might be verified, *The kingdome of heauen is caught by violence:* so soone as wee rise in the morning, we go forth to fight with two mightie giants, the World & the Diuel: and whom do we take with vs but a traytor? this is brittle flesh which is readie to yeeld vp to the enemy at euery assault: only he which suffereth Satan to compasse vs, doth stay him from destroying vs. When God asked *Cain*, where is thy brother? *Cain* lied and said, I cannot tell. When God asked *Sarah* why shee laughed? *Sarah* lied and said, I laughed not; but when God asked the diuell from whence hee came, he answered truly, *I come from compassing the earth*; and yet he which speaketh truth himself, taught them to lie; as hee is called the father of lyers, because he teacheth all other to lye. Howe then? Was *Cain* worse than the diuell, because he lyed, and the other told truth? By this you may see that carnall men doe not know so much of God as the very diuell knoweth: for hee knew that God could tell where hee had been: but *Cain*

Bd. hw: 22738

doubted whether God could tell what he had done, and therefore he made a lye. Thus the diuell teacheth his schollers to do worse sometimes then he will doe himselfe; euen as hee would bring them (if it were possible) into a worse plight than he is himselfe. The diuels faith cannot saue vs, no more than it can saue him; the diuels knowledge cannot conuert vs, no more than it doth conuert him; and yet hee would not haue men beleeue that which he beleeueth himselfe, nor haue vs vnderstand so much as hee vnderstandeth himselfe: for if *Cain* had vnderstood so much as he, that God knew whether he lied or no, he would haue answered God truly, as Satan did: but the diuell knew that there was no dissembling with God, who knowes what he askes before hee askes; therfore hee told troth to God, though he lie to man: for to lie to him which knoweth, is as if one should lye to himselfe: but *Cain* was not so wel learned, he thought peraduenture yet God might vnderstand his murther, as a theefe suspecteth in his heart that the Iudge may know his theft; but hee doubted whether God did know it, and therefore he denied it like one which is guiltie, who thinks that if hee confesse, hee shal bee hanged. And therefore though euidence and witnesse accuse them, yet you see many wil not accuse themselues.

From compassing the earth. He which was called Satan before, which signifieth an aduersarie, is here said to *compasse the earth*, which is to say, being put together, *an aduersarie compasseth the earth*: and therfore let the earth beware like a citie which is besieged with the aduersaries. The diuel hath moe names than any Prince hath titles: Some, God hath giuen to him, and some he hath giuen to himselfe: but this is to bee noted in the diuels names, that hee neuer calleth himselfe a lier, nor a tempter, nor an accuser, nor a slanderer, nor a deceiuer, nor a deuourer, nor a murderer, nor a master, nor an aduersarie, nor a viper, nor a lion, nor a dragon, nor a woolfe, nor a cockatrice, nor a serpent. But when Christ asked him his name, hee called himselfe *Legion*, which imports a multitude, as if he should brag of his number: and here he cals himselfe in effect the *compasser of the earth*, as if he should brag of his power. And in the 4. chapter of Luke and 6. verse, hee calleth himselfe the possessor of the earth, as if he

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should brag of his possessions, and in the same he calleth himselfe the Giuer of the earth, as if he should brag of his liberalitie. Thus he which is euil it selfe, doth shun the name, because hee would not be hated: and therefore no maruell if men call euil good, and would be counted honest, though they be neuer so lewd; for so will the diuel: but as God neuer calleth the diuel but by those names which the diuel hated, so hee neuer calleth sinners by those names which they call themselues: for if you obserue the Scripture, there is no name of the diuel but in some place of Scripture or other, the wicked are called by the same name: he is called a lyer, and they are called lyars: hee is called a tempter, and they are called tempters: hee is called a murderer, and they are called murderers: he is called a slanderer, and they are called slanderers: he is called a viper, and they are called vipers; he is called a lion, and they are called lions: he is is called a wolfe, and they are called wolues: hee is called a serpent, and they are called serpents. Thus God would, they that shal be damned, should haue the name of him which is damned, to put them in mind. Now none of the diuels names are in the book of life: and therfore lyers, and tempters, and slaunderers, and murderers, and defamers are not: therefore these are the diuels names. This I note, to shew you how deadly God doth hate sin, that neither the diuel nor his followers could euer get a good name of him: for all his compassing he could neuer compasse this, to shuffle any praise of himselfe into this booke of life: for hee doth not compasse heauen, but earth, though hee would compasse both. The diuel himself doth tel vs here, that he compasseth, and he telleth vs not why he compasseth: but his name Satan that went before, which he spake not of, doth tel vs why he compasseth. Because it signifies an aduersarie, it giues vs to vnderstand that he compasseth the earth like an aduersary. God doth compasse the earth like a wall to defend it: the diuel compasseth the earth like an enemie to besiege it. For, enemie is his name, and an enemy he is.

Three things I note, wherefore the *diuell* may be said *to compasse the earth.* First, because hee tempteth all men. Secondly, because hee tempeth all to sinne. Thirdly, because he tempteth by all meanes. So whosoeuer sinneth, wherein soeuer

Bd. hw: 22738 22767

he offendeth, whereby soeuer he is allured, the sin and the sinner, and the bait, are compassed and contriued by the Arch Politique, which calls himselfe a Compasser. Many haue their names for naught, because they doe nothing for them; like *Labans* Images which were called Gods, though they were but blocks: but the diuell deserues his names; hee is not called a tempter, a lyer, and a slaunderer, and an accuser, and a deceiuer, and a murderer, & a compasser, in vaine; like S. *George*, which is alwaies an horsebacke and neuer rides: but he would doe more thā by his office he is boūd to. Other are called officers, because they haue an office: but he is called an enemy, because he shews his enuie. Others are called Iusticers, because they should doe iustice: but he is called a tempter, because he practiseth temptations. Others are called pastors, because they should feed: but he is called a deuourer, because he doth deuoure; and wee call him a Compasser, because that he doth compasse. Euer since he fel from heauen hee hath liued like *Cain*, which cannot rest in a place, but is a runagate ouer the earth, from doore to doore, from man to man, begging for sinnes as the starued soule begs for bread. He should haue dwelt in heauen and not beene compassing the earth; he should haue sung with the Angels, & not been quarelling with men: but he hath changed his calling, and is become a compasser, that is to lay fetters vpon men, as God hath fettered him, least they should ascend to the place from whence he is fallen. Therfore in this the Lyer spake truth, when he said, *I come from compassing the earth*: as if hee should say to God, I come from the slaughter of thy seruantes; not to aske forgiuenes of all the soules which he hath slaine already; but to get a commission that GOD would make him Knight Marshall ouer the worlde, to slay and kill as many as hee hated: like the bramble which set it selfe on fire first, and then fiered all the wood. *Peter* describing the diuels walke saith, that *hee goeth about*: The diuell saith that *hee goeth a compassing*; *Peter* put in, *seeking whome he may deuoure*: the diuell leaues out deuoure, and saith no more, but that he compasseth. This circular walke is peculiar to the diuell, & therefore may be called the diuels circuit. All other creatures go forward, but the diuell goeth about; which may well be applied to the craftie diuell,

uel, because to go about, is cõmonly take to vndermine: when he meaneth he will destroy you, then we say, hee wil compasse you: so when the diuel compasseth, then beware least hee deuour. For the diuel goeth about men, as the Fowler goeth about the Larke to snare her; as the theefe goeth about the house to robbe it; as the Iuie goeth about the oake to kil it. The diuels walke is a siege, which goeth about but to find an issue to go in: for he goeth about but vntill he can get in to be a possessor. He is not cõtent to be a compasser. The first name the diuel hath in scripture, is a Serpent: he is a Serpent, and so are his waies: like a Serpent, which windeth himselfe like a circle. As God is said to make an hedge about men, so here the diuel is sayd to make an hedge about men: but this is an hedge of temptations, and that is an hedge against temptations. As *Dauid* saith, the Angels compasse vs, so might he say, the diuels compasse vs: Satã compasseth, and man is compassed. Satan is like the circumference, and man is, as it were, the Centre: that is, temptations go round about him, and he dwelleth in the middest of them. Thus much of compassing: now what he doth compasse.

I come from compassing the earth. This is the diuels pilgrimage, from one ende of the earth to the other, and then to the other again; and then backe again; like a wandering merchant, which seeketh his traffique where he can speed cheapest. I haue heard of some trauellers which haue gone about the earth: but I neuer heard of any that had seene all parts of the earth, but this old pilgrime Satan, which hath been in heauen, and in paradise, and in the earth, and in the sea, and in hell, and yet hath not done his walke: but, like the Sunne which courseth about the earth euery day; so there is no day but Satan seeth euerie man vpon earth: as a compasse hath no end, so he makes no end of cõpassing. Because he is such a compasser of the world, therfore *Paul* calleth him, *The God of this world*, not a peece of the world, as England, or Ireland, or France, or Germany, or Spayne; but *of the world*, that is, of all the countries, & cities, and townes, & villages, & houses. The Pope talkes of his kingdom, how many prouinces are vnder his dominiõ: but the diuels circuite is greater than the Popes: one would thinke that he could neuer tend halfe his flock, because hee is a Vicar of so great a

Monarchy, and yet he is neuer Nonresident. You may see his steps euery where so brim and fresh, as though they were printed in ashes. If God make you see your countrey naked, your Temples desolate, your Cities ruinated, your houses spoyled, you will say the Spaniards haue beene heere: so when you see your minds corrupted, your harts hardned, your willes peruerted, your charitie cooled, your Iudges bribers, your Rulers persecutors, your Lawyers brablers, your merchants Vsurers, your Landlords extortioners, your Patrons Simonists, your Pastors loyterers, you may say the diuel hath beene here. Seeing then these weedes grow in euery ground, you may beare the diuell witnesse that he doth compasse all the earth. If a man loue his friend, he will say, I will go an hundred miles to doe him good: but if the diuell hate a man, he will goe a thousand miles to doe him hurt. The diuell doth not go his progresse like a king, onely for delight; but all the way he goeth, *Peter* sayth, *hee seeketh whome he may deuour*. The diuel goeth a visiting, he wil teach the sicke how they shall recouer their health, hee will whisper the poore how they shal come by riches, he wil tel the captiue how they shall redeeme their libertie: but to deuour is the end of his visitation. Therefore *Peter* called him a Lion, and said, that he went about, & told vs that he sought as he went: at last he saith, to deuoure, and there he ends, shewing that deuouring is his end. Now you shal hear whom he compasseth, and to what end he compasseth, and how he compasseth. When it is said, that, *the diuell compasseth the earth*, it is meant, that he compasseth the men of the earth: out of which I gather; first, of all creatures he compasseth men: secondly, that he compasseth all men, and by consequence, that he compasseth good men. The diuell is like an Archer, & man is his mark, and temptations are his arrowes. As *Peter* is called a fisher of men: so the diuel may bee called a hunter of men: for of all creatures his enuie is only to men, because man was made to serue God, & inherit the ioies which he hath lost therefore he is called no *slayer* but a *manslayer*. When there are no men vpon earth, than the diuel wil compasse the earth no more.

Secondly, he assaulteth al men, like *Ismael*, which was against al. It is said of *Saul* and *Dauid*, *Saul hath slaine his thousand*, *and*

Dauid

Dauid his ten thouſand: but if you put in Satan, you may ſet vp the number and ſay, Satan hath ſlaine his hundred thouſand. As there is a legion of men, ſo there is a legion of diuels, that as they ſay *Peters* angel ſo they may ſay *Peters* diuel: for Chriſt would not haue called *Peter* Satan, if Satan had not backed him. As death killeth al, ſo the diuel tempteth al: when he hath *Eue*, hee hunteth for *Adam*: when he hath *Adam*, he hunteth for *Cain*: as the father was tempted, ſo muſt the ſonne: as the mother was tempted, ſo muſt her daughters. Euery man but Chriſt may ſay, I haue been ouercome: but Chriſt himſelfe cannot ſay, I haue not bin tempted. In the Spaniſh Inquiſition the Proteſtants are examined, but the Papiſts ſlip by: but in the diuels Inquiſition, Papiſt, and Proteſtant, and Atheiſt, and Puritan, & all are examined. He is not a Captaine of forties, nor of fifties, nor of ſixties, nor of hundreds; but he is General ouer all which fight not vnder Chriſts bāner: he poſſeſſed the two Gergeſites, which were men; he poſſeſſed *Mary*, which was a woman; he poſſeſſed the mans ſonne which was a child. *Nimrod* is called a mightie hunter, which killed beaſts: but this is a mightie hunter, which killed, *Nimrod* himſelfe; God keepe vs out of his chaſe.

Thirdly, he warreth againſt the righteous, euen becauſe they are righteous: as God makes the barren fruitful, and the fruitful to beare more fruite: ſo the diuel would haue them ſerue him, which ſerue him not, and they which ſerue him to ſerue him more: and therefore as the Giant encountred with *Dauid*, ſo the diuel encountered with *Dauid*, and with *Dauids* Lord. He which gaue him leaue heer to tempt *Iob*, was after tempted himſelf, although the net brake, and the bird eſcaped. Yet as he tempted Chriſt thrice together, and as he deſired to ſift *Peter* more than other: ſo they that follow Chriſt, and are like *Peter*, are ſifted more than other; for this viper is like the viper which ſeiſed vpon *Paul*. Among many which ſtood by the fire, the viper choſe out *Paul*, and lighted vpon him before al the reſt: ſo if one be holier than another, this viper wil battaile with him: and there is great reaſon why the godly are tempted more than the wicked; becauſe the wicked are his ſeruants, and do tempt others. As he tempteth all men, ſo he tempteth to all ſinnes, for hell and the diuell are alike: therefore as hell is neuer filled with

ſinners,

sinners, so the diuel is neuer filled with sinnes : and therefore when he had made *Peter* deny his master once, hee made him deny him twice; and when hee had made him denie him twice, he made him deny him thrice. For this cause, our sins are counted amongst those things which are infinite, because the diuell and our flesh meet together euery day to ingender new sinnes. Al the diuels riches is in baits ; he hath a pack ful of othes for euery one which wil sweare ; a pack ful of lyes for euerie one which will deceiue : a pack ful of excuses for euerie one which will dissemble. As hee doth goe through the streetes, into euery shop he casts a short measure, or a false balance : as hee passeth by the Tauernes, he sets dissension betwixt friends : as he passeth by euery Inne, hee casts a paire of Cards, and a paire of Dice, and a paire of Tables : hee passeth by the Courts, and findes the Lawyers at the Barre, hee casts amongst them false euidences, forged writings, and counterfait seales. Thus in euery place where he comes (like a foggy mist) hee leaues an euill sauour behind him. The murmuring of *Moses*, the dissimulation of *Abraham*, the Idolatrie of *Aaron*, the incest of *Lot*, the drunkennes of *Noah*, the adulterie of *Dauid*, the flight of *Ionas*, the denial of *Peter* ; name Satan, and thou hast named the verie spawne of all sinnes, which with his tayle plucked downe the starres from heauen. How many hate their enemies, and friends too, and yet imbrace this enemie, because hee kisseth when hee betrayeth, as though he would not betray? Auarice saith, I wil make thee amiable : tyrannie saith, I will make thee dreadful: sloth saith, I will make thee beautifull : vanitie saith, I will make thee merrie: prodigalitie sayth, I wil make thee beloued : So the poore sinner stands distract how he may follow all sins at once, seeking grapes of thistles, and roses of thornes. As he tempteth to all sins, so he tempteth by al meanes : for the name of a compasser doth import a cunning tempter. There is a craft in compassing : the Hunter maketh a raile about the Deere, as though he would guard them, whē he meaneth to take some of thē : the Fowler goeth about the bird as if he did not see her, when hee comes to snare her. If men haue so many sleights to compasse their matters, how can the compasser himself hold his fingers? If the Serpents seede be so subtile, what do you thinke of the olde Serpent,

Serpent, who hath bin learning his trade euer since the creation? If mens trades may be called crafts, the diuels trade may be called craft. *Herod* is called a foxe; but this foxe taught him his subtiltie: this is he that prepared flatterers for *Reboboam*, which prepared lyars for *Ahab*, which prepared Concubins for *Salomon*, which prepared Sorcerers for *Pharao*, which prepared witches for *Saul*, which prepared wine for *Benhadab*, which prepared gold for *Achan*, which prepared a ship for *Ionas*, which prepared a rope for *Haman*: hee goeth not about for nothing. But this is the first tricke of his compassing, He markes how euery man is inclined, what he loues, what he hateth, what hee feares, and what he wants: and when he hath the measure of his foote, then he fits him. Aske what you wil, heer is he which offred the whole world; What? shal *Ionas* stay for want of a ship? nay heer is a ship, goe and flie from the Lord: shal *Esau* stay for want of broth? nay heer is a messe of broth, go and sel thy birthright: shal *Iudas* stay for want of thirtie pence? nay heer is thirtie pence, go and betray thy master: shal he then stay for want of a halter? nay here is an halter, go and hang thy selfe. The tyrant shal not want a flatterer, the wanton shal not want a mate, the vsurer shal not want a broker, the theefe shal not want a receiuer: he is a factor betweene the Merchant and the Mercer, and the Gentleman and the tenant: he is a make-bate betweene the man and his wife: he is a talebearer betweene neighbour and neighbour. Thus if you aske me what is the diuels trade or occupation, all the day long he is making nets, and gins, & snares, to catch thee and me, which gape for the worme.

If then the diuel bee such a busie-body, which meddleth in euerie mans matter, let vs remember what the wise man saith, *A busie-bodie is hated:* the diuell is to bee hated, because hee is a busie-body: the Iewes could not abide the Publicans because they were like Sumners and Takers, which carried tole out of their country into another: how then can wee abide this great Publican, which taketh tole ouer al the world? nay not tole of men, but men themselues? he which compasseth the earth, compasseth vs, euen vs which stand here. Therefore what shal I say, but as Christ said, When the theefe compasseth the house, shal not the owner guard the house? If the citie bee compassed

and

and not defended, how should it stand? As the diuel runneth round about, so the armour must goe round about vs; and then though he compasse vs, yet hee will not ouercome vs: but as the Israelites were safe though the water compassed about them, as the children were safe though the flames compassed about them, as *Daniel* was safe though the lions compassed about him: so they which haue Christs armour, are safe, although the diuels compasse about them. *I will not feare* (saith *Dauid*) *what man can doe vnto me*: nay I will not feare what the diuel can doe vnto me: for hee which is with mee is greater than hee which is against me. Thus much of the diuel and his compassing.

As the Serpent compasseth, so doth his seede: and therefore *Salomon* calles the wayes of the wicked, crooked waies. This is the great Compasser: there be little compassers beside; like the Pharisies, of whom it is said, that they compassed Sea and Land to make one like themselues. In stead of these compassers wee haue Seminarie Priests, which compasse from Rome to Tyborne, to draw one from Christ to Antichrist: I wil not name al compassers beside, least I be compassed my self; but this I speak within compasse, that there is a craft of compassing, and Satan is the craftsmaster, and the rest are his prentises, or factors vnder him. When he hath compassed some men, he sets them to compasse other men: and so hee hath his compassers and spies in euery countrie, like continuall Leegers to follow his busines for him, which wil do it as faithfully as himselfe. If he appoint them to lye, they will lye as fast as he: if he appoint them to deceiue, they wil deceiue as cunningly as hee: if hee appoint them to slaunder, they wil slaunder as falsely as he: if he appoint them to flatter, they wil flatter as smoothly as he: if hee appoint them to mock, they wil mock as scornefully as he: if he appoynt thē to persecute, they wil persecute as fully as he. So, if he do but say, let there be an othe, straight there is an oth: let there bee a lye, straight there is a lye: let there be a flout, straight there is a flout: let there be a bribe, straight there is a bribe: let there be a quarrel, straight there is a quarel: therefore in this, the Lyar told the truth, for he hath compassed the earth indeede.

Thus

Thus you see what the diuel answered, when God asked him from whence he came. Now if God should aske you, as he asked the diuel, from whence you came before you came hither to him, or rather whither you wil goe when ye depart from him; I do verily thinke that some heer did come from as bad exercises as the diuell himselfe: and that when they doe depart from this place, they will returne to as bad exercises againe, as the diuell did: some vnto the Tauernes, and some vnto the Alehouses, and some vnto Stages, and some vnto Brothels, and some vnto dicing, and some vnto quarrelling, and some vnto cosening. I would faine know this, if the diuel came from tempting, and you from sinning, who was better occupied, he in commanding you, or you in obeying him? They which come to the Church and returne to their sins, come to the Lord as the diuell came; not to be reformed of his euil, but to haue a passport to do more euill. If any such be here, he hath learned nothing, but goeth empty away: for they which come like Satan, go like Satan: a little water is sprinkled vpon them, which falles off again to the ground: so soone as they are out of the Church doore, all which they learned is forgotten, like a perfume which fauoureth no longer than they abide in the house where it burneth. Therefore as I warned you at first, *Take heede how you heare*, so I warne you now, take heed least the Compasser come and steale that which you haue heard: for when *Iudas* had receiued the Sacrament, the diuel entring into him, after that, could neuer bee driuen out againe: so if the diuel enter into you, after you haue receiued this warning, hee wil possesse you like *Iudas*, stronger than he did before, and euery word shall condemne you. As he which eateth the Sacrament vnworthily, *eateth his owne damnation*: so he which heareth the word vnfruitfully, heareth his owne damnation; for, *the word which I haue spoken*, saith Christ, *shall iudge you in the last day.* Note.

FINIS.

A CAVEAT

A CAVEAT FOR CHRISTIANS.

1. Corinth. 10. 12.

Let him that thinketh he ſtands, take heede leaſt he fall.

WHen you haue examined your ſelues by the touch-ſtone which I gaue you, *whether you be in the faith or no*: if you finde that you ſtand in the faith, *let him which thinketh he ſtandeth take heed leaſt he fall.* Three ſentences we borrowed of *Paul*: in the firſt he exhorted vs to bee Chriſtians: in the ſecond, he taught vs to knowe whether wee bee Chriſtians or no: in the laſt, he warneth, if we be, to perſeuer and take heede leaſt wee fall. Saint *Paul* doth not teach vs theſe phraſes, to doubt of our ſaluation, or of the mercie of God, as the Papiſts ſay; but of our conſtancie in his ſeruice: not leaſt wee fall from our election, but leaſt wee fall from our righteouſneſſe. This is a godly feare: and *bleſſed is hee* (ſaith *Salomon*) not which ſtandeth in feare of Gods mercie, but hee *which ſtandeth in feare* of his owne frailetie, Prou. 28. 14. as *Iob* did, *which feared all his workes*, Iob. 9. 28. Wee muſt haue confidence towards God, but diffidence towards our ſelues: for God will be true to vs, if we be true to him. This feare is not contrary to faith, but cannot ſtand without it: therfore *Take heede leaſt ye fall*, is, take heede leſt ye ſinne, as the Iſraelites ſinned; an admonition gathered from the fall of the Iewes, to them which ſtand; or to them which thinke they ſtand, to take heede leaſt they fall. As a Chronicler in a ſtorie giues a watch-word by the way, to admoniſh the reader of ſome ſpeciall things to bee marked: ſo the Apoſtle, teaching vs to make vſe of al that we heare or reade, after he had ſhewed how the Iſraelites ſtood ſomtime, and how they fell after again, which were the elect people of God, the beacon of the world, & glorie of nations, vntil they crucified him who would haue ſaued them; ends with a ſigh, as if hee ſhould ſay, it grieues me to record their folly, and to diſcouer the nakednes of my countrey-men: what ſhould I rehearſe any more? If they fel thus, take them for a warning, and *Let him that thinketh*

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he standeth, take heed least he fall. Here wee are set to the *sinners schoole*, to see what we can learne of the wicked, as the Bee doth gather hony of weedes: for *all which is written, is written for our instruction*, Rom. 15.4. *These things* (saith *Paul*) *are written to admonish vs, vpon whom the end of the world is come*: as if hee should say, we haue neede to take more heede than they vnder the law, because *we liue in the last and worst dayes, when the Dragon is let loose, and hath great wrath, because his time is short*, Reue. 12. verse 12. Now if you would know how the Israelites fell, reade but from the sixt verse, and you shall see how they fleeted from sin to sinne, like a flie which shifteth from sore to sore. They *tempted* the Lord (saith *Paul*) they *murmured*, they *lusted*, they *committed Idolatrie*, they *serued the flesh*, they *sate downe to eate, and rose vp to play*: Take heed (saith *Paul*) O ye Corinthians least ye liue so too: you shal not do euil because others do so; but these things are written for your learning: therefore first you shall learne, that as they fall away, so you may; and then by their fall you may learne to stand.

Thus the Apostle warneth vs, that we are all in a house ready to fall, all in a ship ready to sinke, all in a body ready to sinne; who can say what he will doe when he is tried? Therefore *Paul* saith not, Let him that standeth take heede least he fall; but *Let him that thinketh he standeth take heede least he fal:* warning vs before, that we take heed of falling, and to examine how we stand; whether we stand or no. For when he makes his speech of them which *thinke they stand*, not of them which stand; he intends that few stand in comparison of them which *thinke they stand*: manie thinke themselues wise that are fooles like other: many thinke themselues pure, which are prophane like other, as *Salomon* noteth, Prou. 30.12. *There is a generation which are pure in their owne conceit, and yet are not washed from their filthines*: as though there were a generation or sect of such men.

And againe, Prou. 20.6. *Many men will boast of their goodnes: but who can finde a faithfull man?* So, many seeme to stand which stand not: many thinke they beleeue, which know not what faith meaneth: many looke to bee saued, which cannot tell who shall saue them, no more than *Nicodemus* knew what it was to bee borne againe. The reason is, manie are afraid to

sound

ſound too deepe, and examine their conſcience, leaſt it ſhould vpbraid them with the noyſomnes of their ſinnes.

Therfore like a fauourable Iudge, which would ſaue the malefactor, he wil aske him ſo cunningly that hee wil anſwere for him too: and then hee wil ſay, I finde no fault in this man, let him pay his fees and be gone: ſo I find no fault in this faith, me thinkes it is a ſound faith, me thinkes it is a good faith; mee thinkes it is religion enough, when I come to the Church, and loue my neighbour, and obey my prince, and giue euery man his own, and pay my tithes, and faſt twice a weeke, as the Phariſie did, me thinkes this is well: what would you haue more? haue I not kept *all the Commandements*? Luk 18.18. No (ſaith Chriſt) there is one thing behind; examine thy ſelfe, and ſtill thou ſhalt find ſomething behind, like a cobweb in the top of an houſe, when the floore is ſwept. Therfore well doth *Paul* ſay, he which *thinketh* that hee ſtands: not he which ſtands; for hee which ſtands in Chriſt falleth not, but hee which thinketh he ſtands falleth ſuddenly, and may finally, vnleſſe he ſtand vpon his watch: Take heed is a good ſtaffe to ſtay vpon, and ſo often a man ſins as he caſts it from him: all goe aſtray.

But this is the difference betweene the ſinnes of them which haue faith, and them which haue no faith: they which haue no faith, fal like an Elephant, which when he is downe riſeth not a-gain; they which haue faith, do but trip and ſtumble, fall and riſe againe: their fals doe teach them to ſtand, their weakneſſe doth teach them ſtrength, their ſinnes doe teach them repentance, their frailnes teacheth thē conſtancy; as *Peter* was better after his denial then he was before. *Iudas* did neuer ſtand, but ſeemed to ſtand; the Diſciples knew not that he was a theefe and intended treaſō: for they asked, *Is it I? Is it I?* Chriſt knew, as it appeareth, when he gaue him the ſop and ſaid, That which thou doſt, do quickly: if euer he had ſtood, he could not haue been termed the ſonne of perdition. Many did ſeeme to the world to goe out of the Church; but *Iohn* ſaith, they were neuer of the Church: meaning, that if they had beene of the Church, they could not haue gone out of it. For the true vine could not leaue her grapes, nor the oliue her fatnes, nor the fig-tree her ſweetnes: ſo they which ſtand in the faith, doe not fall away, but ſeeme to fall, as

hypocrites

hypocrites seeme to stand. The best men haue had their slips, but alwayes they rose againe; as though they had sinned to teach vs repentance: therefore their sinnes are written, which els should haue been concealed for their honour: for they were not registred in spight to disgrace them, but to admonish vs, that when wee see such a field of blood, like carcases, which the dragon hath slaine, we may feare to set vpon him vnarmed, lest we be slaine like other: as *Salomon* beheld the field of the slothfull which was full of thistles and weedes, Prou, 24, 30: So wee must behold the sinnes of other to learne by them. *I passed by (sayth Salomon) and considered it well, I looked vpon it and receiued *instruction.* This note is in the margine of your Bibles, * that I might learne by another mans faults: so *Salomon* sheweth how we should look vpon other mens faults. If we behold and consider them, and look vpon them to receiue instruction as *Salomon* did, then doe wee beholde and consider, and looke vpon them well: or else as *Abraham* might see the smoke of Sodom, but *Lot* might not see it; so they which can make vse of sinne may heare, and see, and speake of errors of men: yet it is not lawfull for others, because they are as a spider which gathereth nothing but poyson. Did not many peruert the sins of the Patriarches, and apply them to thēselues, as they should apply their doctrines? But *these things* (sayth *Paul*) are not written for our imitation, but *for our admonition*, that is, for a caueat least we do the like: for they repented that which they did, and shall we do that which they repented? Christ saith, follow me, without limites: but *Paul* sayth, be ye followers of me, as I follow Christ; So we must follow the Patriarches, and Prophets, and Apostles, as they followed Christ; lest following that which they repented, we sustaine or suffer that which they escaped. This is the lesson for all but Christ, *Let him which thinketh he stand, take heed least he fall.* When *Paul* had distilled the capitall sins of the Israelits, this is the quintessence, that is, all the profit which he could wring out of them; *Let them that thinke they stand, take heed least they fall.*

Who woulde haue sayd that Ierusalem would haue become an harlot? that the chosen people should become the cursedst vpon the earth? yet so it is, sayth *Paul*, thus and thus they haue

done, and thus hath God forsaken them; that al the world may take heede how they stirre vp the Lion of Iudah, which deoureth the wicked like bread. Who would haue thought whē *Lot* was grieued with the sins of Sodome, that he would haue committed a worse sin himselfe; first to drinke, til he was drunken, then to ly whith his owne daughters? yet he did so. Who would haue thought that *Noah* whē he builded the ark, because he beleeued in God, and gaue example to all the world how they should saue themselues, when the floud was past, would haue giuen the first example of sin to his owne sonnes? Who would haue thought that *Dauid*, when he was persecuted for his godlinesse in the desert, would haue slaine the husband for the lust of the wife, when the blessings of God did call him to thankfulnesse? Who would haue thought that *Salomon* when he prayed in the Temple, and was tearmed by God the wisest man in the world, would haue taken moe Concubines vnto him then any heathen in the world? How are the mighty ouerthrowne, saith *Dauid*? 2. Samuel, 1. Like *Peter* which sayd, hee woulde neuer forsake Christ, and forsooke him first. The strong men are fallen; euen *Salomon* himselfe, and *Dauid*, and, *Noah*, and *Lot*, *and Sampson*, and *Peter*; the lights of the world fell like starres of heauen: these tall Cedars, strong oakes, fayre pillars lye in the dust, whose tops glittered in the ayre; that *they which thinke they stand, may take heed least they fall.*

Can I look vpon these ruines without compassion? or remēber them without feare, vnlesse I be a reprobate, and my heart of flint? Who am I that I should stand like a shrub, when these Cedars are blowen downe to the ground, and shewed themselues but men? The best man is but a man: the worst are worst then beasts; No man is vntainted but Christ; They which had greater gifts than we, they which had deeper rootes than wee, they which haue had stronger hearts than we, they which had more props than we, are fallen like a bird which is weary of her flight, & turned backe like the wind, in the twinkling of an eye, 2. K. 8. 13. Who would but haue *mocke* him that should haue said somtime, as *Elisha* said to *Hazael*, what wickednesse hee should do in time to come, that he should slay and trample men, women and children? *Hazael* blusht to heare thus of him, and said,

Am

Am I a dogge, that I should doe this? as if he would neuer doe it while he were a man, but count him a dogge when he comes to that: so they which are changed like *Hazael*, blush to heare thus of him, and would haue scorned sometime at him which should once haue said, when they were zealous and studious preachers, and persecuted for their preaching, that the time would come when they should bee loyterers, time-seruers, louers of the world, and greedy wolues, deuourers of their flocks, and persecutors; they would haue said, Am I a dogge? Am I a beast? am I a reprobate that I should doe this? they would neuer beleeue this till it came to passe: and being fallen, they saie, they sinned like *Hazael*; which blusht before he sinned, & was impudent after. Therfore let no man say what he will be, before he haue examined what he is; but runne his course with a trembling feare, alwaies looking downe to the rubbes which lie before him, and the Worthies which are slaine alreadie: and remember when any spectacle of frailtie is in thine eye, this is my warning: for no man hath more priuiledge than another. This is the profit wee should make of other mens faults, like a pearle which is taken out of the Serpent: when wee see our brothers nakednes, it should mooue vs to compassion of him and a feare of our selues: for when we reioyce at others fall, like *Cham*, as the leprosie went from *Naaman* to *Gehezie*, so God turneth his wrath from them, and it lighteth vpon vs, Pro. 24. 18; and such as haue dispised others without remorse, haue fallen in the like or more shamefully themselues, and neuer rose againe. What shall we do then when we heare of other mens faults? not talke as we do, but beware by them, and thinke, Am I better than he? Note. am I stronger than *Sampson*? am I wiser than *Salomon*? am I chaster than *Dauid*? am I soberer than *Noah*? am I firmer than *Peter*, if God should leaue me to my selfe? if he should withdraw his hand which holds me? Into how many gulfes haue I been falling, when God hath preuented me of occasion, or delayed the temptation, or wonderfully kept me from it, I know not how? for he deliuereth me from euill, as hee deliuered *Dauid* from the bloud of *Nabal*, by *Abigail*, which came vnlooked for: So hee hath preuented many wonderfully, when they were assaulted

Note.

so hardly, that they had thought to haue yeelded to the enemy. Sometime I may say there wanted a tempter, somtime I may say there wanted time, somtime I may say there vvanted place, somtime the tempter was present, and there vvanted neither time nor place, but God held me backe that I should not consent: so neere vve haue glided by sinne, like a ship vvhich rides vpon a rocke, and slips away, or a birde vvhich scapes from the Fowler vvhen the net is vpon her. There is no salt but may lose his saltnesse, no vvine but may lose his strength, no flower but may lose his sent, no light but may be eclipsed, no beautie but may be stained, no fruit but may be blasted, nor soule but may bee corrupted: wee stand all in a slippery place, where it is easie to slide, and hard to get vp; like little children vvhich ouerthrow themselues vvith their clothes, now vp, now downe at a straw: so soone vve fall from God, and slide from his vvord, and forget our resolutions, as though vve had neuer resolued. Man goeth forth in the morning, vveak, naked, and vnarmed, to fight with powers, and principalities, the diuell, the vvorld, and all their adherents: and vvhom doth he take vvith him but his flesh, a traytor, ready to yeeld him vp at euery assault vnto the enemy? Thus man is set vpon the side of a hill, alwayes declining, and slipping: the flesh muffleth him to make him stumble, the world catcheth at him to make him fall, the diuel vndermineth him to make him sinke, and cryeth stil, Cast thy selfe down; and vvhen he falleth, he goeth apace, as *Peter*, vvho denied thrise together: and vvhen he is fallen, is like a stumbling stone in the vvay for other, that they may fall too. Therfore, *Let him that thinketh he standeth, take heed least he fall.*

So earnestly must vve call vpon our soules, that wee bee not vveary of vvel doing: for happier are the children that neuer began, than *Iudas*, vvhose end vvas vvorse then his beginning. Wisedome and Righteousnesse are angry vvith him that leaueth his goodnesse to become vvorse: If thy spouse had committed fornication, thou mightest haue diuorced her: but hee vvhich leaueth his righteousnes to liue in vvickednesse, forsakes his spouse to commit fornication, and is diuorced from Christ himself. If thou wert like the vine, or the olive, or the figge tree,

they

they would not leaue their grapes, or their fatnesse, or their sweetnesse, to get a kingdome; but the Bramble did. If thou be like the Bramble, what wilt thou doe when the fire comes? As this is a *Memorandum* to all, so especially let him that ruleth, and him that teacheth, take heed least he fall: for if the pillars shrinke, the Temple shakes. As when a great tree is hewen down, which is a shadow to the beasts, and a neast for the birds, many leaues and boughes, and twigges fall with it: so manie stand, and fall with them, vvhose lampes giue light to others: Euen as *Ieroboams* sinne made *Israel* to sinne. Therefore *Paul* hath giuen you a watch-word, which euery one should write vpon his table, vpon his bed, and vpon his nailes, least he forget in one houre: for he which stands now, may fall before night. Sinne is not long in comming, nor quickly gone, vnlesse God stop vs, as he met *Balaam* in his way, and stay vs, as hee stayed the womans sonne, when he was a bearing to his graue. Wee runne ouer Reason and tread vpon Conscience, and fling by Counsell, and go by the Word, and poste to death, as though we ranne for a kingdome, like a Larke that falles to the ground sooner then she mounted vp: at first sheee retires, as it were by steppes; but when shee commeth neerer the ground, shee falles downe with a iumpe: so we decline at first, and wauer lower and lower, till wee be almost at the worst, and then wee runne headlong, as though we were sent poste to hell, from hot to luke-warme, from luke-warme to key-cold, from key-cold to starke-dead: so the languishing soule breedes to death, and seeth not his life goe, till he be at the very last gaspe. Woe bee vnto him that is guilty of this murther. If the bloud of *Abel* cryed for vengeance against his brother *Caine* which slewe his body, shall not God bee reuenged for the death of his soule? where is thy brother, say th God? Nay where is thy soule? hast thou slaine it, which was my spouse, my temple, mine owne Image? If the seruant which hid his Talent was cast into darkenesse; what shal be done vnto thee which hast lost thy Talent; For he which falles from his righteousnesse, doth not hide his Talent; but more, he doth lose it.

Thus if you neuer knew what good to make of euill, this you may learne in the *Sinners Schoole*: *Let them which think they*

ſtand, take heede leaſt he fall, and let them which are downe care ſo riſe: and the Lord ſo direct our ſteppes, that wee may riſe againe.

FINIS.

THE POORE MANS TEARES.

Mathew, 10. 42.

Hee that ſhall giue to one of the leaſt of theſe a cup of colde water, in my name, he ſhall not loſe his reward.

THe argument I haue to intreate of, is onely of giuing almes to the poore; and when, and in what ſort we ought to relieue the poore. Herein for your better inſtruction, I will ſhewe what almes is: how, and to whome almes muſt be giuen, and wherefore wee are to giue almes. I know in theſe dayes, and in this yron age, it is as hard a thing to perſwade men to part with money, as to pull out their eyes and caſt them away, or to cut off their hands and giue them away, or to cut off their legs and throwe them away. Neuertheleſſe, I cannot but wonder that men are ſo ſlowe in giuing of almes, and ſo hard hearted towardes the relieſe of the poore, when the promiſes of God warrant them not to loſe their reward. Saint *Iohn* ſayth, *He that hath the ſubſtance of this World, and ſeeth his brother want, how can the loue of God be in him?* 1. Ioh. 3. 17

This is a queſtiō which can hardly be anſwered of a great number; no, it wil not be conſidered of a number, nor regarded of a number. And yet the Euangeliſt hereby layeth open vnto all perſons, that he which hath vvealth, ſeeing his brother in want, and will not relieue him, he loſeth the loue of God; which loue is ſo great as is the loue of a natural mother vnto her own child: nay more then that, it is a loue ſo firmly ſettled, that it is vnpoſſible to be remooued.

There are many rich perſons, that think ſcorne to relieue the poore: of vvhoſe hard dealing wee haue a preſident in the ſix-

teenth of Luke: The rich man in his life time would not relieue *Lazarus*, but despised him; yea he forgot God, and thought there was no God (but his golde) that could in iustice punish him, for despising the poore. *Lazarus* dyed for want, and so did *Dives* for all his wealth; who soone after (being in hell) beheld *Lazarus* in heauen, triumphing in *Abrahams* bosome, while he was tormented in hel fire. This fire burneth, scaldeth, scorcheth, and tormenteth; of which when the rich man felt the smart (though all too late) he sorrowed and repented, and would faine haue sent word thereof vnto his friends; but hee could haue no messenger for all his Lordly liuings, nor no releasement of his torments, for all his bagges of golde. Now to whome would he haue sent word? Forsooth to a number of his friends, that indeede thinke there is no God nor diuell; no heauen nor hell, nor no torments in hell fire after this life. This example of *Dives* may admonish such hard hearted persons to be mollified with the teares of the poore: that they may (when *Dives* hath dined) let *Lazarus* haue the crummes.

Wee reade in *Mathew*, that when Christ commeth to iudgement, he will say to them on the left hand, *Go from me ye cursed into hell fire*, which was prepared from the beginning: by which appeareth, that hell fire is not onely hot, but it is euerlastingly hot, and neuer hath end. Let therefore hell fire, and the eternall torments therof, admonish you to be merciful to the poor. To this also may be added, what he wil say to the Righteous, *Goe yee into euerlasting ioyes* which neuer shall haue end: *When I came among you as a stranger, you receiued me: When I was naked, you clothed me, and when I was hungry, you fed and refreshed me:* which prooueth that the Kingdome of heauen belonges vnto him that harboureth strangers, clotheth the naked, feedeth the hungry comforts the sicke, and doth performe such charitable actes of compassion: yet not as the Papist doth account it meritorious, but as a faithfull Christian to doe it in faith and true zeale of a Christian life; for *euery tree that bringeth not forth good fruite, is hewen downe and cast into the fire.* It is not enough for vs onely to beare faire leaues, but we must also bring forth good fruite: otherwise let vs bee sure our Sauiour Christ will forsake vs.

Esay. 58.7. 10 The Prophet *Esay* sayth, *If thou breake thy bread vnto the poore, and powre forth thy hart vnto them, thy light shall arise in darknesse, thy dimnesse shall bee as the noone tide, and God shall still guide thee:* whereby appeareth that those deedes of charity are commonly performed by the Righteous that still seeke to enioy the pleasures of Heauen: which are so farre beyond the common imagination of men that no heart can thinke, no eare can heare, no tongue can speak, no pen can write the vnspeakeable pleasures thereof.

Christ saith, it is a deede *more blessed to giue* them, *than to take* from them. For the excellency of Christians consisteth in leading a godly life, and giuing of almes: and the excellency of all things is shewed in their giuing. The Sunne giueth his light, the Moone her light, the Starres their light, the cloudes their water, the trees their fruit, the earth her hearbs, the hearbs their flowers, the flowers their seedes, and the seedes their increase: yea, beasts and birds, fowles and fishes, giue naturally in their kinde, and are more carefull and louing one to another than we. Which made *Iob* say, Go to the beasts of the field, and they will teach thee: For man is most vnnaturall to man, and so farre digressing from nature in his kinde, that let some vngodly rich Cormorants see a poore person begge, this is their present sentence of him: whip the rogues, to Bridewell with these rogues, it is pittie these rogues be suffered to liue. Then if they fal sicke, let them famish, starue, and dye, all is one to him; for of him they shall receiue no comfort.

Augustus Cæsar, a heathen Emperour, thought that day to be lost, wherin he did not benefit some poore person, and with money relieue him from penurie. And I doubt not but some godly men there bee that take delight in relieuing the poore with their continuall almes, not superstitiously to bee seene of men; but secretly to be seene of God. The Lord increase the number of them, and make their example redound to the reliefe of thousands.

Almes is a charitable reliefe giuen by the godly to the sicke, to the lame, the blind, the impotent, the needy, the hungry and poorest persons, euen such as are dayly vexed with continuall want: to whome euen of dutie, and not of cumpulsion, wee ought

ought to impart ſome part of that which God hath mercifully beſtowed vpon vs: for as wee daily ſeeke for benefits at Gods hand, which hee dooth continually giue vs: ſo ought wee therewith to relieue the poore, ſith GOD hath ſo commaunded vs. The performance whereof wee ought not to driue off from time to time, but to do it when they deſire to haue it done. For the true obedience of GOD dooth forbid vs to prolong or driue off the dooing of good things: as appeareth in *Noah*, Geneſis, 7. 1. 7. who when hee was commaunded, did enter into the Arke. *Abraham*, when hee was commaunded, did foorth-with offer vp his ſonne *Iſaac*, and did circumciſe his houſe vpon the ſame day he was appointed. A learned Writer (called *Nazianzen*) ſayth of himſelfe, that when in his youth hee had once loſt the tenor of good life, gray haires were got about his head, ere he recouered it againe. Whereby I gather, that when we are yong, if we harden our harts againſt the poor, if wee doe not willingly impart our bread to them, but driue their hungry ſtomacks ſtubbornly from our dores; that doubtleſſe gray heares will come vpon our heads, before we can find the right way to pity and compaſſiō. O let vs take heed that our hearts be not hardened againſt the poore, nor that we giue our almes to get glory of the world: but ſo let vs giue our almes, that the one hand may not know what the other doth: yea, we ought to giue it with ſuch equalitie, that our poore neighbours may be relieued; to whom indeed we ought to become contributors, as *Iob* did. All people haue not one belly; for as one chimney may bee hot, ſo another may be colde; one pot moyſt with liquor, when another may be dry; one purſe empty, when anothers is full: and one poore mans belly full, when anothers is empty. That is a good Common-wealth that lookes to euery member in the Common-wealth: and thoſe men are worthy of riches, that looke dayly to the feeding of their poore neighbours. Let therefore the teares of the poore admoniſh you to charity, that when *Dines* hath dined, *Lazarus* may haue the crummes.

Now let vs proceede and conſider what we muſt giue, and to whom we muſt giue. In the text we are willed to giue, though it be but a cup of colde water, or a peece of bread. This containeth

neth matter both for the taker and the giuer. Bread will ſerue beggers, and they muſt be no chooſers: yet bread will not ſerue ſome beggers, that boldly on Gads hill, Shooters hill, and ſuch like places take mens horſes by the heads, and bid them deliuer their purſes: for theſe fellows are of the opinion of the Anabaptiſts, that euery mans goods muſt be common to them, or elſe they wil force them to part it: but theſe are ſaucie beggers, which ought to be ſuppreſſed by godly policy. As for the other ſort of beggers, and other poore perſons, they muſt be content to take vp their croſſe, endeuour themſelues patiently to ſuffer their ordinary grieuances; and remember that mans nature may be ſatisfied with a little.

As touching how much we ſhould giue, wee are taught, that if we haue much, we ſhould giue accordingly: if wee haue but little, giue what we can ſpare. S. *Luke* counſelleth vs if we haue two coates, we muſt giue one to him that hath not: and of meat likewiſe. But as touching this queſtion, little need to be be ſpoken; when our own couetous hearts are ready enough to frame excuſes.

Some will make a queſtion of their almes, and ſay they know not vvhat the partie is that demaundeth reliefe, or beggeth almes of them: O ſayth ſome, I ſuſpect hee is an idle perſon, diſhoneſt, or perhaps an vnthrift, and therefore refuſeth to giue any reliefe at all. To this I anſwer, they are needleſſe doubts; for wee ought to relieue them, if wee know them not for ſuch perſons: and let their bad deedes fall on their owne neckes; for if they periſh for want, we are in danger of Gods wrath for them: but to giue vnto ſuch as we know of lewd behauiour, therby to continue them in their wickednes, were very offenſiue. We are not ſtil tyed to one place for giuing our charity, but it ſtretcheth farre: for wee are commaunded not onely to relieue our owne Countrimen, but alſo ſtrangers, and ſuch as dwell in forraine nations.

Note.

Again, here the giuer may learne to giue freely; for the thing he giueth is but bread or water. Bread is the fruit of the earth: and for that the earth giues it vs, wee may the better giue it again. But bread in this place ſignifieth all things neceſſary: for the fare and cheere in old time was contained vnder the title of bread,

bread, and all manner of drink vnder the title of water. But in this as in all other things, the ſimplicity of the olde World is quite gone out, and new and corrupt things are lately crept in. In the olde time *Iacob* deſired he might haue bread in his iourney: but now the caſe is altered; for we muſt haue ſundry diſhes of contrarie deuiſes, framed for the taſte of the mouth, and pleaſantneſſe of the ſtomacke, which is vſed with great ſuperfluity, and far more coſt then needeth: better now to fil the belly then the eie; although to content the common multitude, the eye is the onely thing which muſt bee pleaſed. Yet when you are in the midſt of all your iollity and coſtly fare, let the teares of the poore admoniſh you to relieue thē, that when *Dines* hath dined, *Lazarus* may haue the crummes.

The teares of men, women, and children, are grieuous and pitifull: and teares giue cauſe of great compaſſion, eſpecially the teares of ſuch as therewith are conſtrained to begge for their reliefe. But if the teares of the rich for the loſſe of their goods, or the teares of Parents for the death of their Children, or the teares of kind natured perſons for the loſſe of friends, or other wrongs ſuſtained, ought generally to be regarded and pitied: then much more ſhould the teares of thoſe breed great compaſſion in the hearts of Chriſtians, whome beggery, want, and extreames of miſerable hunger, conſtraineth to ſhead teares in moſt grieuous and lamentable ſort. O what ſhall a man ſay vnto thoſe pitifull faces, which are made moyſt through the extremity of hunger, wherein are moſt bitter and ſharpe effects, a thing aboue all extreames.

To a hungry body euery bitter thing is ſweete, and euerie fou'e thing ſeemes cleane. Hunger made the Apoſtles glad to eate the eares of corne; *Dauid* glad to eate the ſhew bread; *Lazarus* deſirous to eate crums; and *Elias* content with meale. In the deſtruction of Ieruſalem, it made the mother eate hir owne childe; and in the waylings of *Ieremy*, people eate their owne ordure. It made people cry to *Pharaoh* for bread: it made an aſſes head, and the dung of Pigeons to be eaten in Samaria, and others to ſwoune and ly dead in the ſtreetes. The affliction of hunger cauſed bitter teares, and brought al theſe things to paſſe. *Dauid* ſayth, that *God numbered all his teares in a bottle: Dauids*

teares

teares were worthy to be preserued; but if euer teares were worthy to be numbred, the teares that are shed for famine, howsoeuer men neglect to regard them, they are vndoubtedly gathered together into Gods bottle, and thence they raine as waters out of vialles, in way of reuengement of those that take no compassion of such a wofull spectacle.

Teares are the last thing that man, woman or child can moue by: and where teares moue not, nothing will moue. I therefore exhort you by the lamentable teares, which the poor do dayly shead through hunger and extreame misery, to bee good vnto them, to be charitable and mercifull vnto them, and to relieue those whom you see with misery distressed.

The Scripture sayth, Giue to euery one that asketh. God gaue hearbes and other foode vnto euery liuing thing: euery Common-wealth that letteth anie member in it to perish for hunger, is vnnaturall & an vncharitable Common-wealth. But men are now adayes so full of doubts, through a couetous desire to themselues, that they cannot abide to part with anie thing to the poore, notwithstanding that God hath promised hee will not forget the worke and loue which you haue shewed in his name to the poore and distressed.

Some will say for their excuse, that they are ouercharged by giuing to a number of persons; and therefore they cannot giue to so many beggers: for by so doing they might soon become beggers themselues. *Dauid* answered this obiectiō very well, & psal.37.25 sayth thus: *I neuer saw the iust man forsaken, nor his seed begge his bread:* whereby he meant, that in all the time that he had liued, or that any man liuing the yeeres of *Dauid*, shall scarcely see that vpon an vpright heart in giuing, a man should be brought to beggery.

There are a number that will deny a poore body of a penny, and pleade pouerty to them, though they seem to stand in neuer so great extreames, when in a farre worser sort they will not sticke immediatly to spend tenne or twenty shillings. The rich worldling makes no conscience to haue ten or twenty dishes of meat at his table, when in truth the one half might sufficiently satisfie nature; the rest running to the relieue of the poore: & yet in the end hee might depart better refreshed with one dish

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than commonly he is with twenty. Some wil not sticke to haue twenty coates, twenty houses, twenty farms, yea twenty Lordships, and yet goe by a poore person, vvhom they see in great distresse, and neuer relieue them with one penie, but say God helpe you, I haue not for you. There are Lawyers will not stick to vndoe twenty poore men (and Merchaunts that make it no conscience to eate out twenty other) that haue their hundreds out at vsury, their chests crammed full of crowns, and their coffers full of golden gods, or glistering angels, and will goe by twenty poore, miserable, hungry, impotent, and distressed persons, and yet not bestow one peny on them: and though they do most shamefully aske it; yet can they most shamefully deny it, and refuse to performe it.

The people of this world can very easily find a staffe to beate a dog: they are neuer without excuses, but ready to find delaies, and very pregnant to deuise new shifts to keepe in their almes. Now will I shew you reasons why we should giue. God sayth, *Whoso giueth to the poore, lendeth vnto the Lord, and shall bee sure to finde it againe*, and receiue for the same an hundred folde. Pro. 19, 17 And againe, *Blessed is he that considereth of the poore and needy, the Lord shall deliuer him in the day of trouble.* Psalm. 41, 1 Hereby appeareth, that we shall receiue our almes againe: except we doubt whether Gods vvord be true or no. For confirmation vvhereof, the Prophet *Dauid* sayth, *The testimonies of God are true and righteous.* Psal. 19, 9 And God speaketh by the mouth of the Prophet *Esay* saying, *The word is gone out of my mouth, and it shall not returne.* The promise vvhich God made to *Sara*, was found true: his promise made to the Children of *Israel*, was found true: his promise to *Iosua* in the ouerthrovving of his enemies, vvas found true; God promised *Dauid* his kingdome; to *Salomon* hee promised vvisedome; to *Pharaoh* he threatned destruction by vvater; to *Saul* the losse of his kingdome; and to *Salomon*, the diuiding of his kingdome: all which and far more proued true. Then let vs not doubt in Gods promises, but feare his iudgements; for from time to time they haue beene found true and iust. Let vs consider that we must dye and leaue our goods, vve know not to vvhom: then while vve are here, let vs distribute therof vnto the poore, that vve may receiue our reward in the kingdome of heauen.

heauen. God saith by S. *Luke*, *O foole, this night will I fetch away thy soule: and then, that which thou hast got, who shall possesse it?* Heer is a question worth the noting, and meete for rich men to consider: especially such as hoord vp wealth, and haue no regard to the relieſe of the poore. Doe they think that the wealth, which they haue gathered together, will come to good after their deceaſe? No, it will melt and conſume away like butter in the Sunne. The reaſon is, becauſe they would not doe as God hath commaunded them, in diſtributing part of that to the poore which was lent them by the Lord.

Apoc.6.10 The children of God in the ſixt of the Apocalyps crye out: *How long O Lord, thou that art holie and true! doeſt thou not iudge and reuenge our blood vpon thoſe that dwell on the earth?* Whereby appeareth that God exerciſeth good men, and thoſe whom he loueth, in the troubles of this world, which wee account long; yet is their time but ſhort, although their trouble makes it ſeeme long. But theſe I ſay ought to bee content, and all thoſe that doe truſt in God muſt bee content to relieue one another for a time, ſince after a ſhort time, we ſhall doubtles finde the fruits of our almes againe. Short is mans life while wee are in this world: *Dauid* compareth it to a *vapour*, to a *bubble*, to *winde*, to *graſſe*, to a *ſhadow*, to *ſmoake*, and euery fading thing that conſumeth in a moment: *Eſay* compareth it to the remouing of a Tabernacle; and *Iob* to an Eagles wing, or a Weauers ſhittle: ſo that our life is but ſhort; & after a few dayes, though you think them many, whatſoeuer you mercifully beſtow vpon the poore here on earth, you ſhall certainly finde the ſame againe both in heauen and on earth. *Salomon* in the 12. of the Prouerbs ſayth,

Prou.12 *He that ſtoppeth his eare at the crie of the poore, ſhall crie himſelfe*
Eccle.24 *and not be heard.* The bread of the poore is in the waies of the
1.Cor.3 rich: he that keepeth it from them, is a man of blood. S. *Paul*
Eccleſ.7 ſaith, No man giueth but he that hath receiued. And an ancient Father of the church, doth charge the rich with waſte, for which they ſhall ſurely anſwere. Art thou not (ſaith he) a robber, in keeping another mans ſubſtance, & to reckon it as thine own? It is the bread of the hungrie which thou doeſt detaine; the coat due to the naked, thou lockeſt in thy houſe: the ſhooes, that appertaine to the barefoote, lye drying in thy houſe: and

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the gold which should relieue the poore, lies cankering in thy coffers. Which saying, as it teacheth the liberalitie due vnto the poore: so it blameth the careleſſe rich, that account all to bee their owne; and wil part with nothing, keeping to themſelues more than is ſufficient. But to ſuch Saint *Iames* ſaith, that at the later day, the mite in the crummes, the moaths in the garmens, and the ruſt in the golde, ſhall fret them like cankers. *Iam.5.2.3*
Ambroſe ſaith, It is no leſſe ſinne to take from him that rightly poſſeſſeth; than, being able, not to giue to him that wanteth.

The right rich man, that dulie deſerueth that name, is not knowen by his poſſeſsion, by his coſtly fare, and coſtly building, by his ſumptuous palace, by his plate, iewels, and ſubſtance, but by conſidering the poore and needie. Whereof *Auſtin* ſaith thus: The rich are proued by the pouertie of others: ſo that ſtil the Scriptures and Fathers preſcribe not an indifferencie, but a neceſsitie; not pleaſure, but vpon dutie, that the poore and needie ſhall be conſidered and relieued.

Where is the large liberalitie become, that in time paſt vvas rooted in our forefathers? they were content to bee liberall, though they applied it to euil purpoſes. The ſucceſſors of thoſe which in times paſt gaue liberally to maintaine Abbots, Friers, Monkes, Nunnes, Maſſes, Dirges, Trentals, al & Idolatrie (ſeeing the abuſes thereof) may now beſtow it to a better vſe: namely, to foſter and feede the poore members of Chriſt.

The world is as great as it hath been, the people now are more rich than they haue been, and more couetous than they haue been: yea, they haue more knowledge than euer they had: yet they want the deſire they haue had to become liberal, and ſeeme therein moſt wilfully ignorant.

The extortioner can ſpare nought vnto the poore, for ioyning houſe to houſe, and land to land, though hee haue the poore mans curſe for it: the Prophet *Eſay* ſaith, the extortioner doth no good to the poore, but daily ſeeketh to roote them forth of doores: the pride of apparell maketh vs forget the patched of the poore: our coſtly fare, their extreame hunger: and our ſoft lodging, their miſerable lying.

Oh, how liberall were people in times paſt, to maintaine ſuperſtion! and now how hard-harted are they growen, not to keepe

keepe the poore from famishing? Will ye make a scorne of the poore and needy? the poore now perisheth by the rich men, and no man considereth it. This is not the right duty of faithfull Christians: this ought not to be the fruits of our profession; neither is this the mercy which we learne by the word.

Therefore towards the reliefe of the poore, I say, giue, and giue gladly: for the bread that is giuen with a stony hart, is called stony bread, though necessary to be taken by the poore, to slake hunger; yea, it is but sower bread. Such a giuer, in mine opinion, is next kinsman vnto Satan: for he gaue Christ stones in stead of bread: but this man giueth Christians stony bread. The Wise-man sayth, Lay vp thy almes in the hands of the poore, and know that in the end, what thou keepest thou shalt lose; but that thou giuest to the poore shall be as a purse about thy necke. For as this life waxeth old, and our daies passe away, so shal this vaine pelfe passe away from vs; neither shall riches help in the day of vengeance: but the corruption abideth, which fretteth like a canker. Then what shal it profit to get all the world? and when the world forsaketh vs, that shall be most against vs, that best we loued while we were in the world. Let euery man therfore perswade himselfe, that his soule is better then those shuttle riches: the possession whereof is variable and vncertain; for they passe from vs much more swiftly then they came to vs. And albeit we haue the vse of them, euen till the last day, yet at length we must leaue them to others. Then ere you dy, lay them forth for the profit of your poore brethren: learne to forsake the couetous world, before it forsake you; and learne counsaile of our Sauiour Christ, who aduiseth you to *make friendes of the wicked Mammon.* Luke. 16.9

Wee see dayly that euery one is good to the poore, (as wee commonly say) but they will giue them nought but wordes: then I say, Great boaste and small roaste makes vnsauourie mouthes: yet if words will doe any good, the poore shall not want them: for it doth cost nothing to say, Alas good soule, God helpe thee, God comfort thee, I would I were able to help thee: and such commonly will say so, that haue store of wealth lying by them. Such still wish well vnto themselues, in wishing themselues able: but of such wishing, and for such wishers, I say

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as a begger sayd to a Bishop, who made the like answere, that if such wishes were worth but one halfe-peny to the poore, I doubt they would not bee so liberall. I wish you (good brethren) leaue wishing, and fall to some doing, you locke vp and will not loose; you gather together, euen the deuill and all: and why? because you would faine haue the Cockatrice egge; you nurse vp a canker for your selues; yee keepe the packe that shall trouble your voyage vnto God, as Christ saith: *O how hard shal it be for a rich man to bee saued! it shall be easier for a cammell to go through a needles eye.* Mat.19.23 This he saith not, because no rich man shal be preserued, but because the mercilesse rich man shall bee damned. We are admonished to liberalitie by sundry naturall examples: the clowdes if they be full doe yeeld forth their raine; much raine is a burden to clowdes, and much riches are burthens to men. It is said of *Abraham* in the thirteenth of Genesis, that he was burthened with gold; yet *Abraham* was a good man, but it burdened his head to bee busied with the cares of gold. Againe, to eate much, to drinke much, and rest much, is a burden to the soule, though it be pleasant to the bodie. And in the twelfth of *Luke* it appeareth that abundance of riches maketh one to eate much, drinke much, and rest much: then, were it not for the couetous minds of those that haue much, they might impart to the poore one part of that which they dayly spend in superfluitie. If this be not amended, I let you to vnderstand that the poor must crie, and their voice shal be heard, their distresse considered, and your vengeance shal be wrought: I tell you troth, euen in Iesus Christ, that the poore hath cryed vnto the Lord, and he hath heard them. With speed therefore open your eares; if not to man, yet to Christ, who continually commaundeth vs to giue and bestow vpon the poore and needy. *Giue, and it shall bee giuen you*, Luk.6.38 saith he by Saint *Luke*, and setteth before our eyes the example of the poore widows mite, as also the example of a couetous rich man, who demaunding Luk.18.18 how he might obtaine eternall life, was answered thus by him, *Go sel al thou hast, and giue to the poore:* not that it is necessary for euery man so to do, or that a man cannot bee saued without he doe so: but thereby teaching him particularly to loath the world, and generally seeke meanes for the dayly cherishing

and the refreshing of the poore. Doe not continually feed your equals, for that is offensiue: but when you may spare to spend and banquet your selues, then call the poore and impotent, and refresh your poore distressed neighbours and brethren, And when *Dines* hath dined, let *Lazarus* haue the crummes.

Matt.5.7. And still remember the saying of Saint *Mathew*; *Blessed are the mercifull, for they shall obtaine mercy.*

To conclude (beloued in the Lord) let mee intreate you rich men, to consider it is your dutie to remember the poore, and their continuall want: you that eate till you blowe, and feed till your eyes swel with fatnesse; that taste first your course meates, and then fall to finer fare; that haue your seuerall drinkes for your stomacke, and your sorts of wine for your appetite; impart some of your superfluitie vnto the poorer, who being comforted by you, will doubtlesse pray for you, that God would blesse you and yours, and increase your store a thousand folde: which if they shall forget, yet the promises of God remaine inuiolable towards you for the same.

If the proude would leaue their superfluitie in apparell, their excesse in imbrodery, their vanity in cuts, gards and pounces, their excesse in spangling, their fantastical feathers, & needlesse brauerie, the greater part would suffice towards the reliefe of the poore, and yet haue sufficient to suffice nature.

Let the glutton seeke only to suffice nature, and leaue his daily surfetting in bellie cheere; then might the poore be fed with that which he oftentimes either loathsomely vomittes forth, or vseth as an instrument to shorten his owne life.

Let the whoremonger leaue off his daliance, and his inordinate expences for maintaining of his wickednesse; and it shall bee good for his body, and better for his soule, yea his purse shall bee the heauier, and hee thereby better able to relieue the poore.

Let euerie Artificer and tradesman liue orderly, auoyding superfluous expences, not spending his money vainely at dice, tables, cards, bowling, betting and such like; but liue as becometh ciuill Christians in the feare of God: they may haue sufficient for the maintenance of themselues and their familie, and yet the poore may be by them sufficiently relieued.

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Let vs consider that wee, who haue our beginning frō God, ought generally to bend all our actions towardes the pleasing of God; and doing as hee commaundeth vs, we please him: for if we helpe the poore, we helpe him; and doing all charitable actions to the poore, he accounteth it as done vnto himselfe.

Let vs generally learne, not to contemne or despise the poore, but according to our abilities help them and consider of their extreames, and at any hand not to disdaine and vpbraide them with the titles of base rogues, or such like, but in al godly Christian meanes to cherish and comfort them with such charitable reliefe, as wee may in reason affoord vnto them, yea, and to consider of their case as if it were our owne.

Let vs take example of good *Cornelius* the Captaine, of whom mention is made in the Acts of the Apostles, to whom the Angell of God appearing in a vision, said thus: *Cornelius, thy prayer and thine almes is come vp before God.* Loe here the reward, and also of whom thou shalt be rewarded. *Acts. 10.*

Let vs consider of their miserie that with hungry chaps, and lanke bellies, would willingly feed on that which you wastfully consume; the poore I say, would finde good comfort of that which commonly you fling to your dogges, and on your dunghils: and let vs haue regard to their coldnes, their nakednesse, their miserie and grieuous necessitie: thinke of this and comfort them. And let vs be mindfull that pouertie and want compelleth many an honest person to take in hand the performance of much vile and slauish businesse: and that therefore they deserue to be succoured with mercy and pitie; rather than to be despised for their poore estate: O thinke, some hard hearted persons were in their miserable estate, how glad would you be refreshed, that now scarcely yeeld one peny to their relieue.

Lastly, let vs call to minde the example of the widow of Sarepta, who though her prouision and store were but little, when the Prophet of the Lord came to her to aske her bread, answered, *I haue nothing but a little flower in a barrell, and a little oyle in a cruse:* which notwithstanding she willingly bestowed vpō him; for which, a thing worthy memorie followed: for her barrell was againe filled with flower, and her pot with oyle. This was the Lords doing for fostering the poore Prophet of the *2. King. 4.*

Lord. Sure the plenty that commeth by the poore is much: for the field of the poore is fruitful, it surrendereth again the fruit to them that giue ought, yea if it be but a cuppe of cold water, as saith our Sauiour Christ. To whom be all honour, power & dominion, now and for euer. Ameh.

Mar. 10

FINIS.

AN ALARVM FROM HEAVEN; SVMMONING ALL MEN VNTO THE HEARING of the Truth.

Matthew 28.19.

Goe teach all nations, baptizing them in the name &c.

THe Apostle *Paul* writing to *Timotheus* telleth him, that God *would haue all men come to the knowledge of the truth, and be saued*. In which words the Apostle giueth him to vnderstand, that there is none other way, either for Priest or people to come vnto God, but by that ordinary meanes, which is the hearing of the word, the which the Apostle calleth his truth, because it is not onely true of it selfe, but also doth witnes of his trueth, who is trueth it selfe. By the very same name doth our Sauiour Christ call Gods word, when making his prayer to his heauenly father (for the elect) he saith, *sanctifie them in thy truth:* & immediately addeth, *Thy word is the truth.*

1 Tim. 2. 4

Ioh. 17. 17

The next thing that the Apostle aduertiseth *Timothie* of, is, that this truth being rightly known, bringeth saluation to thē that so know it: and this the Apostle confirmeth by an argument taken from his own faith, when he saith: *I am not ashamed of the Gospell of Christ; for it is the power of God, able to saue euerie beleeuer.* And last of all, the Apostle hath set down the generality of his truth, both in saying to *Timothie*, that God would haue al men to be acquainted with it; & to the Saints at Rome, that it is able to saue euerie beleeuer. Hereof it commeth, that

Rom. 1. 16

he

hee writing to the Colossians, exhorteth them not so much to the hearing of this trueth taught them, as to an inward intertainment of the same; when he saith, *Let the word of Christ dwell in you plentifullie in all wisedome, teaching and admonishing your owne selues.* *Teaching* themselues, because many of the Colossians seemed to be ignorant of that which they should knowe; and *admonishing* themselues, because a number of them did know much, but practised little. So that such is the intertainment that Gods word ought to finde amongst vs, as *Dauid* promised therevnto, when he said, *O Lord, teach me the way of thy statutes, and I shall keepe it euen vnto the end.* And we are taught to enteraine Gods word, by the example of *Iohn*, who receiuing the little booke at the hand of the Angell, was commanded to eate that booke; partly to teach vs, that Gods word must abide within vs, and partly to signifie that our bodily breade serueth not our soules necessity. *Esay* said, that hee had carefully carried GODS message: for *I was found* (saith he) *of those that sought mee not, and haue beene made manifest to them that haue not asked after mee*: howbeit hee was not so carefull in speaking, but the people were as careless in hearing: for the which cause hee vttereth this complaint: *Lord, who hath beleeued our report? or to whom is the arme of the Lord reuealed?* When *Ieremie* had faithfully deliuered the message of the Lorde his God, in rebuking those Iewes which burned incense to the Idols of Egypt: he saith, that all the men that knew that their wiues had burned incense to straunge GODS, and a great many women which stood by, gaue him this answere: *The word which thou speakest vnto vs in the name of the Lord, wee will not heare it of thee; but what wee thinke good, that will we doe.* Such was the wickednesse of the people so many yeeres past, as appeareth in many places of Gods word: among the which, that of the Babilonians was not the least, which moued *Ieremie* to send *Seraiah* vnto them with the booke, and with a strait charge, that when he had read it vnto them, hee should binde a stone vnto it, and cast it into the riuer Euphrates; to teach the Babylonians and all men, that as the hard stone caused the good booke to sinke in the water, so the hardnes of our stony harts, is not only ỹ depriuing of vs of many good blessings, but also a violẽt sinking of our soules in sin.

Col.3.16

Psa.119.33.

Apo.10.10 Matth.4

esay.65.1

esay.53.1

Ier.44.14.15

Iere.51.63

The iuſt conſideration whereof moued the Apoſtle *Paul* to expoſtulate the matter with euery hard harted ſinner in this ſort: (Rom. 2. 4 5.) *Doeſt thou not knowe that the bountifulnes of God leadeth thee to repentance? But thou after thine hard heart that cannot repent, doeſt heape vp to thy ſelf wrath againſt the day of wrath and of the declaration of the iuſt iudgement of God:* and yet to ſee what ſmal preparation there is vnto repentance. Euery godly
Iere. 9. 1 man wiſheth like zealous *Ieremy: Oh that mine head were a fountaine, and that mine eyes were riuers of teares, that I might weepe day and night for the ſlaine of my people.* So grieuous is the way of the vngodly vnto the child of God, that hee cannot account it any better thing, then a race wherein they runne, ſtriuing who ſhall come firſt to the diuell, when they leade a life as voyde of repentance, as if ſinne were ſeene and allowed, & hell fire but an old wiues fable. What made *Ieremie* ſo wearie of his people, but that he ſaw them wearie of weldoing? for, ſighing and ſorrowing, thus he ſaith: (Iere. 9. 2.) *O that I had a cottage in the wildernes of wayfaring men, that I might leaue my people and goe from them: for they are all adulterers, and an aſſemblie of rebels.*

So long as *Steuen* the Mayrtyr talked to the Iewes of their pedigree, they hearkened vnto him diligently: but when he rebu-
Act. 7. &c. ked their ſinnes, ſaying, *that they were a ſtiffe necked people, and of a hard heart, reſiſting the holie Ghoſt,* in perſecuting the Prophets, and putting to death the Lorde of life: then they ſtopt their eares, and gnaſhing their teeth, ranne vpon him and ſtoned him to death. So fareth it at this day amongſt men; that many are as well contented to heare pleaſant things, as the Iewes were to hearken to *Steuen*, repeating their parentage: But if a man ſhall hit all ſorts of ill manners, as wel as ſpeake to all ſorts of men, they hold it as a principle, That hee forgetteth his text, who remembreth their ſinnes: notwithſtanding they knowe,
Eſay. 58 that it is the Miniſters dutie *to tell the houſe of Iacob their ſinnes, and to let Iſrael heare of their tranſgreſſions*; and the peoples part, not onely to bee contēt, but alſo deſirous to know their duties, and to ſhewe their deſire in the forwardnes of their comming before him that ought to teach. Otherwiſe wee might imagine that God ſpake but in ſport, when he ſaid by his Prophet, *The*
Mal. 2. 7 *Prieſts lips ſhall preſerue knowledge, and the people ſhall ſeeke it at*

his

his mouth. For so thought the euill disposed people in *Ezechiels* time, who vsed to heare him preach with the like affections that many bring now adayes. Concerning whose fruitlesse hearing, God informeth *Ezechiel*, by saying vnto him: *Sonne of man, the children of my people talke of thee by the walles, and in the doores of houses, and speake one to another, euery one to his brother, saying: Come I pray you, and heare what is the word that commeth from the Lord. They come vnto thee as the people vsed to come, and my people sit before thee, and heare thy words; but they will not doe them: for with their mouthes they make iests, and their heart goeth after their couetousnesse, and loe thou art vnto them as a iesting song of one that hath a pleasant voyce, and can sing well: for they heare thy words, but they doe them not.* Ezech.33.30. 31.34.

These people, and the people which were in the time of *Hosea* the Prophet, may meetly bee matched with the men of our age, who were as ready to raile on the Priest, as he was prest to reproue their sinnes; For saith *Hosea*, *These people are as those that rebuke the priest.* It is most true, that the want of saluation proceedeth either of the lack of teaching, or of the want of faith to beleeue rightly that which is taught. The first of these is approoued by the words which the holy Ghost spake by the mouth of this Prophet last named, thus: *My people are destroyed with lacke of knowledge, &c.* The other by the testimonie of our Sauiour Christ himselfe, who sending his Eleuen to preach and baptize, saith: *He that beleeueth, and is baptized, shall bee saued: he that beleeueth not, shall be damned.* Why went the rich man to hell; but either for one of these causes aforenamed, or for them both? (that is to say) because he neuer frequented the word of God, whereby faith is begotten in the hearts of the hearers; or if hee heard the same word, yet it was heard so carelesly that it tooke no roote at all. And indeede, that answere which *Abraham* made to his request, seemeth to auerre the trueth of that which I say: for when request was made by that helhound, that a messenger might goe from the dead to his fiue brethren, which were yet at his fathers house, &c. *Abraham* replied thus, *They haue Moses and the Prophets, let them heare them*: for as *Abraham* saith, if that which *Moses* hath set downe in Gods iustice, cannot batter our brazen faces, and hearts of Adamant, Hosea.4.4. Hosea.4.6. Mar.16.16.

nor yet the vnualuable and most assured promises made by Christ to his elect&, recorded by his Prophets, can driue vs frō sinne, and draw vs to himselfe, then there is no more hope of vs in hearing the word of God, than was of *Simon* & *Iudas*, though they heard the word and receiued the Sacraments: for our life is no other way reformed by a careleſſe kind of hearing, thē *Ieroboam* redressed the religion in Israel, when he set vp two golden calues, the one in Dan, and the other in Bethel, that the Israelites might worship them: or *Nebuchadnezzar* in his kingdome, when he destroyed Idols, that hee might be worshipped as God. It is a matter so true, that no man can so much as imagine, much lesse speake the contrarie, without great offence, that GOD hath done so much for his vine, as by any meanes might bee: insomuch that *Dauid* the king of Israel neuer had greater cause than the prince and people of England haue, to say of the goodnes of God, *Hee hath not dealt so louingly with any nation* as with vs, in giuing to vs so long vse of his lawes. And yet, he that compareth the pastors painfull preaching with the peoples little profiting, in most places of this Land, shall finde iust occasion to thinke that the sonne of God hath pronounced that same curse vpon this English Vine, which hee vttered against that fruitlesse fig-tree mentioned by *Marke*, in these words, *Neuer fruite growe on thee henceforth*. God graunt that there bee not some men who measure the meate by the man; like those proud citizens which said, *We will not haue this man raigne ouer vs*; and loath the message because they like not the messenger: like those scornfull Iewes, that told *Ieremy* to his face, *The word which thou speakest to vs in the name of the Lord wee will not heare it of thee; but what soeuer we thinke good, that will wee doe*: but that they may *know those men which labour among them*, and haue the ouersight of them in the Land, & not barely know them, but also *loue them for their good workes sake*. Thus hauing finished the former circumstances as compendiously as I promised, I proceed to the next words; the which containe in them the second part of a Christian Ministers duty, which is to minister the Sacraments rightly: whereof one is set downe in his due order, by the Institutor Christ himselfe, when he saith *Baptizing them in the name of the Father, and the Sonne, and the holie Ghost.*

Act. 8. 13
Act. 2. 18
1. Kings. 12
Iudeth 3. 8
Esay. 5. 4
Psa. 147. 20
Note.
Mar. 11. 14
Luk. 16. 14
Ierem. 44. 14, 15.
1. Thes. 5. 12

Ghoſt. Now becauſe the word *Baptiſme*, hath diuers ſignifications in the Scripture, I will here ſet downe as many of them as my memorie can record. Firſt, the word *Baptiſme*, according to the true meaning of the Greeke text, *Baptiſma*, doth not ſignifie onely a dipping, but ſuch a dipping in the water as doth cleanſe the partie dipped. And for that the Primitiue Church vſed to put the partie baptized quite vnder the water; therefore *Paul* writing both to the Romanes & Colosſians vſeth theſe words; *Wee are buried then with him in baptiſme into his death: that like as Chriſt was raiſed vp from the dead by the glorie of the Father; ſo we alſo ſhould walk in newneſſe of life.* In the which words the Apoſtle ſheweth what reſemblance their baptiſme hath with Chriſt his death and reſurrection. Secondly, *Baptiſme* is vſed for a bare waſhing: in which ſenſe our Sauiour ſpake when hee ſaid to the Phariſies; *You lay apart the commandements of God, and obſerue the traditions of men, as the waſhing of pots and cups, and manie ſuch things yee doe.* And in the ſame ſenſe we reade it in the Epiſtle to the Hebrues, when the Author ſaith, that *the olde Tabernacle conſiſted of many waſhings and ceremoniall rites, vntill the day of reformation came.* Thirdly, by *Baptiſme* we may vnderſtand *afflictions*, as our Sauiour Chriſt did in ſaying to *Iames* and *Iohn*, the ſonnes of *Zebedeus*; *Can you bee baptized with that baptiſme wherewith I muſt bee baptized?* And to his Diſciples, *I muſt bee baptized with a baptiſme: but how am I pained vntill it be ended?* Fourthly, *Baptiſme* is a liberal diſtribution of the graces of God, as appeareth in theſe words; *Iohn baptized with water, but you ſhall bee baptiſed with the holy Ghoſt within theſe few dayes.* Fiftly, the word *baptiſme* is taken for doctrine onely: as in that place wherein the holy Ghoſt hauing occaſion to ſpeake of *Apollo*, a Iew of *Alexandria*, ſaith, that *hee was mightie in the Scriptures, and did know but the baptiſme of Iohn onely.* And laſt of all, *Baptiſme* is taken for a reuerent order of miniſtring that Sacrament in the Church, and the whole ſanctification of the parties baptized; as in the words of this preſent part of Scripture, *baptizing thē, &c.*

Rom. 6. 4 Col. 2. 12

Mar. 7. 8

Heb. 9. 10

Mar. 9. 38 Luk. 12. 50

Act. 1. 5

Act. 18. 42 43.

But to ſpeake of the Sacrament it ſelfe. It hath beene vſuall with Almightie God from time to time to confirme his couenants with ſeales ſet to the ſame: for example, we ſee that there is a Rainbow in the cloudes: the reaſon whereof is, that God hauing

Sacraments vſed of God for Seales of his couenants.

uing in his iuſtice deſtroyed the olde world for ſinne : (onely *Noah* and his familie being excepted) the ſame GOD in his mercy made a couenant with *Noah*, that hee would neuer deſtroy it ſo againe: for confirmation thereof, he ſet the Rainbow in the clowdes as a ſeale to that couenant betwixt himſelfe and *Noah*. So was Circumciſion giuento *Abraham* as a ſeale of confirmation in that promiſe : *that in his ſeed all nations of the earth ſhould be bleſſed*: ſo that as many as were circumciſed, were within the compaſſe of that couenant : in ſtead whereof wee haue Baptiſme ; the which whoſoeuer ſhall refuſe, we account him as cut off from Gods Church. Chriſt Ieſus gaue inuiſible grace, by viſible laying his hands vpon children and other ſick people. So hee gaue the gift of his holy ſpirit vnto his Diſciples when *hauing breathed vpon them, he ſaid, Receiue you the holie Ghoſt*. The Sacraments were ordained in the Church of God for three vſes : firſt, that we ſhould acknowledge all thoſe to be our fellow ſeruants, whom we ſee to haue put on the ſame liuerie with our ſelues : and in this ſenſe ſaid the Apoſtle *Paul*, *All thoſe that are baptized into Chriſt, haue put on Chriſt*. Secondly, the Sacraments doe put a manifeſt difference betwixt the true Church and the falſe, as *Peter* hath taught vs, in ſaying, *Repent and be baptized euery one of you in the name of Ieſus Chriſt ; for to you is the promiſe made, and vnto your children, and all that are yet farre off, euen ſo many as God ſhall call* : and our Sauiour ſayth, *to ſuch belongeth the kingdome of God*, that is, to ſuch as leade an innocent life. The third vſe of the Sacraments is to ſeale vp, in the hearts of the Elect, all thoſe promiſes which God hath made vnto them in Ieſus Chriſt his ſonne, and their Sauiour: in the which ſenſe *Paul* ſpake, when he ſaide, that *Abraham receiued the ſigne of circumciſion, as a ſeale of that righteouſneſſe which he had by faith* : and in the very ſame ſenſe our Sauiour ſayth, *He that beleeueth and is baptized ſhall be ſaued*. But it is to bee conſidered, that the Inſtitutor ſetteth downe the forme of adminiſtring the Sacraments, when he ſayth, *Baptizing them in the name of the Father, of the Sonne, and of the holy Ghoſt*. Hee commandeth to baptize in the name of the Father, and of the Sonne, becauſe the holy Ghoſt proceedeth from the Father, and the Sonne; and in the name of the holy Ghoſt : for except a man bee borne of

Gen.9.13.14 Gen.17.10 11.

Mar.10 Ioh.20.22

Three vſes of Sacraments.

Gal.3.27

Act.2.39

Mar.10.14

Rom.4.11.

Mar.16.16.

water

water and the ſpirit, hee cannot ſee the kingdome of GOD. When our Sauiour offered to waſh *Peters* feete, he imagined it to be a needleſſe worke; for *thou ſhalt neuer waſh my feete*, ſaid he: But when Chriſt anſwered, that *ſuch as are not waſhed by him, haue no part with him*: that is, neither part of his ſpirit, nor of his kingdome; *Peter* bethinking himſelfe better, would not haue *his feete onely, but alſo his hands and head waſhed*. Howbeit it is not neceſſarie to waſh any more than is vnclean. As *Peters* feet defiled with dirt and mire, ſo our ſoules ſpotted with ſins, muſt be cleanſed by Chriſt his blood only. And after this manner it is neceſſarie, that euerie one of vs ſhould be waſhed: whereof the outward putting of water vpon the party baptized, is a liuely figure. *Iohn* Baptiſt was ſanctified in his mothers wombe, as the Angell had foreſhewed: But when our Sauiour Chriſt came to him to bee baptized, *Iohn put him backe, and ſaide: I haue neede to bee baptized of thee, and commeſt thou to mee?* That kingly Prophet, *Dauid*, was *a man after Gods owne heart*: yet he ſayth of himſelfe, *I was borne in iniquitie, and in ſinne hath my mother conceiued me*. *Iob* was called by God himſelfe *a iuſt and vpright man, fearing GOD and eſchuing euill*; whoſe peere was not found vpon the face of the earth: notwithſtanding all this, he ſaith of himſelfe; *Who can bring a cleane thing out of filthineſſe?* The which queſtiō is all one with *Pauls* affirmation, who ſaith, *Such as the roote is, ſuch are the branches*: as if hee had ſaid, if *Adam*, the father of vs all, was vndefiled, then are we his ſonnes cleane alſo: but if he were once dead in ſinne, being our roote, then how could we his imps haue life of our ſelues? All this was ſpoken of originall ſinne; as for actual ſins, namely thoſe ſinnes which wee continually commit, they are as palpable as the darknes of Egypt, the which as *Moſes* ſayth, was ſo groſſe, that it might bee felt; inſomuch that *Dauid* ſayth, when God looked down from heauen vpon the children of men, that is, when he conſidered mans conuerſation; they were all ſo farre gone out of the way, that there was none that did good, inſomuch that the Prophet repeateth it with an Emphaſis, and ſaith, *no not one*. And the man of God, *Moſes* ſayth: When God beheld the boldnes of the olde world in ſinning, it repented him that hee made man: that is, he was ſory, that man whome hee had made

Iohn, 3.5 *Iohn*, 13. & *Luk*. 1.15 *Mat*. 3.14 *Pſa*. 51.5 *Iob* 1.8. & 2. *Iob*. 14.4 *Rom*. 11. 16 *Exod*. 10.21, 22. *Pſa*. 14.23 *Gen*. 6.5.6

Gen.19.24 to liue well, ſhould liue ſo ill. The continuall ſinne of Sodome brought fire and brimſtone from heauen to conſume them in the ſame. *Dauid* feeling the burthen of his ſins, began to ſinke Pſal.38.4 vnder them: for (ſaith he) My ſins are gone ouer my head, and are like a ſore burthen, too heauie for me to beare. *Paul*, hauing Rom.7.7 by the vertue of the law, learned his ſins, (for he had not known ſinne, except the law had ſaid, thou ſhalt not ſinne) fell to lamenting of them thus: *O wretched man that I am, who ſhall deliuer me from this bodie of death?* where it is to be noted, that hee 1.cor.15.35 calleth his body a body of death, in reſpect of ſinne, which giueth power to death ouer our bodies. And to conclude, of ſuch force is ſinne in vs, that if the goodnes of God had not ſo preordained, that the vnbeleeuing husband is ſanctified by the 1.Cor 7.14 beleeuing wife, and the vnbeleeuing wife by the beleeuing husband, our children ſhould be very vncleane.

Godly names for our childrē.

Againe, being waſhed or *baptiſed in the name of the Father, Sonne, and holy Ghoſt*, wee are aduertiſed, that we muſt giue godly, chriſtian, and holy names vnto our children, in token of their ſacred profeſion; for holy is he that hath called vs. And that we may be the more forward ſo to do, it will be worth our labour to conſider of a few examples, tending to the ſame purluk.1.62.63 poſes: as of *Zachary*, the father of *Iohn Baptiſt*, who being dumb when that his ſon was borne, his friends made ſignes vnto him *how he would haue him called*, and he asking for a paire of writing tables, wrote, ſaying; *His name is Iohn*: which word *Iohn*, is as much as to ſay, *Grace*: and thus was *Zachary* commaunded by Luk.1.15 the angell to name him. The Scripture affoordeth plentifull examples of thoſe that haue giuen names to their children, according to ſuch occaſions as haue been offered in the time of their trauel: as when *Rachel* went with her husband *Iacob* toward Bethel, to build an Altar vnto God; ſhee trauelled in child birth, and in trauelling died: but before ſhee departed, *ſhee called his name Benoni*: that is, *the ſon of her ſorrow*: but his father *Iacob* cal-Gen.35.18 led him *Beniamin*, that is, *the ſonne of his right hand*. So *Leah* hauing borne to *Iacob* foure ſons, ſhe ſaid, *now will I praiſe God, &c.* And that ſhe might the better beare in mind her promiſe, ſhe Gen.29.35 named her laſt ſonne, *Iudah*. When the man of *Beniamin* came from the Iſraelites with his clothes rent, and duſt vpon his head

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in token of heauineſſe, and certified father *Eli*, that Gods Arke was taken by the Philiſtines, and that his two ſonnes were ſlaine: The old father *fell backward out of his ſeate and brake his necke, and his daughter in law Phinies* wife being ſlighted with feare, *fell in trauel and died in child-bed*: but before her death, ſhe called her ſon *Ichabod*, that is, *where is the glorie*: meaning therby, that ſhe counted the glory of God to bee taken from *Iſrael*, when Gods Ark (which was a figure of his Church, wherin we glorifie his name) was taken away by the enemy. And ſecondly, to admoniſh all parents ſo to nurture vp their children, that they may ſeeke to maintaine the glorie of God better then *Eli* did: for the wickedneſſe of whoſe children, as alſo for the fathers default in not correcting them, God had threatned before, that if he once began with him, hee would make an ende with him: ſo that as the Prophet ſaith, *children* being *the fruite of the wombe*, as they are come from God, are a good bleſſing and *an heritage that commeth of the Lord*, becauſe hee it is, from whom euery good and perfect gift doth proceede: yet in reſpect of men, ſo may the matter be handled, that they ſhall finde no ſuch croſſe or curſe as graceleſſe or vnruly children; ſuch as *Eſau*, and his two wiues, who were a griefe of mind, and a heart-breaking vnto *Iſaac* their father, and *Rebecca* their mother.

1. Sam. 4. 18.

1. Sam. 3. 11 12. 13. &c.

Pſa. 127

Gen. 26. 35

It is true, that the very godlieſt men, and women, haue rather deſired ſonnes than daughters at the hands of God; but they did it for good and godly purpoſes: as when *Abraham* deſired a ſonne to the ende that *Eliezar the ſteward of his houſe, being a ſtranger*, namely, a man of Damaſcus, *ſhould not bee the heire of his goods*. So did *Anna* pray to God for a ſonne, when ſhe ſayd; *O Lord of hoſts, if thou wilt looke on the trouble of thine handmaide and remember me, &c. and giue vnto thine hand-maide a man-child: then will I giue him vnto the Lorde all the dayes of his life, &c.* And as the very name of a ſon is in price and preferred at this day, ſo hath it been heretofore: as when *Phinies* wife being neere her death in trauell, the midwife with the reſt thinking to comfort her, ſaid: *Feare not, for thou haſt borne a ſonne*. When the Angell ſaid to *Abraham*, this time twelue moneths, *Sarah thy wife ſhall beare a ſonne*; *Sarah* laughed as partly doubting, and partly ioying, that ſo ſage a woman as ſhe, ſhould conceiue

Gen. 15. 2

1. Sam. 1. 11 &c.

1. Sam. 4. 22

Gen. 18. 10. 12

ceiue a sonne by so aged a man as *Abraham* was. The same
*Luk.*1.13. 14. Angell that certified *Zacharie*, that *Elizabeth* his wife should beare *Iohn* the Baptist, said, not only that it should be a sonne,
*Luk.*1.26.30 but such a sonne, as should bring ioy to him and many more. And that Angell *Gabriel* that was sent of God to *Mary*, the mother of our Sauiour, according to his humanitie, saith, that in stead of feare *shee had found fauour with God:* and his reason is this, *for thou shalt beare a sonne, and shalt call his name Iesus:* As if hee had said, it is a great blessing of God to beare a child, & a greater to beare a man childe: but to bee so farre in Gods fauour as to beare such a sonne, as shal bee the Sauiour of the world it is the greatest grace which hath been heard of: in the which, God make his Church ioyfull; and for the which in speciall, and for all the rest of his blessings in general, God make vs thankful. Amen.

FINIS.

A MEMENTO FOR MAGISTRATES.

Psalme 45. verse 7.

The Scepter of thy kingdome is a right Scepter: thou louest righteousnes, and hatest iniquitie. Therefore the Lord hath anointed thee with the oyle of gladnesse aboue thy fellowes.

THe Author of this 45. Psalme, speaking of the gouernment of *Salomon*, auoucheth that he cánot rule rightly, that loueth not to iudge iustly, and that he vsurpeth authoritie that dealeth partially: for we must remember, that hee measureth *Salomons* worthinesse to raigne, by his well swaying of the Scepter; the which *Salomon* could not haue handled so commendablie as he did, if he had not been carried away with an earnest desire to deale indifferently amongst men in causes of controuersie: but most plainely appeareth his great desire of godly gouern-

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ment in that heartie prayer which hee vttered vnto Almightie God, when he saith, *Giue vnto thy seruant, O Lord, an vnderstanding and a wise heart, to iudge thy people, that I may discerne betwixt good and euill.* In this prayer it is plaine, that although he was a King, yet he calleth himselfe the seruant of God: for *promotion commeth neither from the East, nor from the West, nor yet from the South; but from God, who plucketh downe one, and setteth vp another.* And *Salomon* hauing prayed for wisedome and vnderstanding, he sheweth whereunto hee would applie those good gifts of God, euen vnto the glorie of him that gaue them, *To iudge thy people, that I may discerne betwixt good & euill* (saith he) for *by him kings raigne, and by him princes decree iustice.* Whē *Iethro*, the father in law of *Moses*, came out of the Land of Midian to see *Moses*, being at the mount of God, which was mount Sinai, and beheld how the people flocked vnto *Moses* their Magistrate for iudgement and iustice, by due consideration thereof, *Iethro* found these three inconueniences: First, that *Moses* wearied himselfe with sitting in iudgement from the morning vntill night. Secondly, that he was too tedious vnto the people which attended vpon him in all that time. And thirdly, that notwithstanding his carefulnesse in iudgement, and their earnest expectation of iustice, he was not able to dispatch so many matters as were brought before him, but with a light hearing, and a little regarding of many mens causes. Wherefore, *Iethro* being a man very desirous that iustice might proceede, that no mans matters should slightly bee slipt ouer, counselleth *Moses* to make more Magistrates in Israel: and to the end that this might bee performed the better, *Iethro* doth point at the disposition of those men which should beare rule: for (saith he) *thou shalt chuse out, amongst all the people, men of courage, dealing truely, fearing God, and hating couetousnesse, and them shalt thou make gouernors ouer the people.*

3. *King.* 3.

Psal. 75. 7. 8

Pro. 8. 15.

Exod. 18.

Exod. 18. 21.

By this you may perceiue, how *Iethro* in counsailing, and *Moses* in practising, did both aime at iustice and true iudgement. For it is not a meane matter, or light labour, for men of yeeres to sit from morning to night in iudgement: no, their yeeres, antiquitie, and consequently their bodies imbecillitie cannot easily endure it; besides the care of common causes

heard

heard at home, and that which is the biggest burden of all, the continuall good of the Common-wealth, which they meditate carefully, when we sleepe securely, is not to bee forgotten. But herein are many Magistrates greatly to be blamed, in that they cause the people to attend vpon them from morning vntill night, with expences great and continuall, whilest they finde no ende of poores mens matters, because they wish no ende of spending money.

Psa.58.1 *Are their mindes set vpon righteousnes* which deale thus? No, no: they are the same that the Prophet spake of, when he sayd, Psa.31.12 *The vngodly seeketh occasions against the righteous, and gnasheth vpon him with his teeth:* for the craftie Counseller taketh occasion to hinder his Clients iust cause, that he might still feed vpon the poore mans purse. The Lawyer, who careth not to deale vnfaithfully, is like the Crystal glasse, which flatteringlie sheweth vnto euerie man a faire face, how euill fauoured soeuer he be. So can hee perswade the simple swaine, that his cause will beare a strong action, be it neuer so weake.

Deut.12 Oh remember what GOD said vnto Israel, *You shall not doe what seemeth good in your owne eyes, but what I commaund you.* Then know, that you do not that which he hath commanded; because you deale not with mercie and truth: for if euer the time required, and occasion was offered to moue that question to Magistrates, which *Dauid* did in his dayes: namely, Psa.25 Psa.82.2 Abac.1 *How long will they proceede to giue vniust iudgement, and to accept the person of the vngodly?* now is the time and occasion present: for I do not doubt, but it is too true that the Prophet hath spoken, Psalm.94 who sayth that *the vngodlie are more set by than the righteous:* and this is the cause that wrong iudgement doth proceed. How can Iustice sit, when there is no seat appointed for her? you may be sure *she will not haue to doe with the stoole of wickednesse, where mischiefe standeth in steede of iustice.* It was a worthy commendation that *Dauid* vttered in the prayse of Ierusalem, when he said, Psalm.12 *there is the seate for iudgement*; the which appoynting of that seat for iudgement, was an argument that they loued iustice: and first, the place wherin it was set, assureth vs hereof; for it was set in the gate, where-through men might haue passage to and from the iudgement seate. Secondly, the manner of framing

framing the seate in the gate: namely that the Iudges of force must sit with their faces towards the rising of the Sunne, in token that their iudgement should bee as pure from corruption, as the Sunne were cleere in his chiefest brightnesse. Oh happy house of *Dauid*, whose seate was set so conueniently, whose causes were heard so carefully, & matters iudged so iustly. The Israelites thought themselues well apaied, when they had the gouernment of *Debora*, that vertuous woman; for al was laid a-bed, vntil she came vp *a mother in Israel:* and as shee was a good gouernesse in her time, so she loued those that were like vnto her selfe: for (saith shee) *my heart is set vpon the gouernours of Israel. Dauid* was a good king while hee liued: as it did appeare by the testimonie of God himselfe, who said of him, *I haue found Dauid my seruant, with my holy oyle haue I annoynted him.* Secondly, by his appealing to God for iudgement in this case, when hee saith, *Bee thou my Iudge, O Lord, for I haue walked innocently, &c.* And last of all, by that good counsaile which hee gaue vpon his death-bed vnto *Salomon* his sonne, who was to succeede him in that kingdome: *For* (saith he) *thou shalt prosper and come to great honor, if thou keepest the commandements which God commanded Moses.*

Iudg. 5. 8.

Psa. 89. 20.

Psa. 26. 1.

3. *Kings*, 2. 3

When *Philip*, the king of Macedonia, did cast off the earnest suite of a poore widdow, with this slender answere; *Goe thy way, for I haue no leisure to heare thee now*; She replied thus: *And why hast thou leisure to be a King?* As if shee should haue said, God hath giuen thee time to raigne, and power to gouerne, that thou mightest applie them both vnto that end wherefore they are giuen thee: for *mercie and truth preserueth a King, and with louing kindnesse his seate is vpholden.* When *Salomon* prayed to God for *an vnderstanding heart*, that he might doe iustice among Gods people: it is said, that his prayer pleased GOD passing well, *because Salomon asked wisedome rather then wealth*, and knowledge rather then honour: for thereby he gaue euidence that his heart was set vpon righteousnesse: for out of the abundance of the heart the mouth speaketh. It is a most excellent praier which the Prophet maketh, when he saith, *Giue thy iudgment vnto the King, O Lord, and thy righteousnesse vnto the kings sonne, &c. then shall hee iudge the people according vnto right, and*

Prou. 20.

3. *Kings*. 3.

Psa. 72. 1.

defend the poore: wherein the Prophet praied for himselfe, while he gouerned the kingdome of Israel, and for his successors in the same, hauing relation vnto that promise spoken of in the
Psal.132.9 hundred thirtie and two Psalme, *The Lord hath made a faithfull oath vnto Dauid, and hee will not shrinke from it, saying: Of the fruite of thy bodie shall I set vpon thy seate: if thy children keepe my testimonies, which I shall learne them.* And the Prophet proceedeth to say, *then shall hee iudge the people according vnto right, and defend the poore.* By this word (*then*) hee insinuateth that when God giueth grace to the Magistrate, then hee cannot chuse but doe right, and defend those which doe sustaine wrong. But when the Prophet saith, *And defend the poore*, some man would thinke that he had saide enough before, and therefore might haue cut off this speech. But it is to be remembred, that a sicke man needeth not the Physician, or the wayfaring man his weapon, at one time onely: but as often as the Patient is sicke, so often he must haue the Physicians counsell, and as often as the Traueller is assaulted, so often he vseth his weapon: In like sort the poore man oppressed often, doth as often need the defence
Note. of the Magistrate: and therfore hath the Magistrate the sword alwaies carried before him: and this sword is alwaies carried before rather then behinde the Magistrate, that he might rather remember iustice, than cast the care thereof behinde his backe. The last, but not the least thing to be marked of the Magistrate is, that Iustice is set foorth with a paire of ballances in the one hand, which admonisheth him to weigh those matters iustlie which are brought before him: and within the other hand a
Psa.94.15. two edged sword, to the intent that *iustice might returne to iudgement*, that is, that things iustly iudged might be rightly rewarded on both sides: wherof King *Salomon* hath giuen a good
1.King.3. president; First, in finding out the true mother of the smothered childe, which is a point of iudgement. Secondlie, in restoring the liuing childe to his owne mother, which was a point of iustice. And these parts of a Christian Magistrates dutie are so necessarilie linked together, that so often as one of them is wanting, the law receiueth a maime at the hand of the Magi-
Iohn.19. strate. As when *Pilate* iudged Christ guiltlesse, but yet put him
Act.24. to death: and when *Pauls* cause was heard and approued, yet hee

he was left in prison: therefore it is good counsaile, and worthie to bee hearkened vnto, which *Dauid* gaue vnto all Kings and magistrates, That they be *learned and wise*: for if the Magistrate be not wise, words may carrie the matter away. As when *Daniel*, when he was accused of despising the decree of *Nebuchadnezzar* the King of Babylon: *Ieremie* to bee an enemie to the Common-wealth of Israel: *Elias* to bee a troubler of the State: *Paul* to bee a factious and seditious fellow: *Nabaoth* to haue blasphemed God and King *Ahab*: and as at the importunate crie of the Iewes, Christ was put to death, and *Barrabas* the murtherer set at libertie. The speciall wisedome of God, matched *Moses* the *Magistrate*, with *Aaron* the *Minister*; thereby giuing vs to vnderstand, that when the *Word* and the *Sword* goe together, there can bee none other but good gouernment. As for example, so long as the good Priest *Iehoiada*, and the godly King *Ioas* liued together, God was worshipped, and his people guided according vnto his word. For the man of God counselled vertuously, and the King practised carefully: whereunto that saying of *Solon* doth very well agree, who being asked when the Common-wealth did best flourish: hee aunswered, *When the people obey the Magistrate, and the Magistrate obeyeth the lawe*: for lawes are better vnmade than vnkept. No doubt there want not such, as will say with those headstrong people in *Dauids* dayes: *Let vs breake their bands in sunder, and cast away their cords from vs.* And our lawes haue been a long time like to Spiders webs; so that the great buzzing Bees breake through, and the little feeble Flyes hang fast in them.

Psa. 2. 10.
Ier. 18.
3. *King.* 18.
Act. 24.
3. *King.* 21.
Luk. 13.
Exod. 4.
4. *King.* 12.
Psa. 2. 3.

But admit that you reply and say; they are made stronger than in the dayes of our forefathers: yet are they like vnto walled cities in the time of warre; at the which time, be your walles neuer so strong, they are beaten downe, if they want men and munition: so if your lawes, wisely made, doe want Patrons to defend them; they will soone be little worth: therefore it was not the worst warning that *Iethro* gaue to *Moses*, that he should make such Magistrates as were men of courage. It is good therfore, not onelie for those men that haue the election of Magistrates, to make such choise of officers as *Iethro* enioyneth *Moses*: and as God himselfe commanded Israel, when he said,

Exod. 18.

Psa.82.6 *You shall make him king, whom the Lord your God shall chuse*: but also very meete for those Magistrates being so elected, to haue a care, that as they are in place aboue other men; so in good life they goe before the people. For this was it that the Israelites desire God to graunt vnto *Iosua*, being newly made their gouernour: namely, a faithfull heart to goe in & out before them: Iosua.1 *For* (said they) *euen as we obeyed Moses in all things, so will we obey thee: only the Lord thy God be with thee, as hee was with Moses.* And it was a necessary prayer: for how foule a fault were it, that the man which is appointed to punish adulterie, should bee more worthy of correction for the same kinde of sin, than the party punished? like vnto the whore-hunting Iudges of Samaria, Ierem.5 mentioned by the Prophet *Ieremy* chapt. 5. or that he which is appointed to iudge according to lawe, should doe any thing Act.23.2 contrary to the lawe? as angry *Ananias* commanded that *Paul* should bee *smitten contrarie to law.* In this point doth the Lord schoole the king of Iuda by his Prophet *Ieremie* who saith, (Ieremie, 22.) *Heare the word of the Lorde thou King of Iuda, that sittest in the kingly seate of Dauid: thou and thy seruants, and thy people that go in and out at the gate, thus the Lord commandeth: Keep equitie and righteousnes, deliuer the oppressed frō the power of the violent, doe not grieue nor oppresse the stranger, the fatherlesse, nor the widowe, and shed no innocent blood in this place: and if you keepe these things faithfully, then shall there come in at this doore of this house, Kings to sit vpon Dauids seat, &c. But if you will not be obedient vnto these commandements, I sweare by mine owne self (saith the Lord) this house shall bee waste.* For example, the same Prophet speaking there of the wicked gouernment of *Shallum*, the sonne of King *Iosias*, that gouerned Iuda, saith: *Did not thy father eate and drinke and prosper well, so long as hee dealt with righteousnes? from whence came this, but because he had me before his eyes, sayth the Lord?* Now when *Ieremy* saith that *Iosias* had God before his eyes; his meaning is all one with *Dauids* intent, when hee saith, *God standeth in the parliament of Princes, he is a Iudge among gods*; to giue all Magistrates a *Memento*, that God is present in all their assemblies, and iudgeth them that iudge vnder him, wherof they had need to be put in mind: for oftentimes *Micheas* proueth too true a Prophet in saying, that the great man

will

will speake what his heart desireth, and the hearers must allow it well: of the which sort of men, the verie best is but as a thistle, which a man can hardly touch vnpricked, and the most iust like a bramble, whereunto the silly sheep seeking to bee shrowded from sharpe showers, is often forced to leaue his fleece behinde: whose vnworthie comming to their places; *Ioatham* hath well described in the person of *Abimelech*, when he saide, (Iudges.9.8.) *The trees of the wood went to anoint a king ouer them, and said vnto the Oliue tree; Raigne thou ouer vs: but the Oliue tree answered; Shall I leaue my fatnesse, which both God and men praise in me, and goe to bee promoted ouer the trees? Then they came to the figge tree and said, Come thou and raigne ouer vs: the figge tree answered; shall I leaue my sweetnes and good fruite, and goe to bee promoted ouer the trees? They said vnto the Vine; Raigne thou ouer vs: but the Vine answered; Should I leaue my wine wherewith I cheere GOD and men, to bee promoted ouer the trees? Then they said vnto the Bramble, Wilt thou raigne ouer vs? Then said the bramble, If it bee true indeede that you will submit your selues to my authoritie, and put your trust vnder my shaddow; or else fire proceede from the bramble and consume you.* By this parable wee are taught generally, that euerie man is to bee content with that estate wherein God hath placed him, and that for the most part the verie best worthie doe refuse proffered promotion, and on their part well deserued: whereas on the contrarie, the most vnfitly furnished with iustice and true iudgement, and the least deseruing in a Common-wealth, are of al other most ambitious. Such an one was *Absolon*, who stole away the hearts of Israel with this flattering speech; (1.Sam.15.) *Oh that I were made Iudge in the Land, that euerie man which hath any plea or matter in law might come to me, that I might do him iustice!* But this is the iust reward of such as before conuenient time and apt occasion be offered, doe ambitiously seeke the seate of iudgement; euen vntimely and vnnaturall death: for *Absolon* was hanged by the haire of his head, and a woman with a peece of a milstone dashed out *Abimelechs* braines. Though *Absolon* bee absent, and *Abimelech* brained long since, yet it is to bee suspected that many men get preferment by their practises; comming in such sheepe skinnes as are faire wordes and flattering speeches; but

Note.

Note.

1.Sam.18.

Iudg.9.

God graunt that they proue not like vnto those Iudges whom
Chap. 3. 2. 3 *Zephaniah* feared not to liken vnto *lions* & *woolues:* who finding their prey in the euening, chop vp all, not leauing so much as the bones vntill the morning. *Salomon* saith well, that many
Prou. 20. 6. would be accounted good doers, but *where shall wee find a faithfull man?* Some men haue said well with *Absolon*, before they
Note. came to preferment: but they can now bee contented to see many men to sue seuen yeeres for their right, and yet suffer them to sustaine wrong, because necessitie hath no law forsooth. Goe to, go to, some bodie will answere for that one daie. A man would thinke, that necessitie should haue the most law, because shee hath least money and fewest friends. *Are your*
Psal. 58. 1 *mindes set vpon righteousnesse, O yee congregations: and doe you iudge the thing that is right, O ye sonnes of men?* saith the Prophet, in all his troubles, desiring God to stand on his side against his oppressors; who thought it as conuenient to craue of God the consideration of his cause, as to aske his aide against his aduer-
Psal. 5. 1 saries, and therefore prayeth thus; *Ponder my words, O Lord, consider my meditation, &c.* So Magistrates haue not onely authoritie to make and establish good lawes, but also to determine betwixt men according to the same; vnto whose censure the subiect must submit himselfe, as the Apostle prooued to the
Rom. 13. 1 Romanes, when he saith: *Let euerie soule submit it selfe vnto the authoritie of the higher powers, for all power is of God: wherefore whosoeuer resisteth that power, resisteth the ordinance of GOD, and purchaseth vnto himselfe damnation. For Magistrates are not to be feared of them that doe well, but of them that doe euill. Wilt thou not feare? doe well then, so shalt thou haue praise, for hee is the minister of GOD for thy wealth: but if thou doest euill, then feare, for he beareth not the sword for nought, but is the minister of God to take*
Note. *vengeance vpon them that doe euill.* Where it is to bee remembred, that the ciuill Magistrate, who beareth the sword, is called the minister of God, as well as the spirituall Magistrate that preacheth the word: and that no doubt, to the intent he might take care as well to maintaine true religion, as to minister deserued discipline. For it standeth with all diuine and humane reason, that if all masters and fathers ought to haue a more than ordinarie care to instruct and helpe forward their families in Chri-

stian

ſtian religion, ſo much as in them lieth: much more ought the Magiſtrate to meditate by all meanes poſsible to performe his dutie therein, who is a father ouer all families. I cannot ſet this forth in any plainer ſpeech, than *Dauid* hath done in this ſhort ſaying: *Kiſſe the ſonne, leaſt hee be angrie, and ſo you periſh in the right way.* By which ſpeech the Prophet teacheth, that God cannot bee honoured by any other meanes than by that which Chriſt his ſonne hath taught; who ſaith himſelfe in the fifth of *Iohn*, *Hee that honoureth the ſonne, honoureth the father; hee that diſhonoureth the ſonne, diſhonoureth the father*: ſo that he meaneth in this place; that if you worſhip not the ſonne as hee hath commanded, then you diſhonour him; if you diſhonour him, then you anger him; if you anger him, hee caſteth you off; if hee caſteth you off, then you are from the right way; and if you are from the right way, then you periſh. For the auoiding whereof, all godly Magiſtrates haue had a ſpeciall care to meditate in the law of the Lord: ſuch were *Moſes, Ioſua, Dauid, Salomon, Aſa, Ioſaphat, Ezechias, &c.* Of whoſe good example, God grant all godly Magiſtrates to make good vſe. Amen.

Pſal. 2. 12.

Iohn. 5. 23.

FINIS.

IACOBS LADDER, OR THE WAY TO HEAVEN.

1. Corinth. 9. 24.
So runne that ye may obtaine.

BEcauſe I haue but one houre to teach you all that you muſt learne of mee, I haue choſen a text which is like *Iacobs* Ladder, that ſhewes you the way to heauen. This is all that you would know: and it may pleaſe God to open your eyes, that you may know it before ye depart. Heare to practiſe, hinder not the ſpirit, but let it worke without reſiſtance: record when you are gone, and you ſhall ſee the great power of God, what he is able to doe for you by one ſentence of this booke, if ye digeſt it well. *So runne that ye may obtaine.* Then we

Three things in this text.

must see first how we should runne. Secondly, what we shal obtaine. Thirdly, what will hinder vs: that is, we must see the way, the lets, and the end. Foure things marke in the way: first, begin betime: secondly, make haste: thirdly, keepe the way: fourthly, continue to the end, and thou shalt obtaine heauen, whither Christ by these steps is gone before thee. When I haue set you in the way, I will point at all the lets, stops, rubbes, and blockes which are before you, behind you, beside you, the tẽptations of prosperitie, the temptations of aduersitie, the temptations of heresie, which stand in the streets, like the firie sword to stop the way to Paradise. Then I wil lead you to the Mount, as God did *Moses*, and shew you a farre off the blessed Land the countrie aboue, that you may see where heauen is, what is the way to it, and what glorie and happinesse is there. When I haue shewed you the way, the lets, and the end, I will commit you to the race, and end as I began: *So runne that ye may obtaine.*

So often as I haue read or considered these words which you heare, they seeme (me thinke) to put vs in mind that we are out of the way, and that there is another way (if we seeke it) neerer yet to the kingdome of heauen, than that which we take: therefore the holy Apostle doth warne euery man to ponder his steps, that (running) we may obtaine that which wee runne for, which is the worthiest price that euer was giuen; and neuer was giuen, but to him which kept this way that I wil shew you. The Apostle saith, that you must *runne*. It is not an easie, nor a short iourney, which a drone, a dreamer, a snaile, or any careless man may performe, and take his ease, set foorth when he will, stay at his pleasure, go againe at his leisure: but he must alwaies runne, from the first day he setteth forth, till hee come to his iourneies end: for the glorious heauen is farre from the darke earth, and much ado to aspire the top of Mount Sion, but much more adoe to aspire the top of Mount of Heauen. The violent take it from the slothfull, and the wicked runne to hell; much more paines which they take to do euill, than the righteous need to take for heauen. The Apostle putteth the word *so*, before *run*, to teach vs to look to our way before we run too farre: *So run, &c.* as if hee should say, moe runne than come home, as moe shoot than hit the marke. The heathen Philosophers, *Plato*, *Socrates*, *Aristides*, *Phocion*,

Phocion, *Pericles*, *Solon*, in their way did runne faſter than we: Conſtancie, Temperance, Patience, iuſtice humilitie, ſimplicity, integritie, contempt of death, contempt of the world, ſeeme to be buried with them, and hid in the graue, before this iron age was borne: yet becauſe they ranne without Chriſt, they did not obtaine, but loſt their labour; like a man which making haſte out of his way, takes more paines than if he kept the way, and yet neuer comes whether he would. The blind generation which know not God, in their way runne faſter than we: Aske the Marchants which haue ſeene their life and our liues, or looke in hiſtories, and they will tell you, that our religion is not like their ſuperſtition; our knowledge not like their ignorance; our faith not like their feare; our worſhip not like their ſeruice; our Chriſtianitie not like their Idolatrie: yet becauſe they run to the creature, for the Creator, and follow vncertaine dreames, before the word, which came from heauen; they run in vain: for their religion, deuotion, and ſeruice, is to them that cannot requite it. Many of our aduerſaries, Papiſts, Anabaptiſts, Donatiſts, and the groſſeſt Heretikes, in their way run faſter than we. They watch, they pray, they faſt and diſtribute more than we: yet becauſe they run to Traditions, to Angels, to Saints, to Croſſes, to Images, to Reliques, in ſtead of Chriſt, & challenge merit of all that they doe, and would be canonized beſide, that all poſterity might honour them as they doe Saints: therefore as the Phariſies had their reward when men prayſed them, ſo haue they when one doth worſhip another. If many runne and do not obtaine, how eaſie is it to run in vaine? and how happy is he which obtaineth that, that all men wiſh, when ſo many miſſe it for nothing but for this, becauſe they runne out of the way? You haue heard, read, and done much, & more would do, to obtaine eternall life with the Angels in heauen: for this yee pray, and faſt, and watch, and obey the lawes of God, and come together euerie Sabbath to heare, to pray, to praiſe and ſerue him which giueth. How many prayers, how many faſts, howe many watches, how many works, how many houres in reading the word, in hearing the word, in receiuing the ſacrament, in examining your heart, in chaſtiſing your fleſh, were ſpent and loſt, if you ſhould run in vaine? as *Eſau* hunted for a bleſſing

and

and went without it. Therefore the holy Ghoſt doth ſay nothing, but it is like a marke in our way to ſhew vs when wee are in, and when we are out: for GOD would not haue vs loſe our labour like *Laban*, which could find in his heart after *Iacob* had ſerued him twentie yeeres to ſend him away emptie: but hee would haue you to *ſeeke and finde*, to *aske and receiue*, to *runne and obtaine*: therefore he ſaith, *ſo runne that yee may obtaine.* As there is a heauen, ſo there is a way to heauen: one way *Adam* came from Paradiſe, and by another way hee muſt returne to Paradiſe: the paſſage is not ſo ſtopt, but there is a way; though *a ſtrait way*; and a doore, though it bee a *narrow doore*, and therefore *few doe find it*; Only they which are like *Iacob* doe ſee a ladder before them, as *Iacob* did. He had many dreames before and did not ſee it: at laſt hee dreamed, and *behold a Ladder which reacheth from earth to heauen, and all the Angels deſcended and aſcended by it*; to ſhew that no man aſcendeth to heauen, but by that Ladder: this Ladder is Chriſt, which ſaith, *I am the way*; and therefore hee biddeth vs to *follow him.* If wee muſt follow Chriſt his ſteps, let vs ſee how hee went to heauen; hee begun betime, for at twelue yeeres of age hee ſaid, *I muſt goe about my fathers buſines*: he made ſpeede, for
Iohn, 21. 25 *Iohn* ſaith, That *hee ſpake and did moe good things* in three and thirty yeeres *than could be written*: hee kept the right way, for when hee ſaide, *Who can accuſe me for ſinne*; none would accuſe him of any, though they watched him for that purpoſe. He continued well, for he died a like Lambe, and praied to his father, and forgaue his enemies. Therefore wee will call the ſteps of
Begin betime: the firſt ſtep. this Ladder, *Maturè, properè, rectè, conſtanter*, that is, *Begin betime, make haſte, keep the waie*, and *hold to the end*, and thou ſhalt go after thy maſter. Touching the firſt, Begin betime; God, requiring the firſt borne for his offering & the firſt fruits for his ſeruice, requireth the firſt labours of his ſeruants, and (as I may ſay) the maidenhead of euery man, becauſe the beſt ſeaſon to ſeeke God, is to ſeeke him early. And therfore Wiſedome ſaith, *They which ſeeke me early ſhall finde*: but to them which deferre, ſhee ſaith, *Ye ſhall ſeek me, but ye ſhall not find mee.* We haue long purpoſed to ſerue God, and euery man thinketh that he ſhould bee ſerued, but we cannot accord of the time when to begin.

One

One saith, when I am rich: another saith, when I am free: another saith, when I am settled: another saith, when I am old, then I shall be fit to fast and pray. Thus because wee are giuen to set the best last, that wee may haue a longer time for our sins and pleasure, like the Iewes in the first of *Agge*, which said alway, *The time was not yet come, when they should build the Temple.* Therefore the holy Ghost crieth so often, *This is the acceptable time, this is the day of saluation, to daie heare his voice,* like *Rebeccah* which taught her son the neerest way to get the blessings. So soone as man was created, a law was giuen him, to shew that hee should liue vnder obedience from the daie that hee is borne: so soone as hee is borne, hee is baptized in the name of God, to shew that when we cannot runne to Christ, wee should creepe vnto him, and serue him as we can in youth and age: so soone as he beginneth to pray he saith, *thy name be hallowed, thy kingdome come, thy will be done*, before he aske his daily bread; to shew that we should seeke the wil of God before the foode that we liue by, much more before the sins and pleasures which wee perish by. So soone as the Lord distributed the talents, hee inioyned his seruants to vse them: who is so young that hath not receiued some talent or other? Therefore youth cannot excuse him, because the talent requires to bee vsed of euery one that hath it. So soone as God created the man and the woman, he commanded them to *increase and multiplie*: shal we increase and multiplie in the flesh, before wee increase and multiply in the spirit? The first thing that God did after he created heauen and earth, *hee did separate light from darknes*, shewing vs howe wee should separate our good from euill, before our good become euill. The first lesson that *Iohn* taught, was *Repent, for the kingdome of heauen is at hand.* The first lesson that the Disciples taught, was, *Repent* too, *for the kingdome of heauen is at hand.* And the first lesson that Christ taught, was, *Repent, for the kingdome of heauen is at hand.* To teach what we should doe first, *Repent*, was the first lesson to young and old. Therefore *Dauid* prayed, *Teach me, O Lord to number my daies*: not my yeeres, nor my moneths, nor my weekes, but *my daies*; shewing that wee shall answer for daies, as well as for yeeres, for to day as well as to morrow, and for our youth, as straitly as for our age,

Matt. 25. 15
Luk. 19. 13.
Gen. 1.
Gen. 1. 14.
Gen. 1.
Matth. 10.
Matt. 4. 12.
Psal. 90. 12.

euen

2.*Kin.*2. 23. euen as the little children were deuoured with Beares, for mocking the Prophet: which made *Dauid* to crie, *Remember not*
*psa.*25.7. *the sinnes of my youth:* which he would not haue spoken, if God
*Deut.*6.7. did not marke the sinnes of youth, as well as of age. Therefore the Fathers were charged to teach their children the same lawe
*Mat.*19. 14 which they had themselues. Therfore Christ rebuked the Disciples which forbad the little children to be brought vnto him. For, should children honour their Father, and not honour God? It was a sweete comfort when the children went before Christ to the Temple, and sang their *Hosanna*, to make their fathers ashamed which did not knowe the Messias when he came, when their little children knew him. It is written, when Christ
*Mar.*10.21. heard a yong man answere that *hee had kept the Commaundements from his youth, Christ began to loue him:* which shewes how Christ loues these timely beginnings, when we make him our nurse, and draw our first milke from his breasts. There is not one confession for olde men, and another for young men. In the Creede the olde man saith not, I did beleeue in God, and the young man saith not, I will beleeue in God; but both say,
*Exod.*3. I doe beleeue in God: for he which is called *I am*, loueth I am, and careth not for I was, nor I will bee. When Christ asketh
*Ioh.*21.15. *Peter, Louest thou me?* hee looketh that he should answere him, *Yea Lord I loue thee*, and not driue off as *Felix* did *Paul*, *I will*
*Act.*24. 25. *heare thee*, I will loue thee when I haue a conuenient time: nay, when thou hast not conuenient time; for if this bee the conuenient time, after this, the time conuenient is past. Manna was gathered in the morning; because when the Sunne rose, it did melt away: So vertue must bee gathered betime; for if wee staie till businesse and pleasures come vpon vs, they will melt it faster than we can gather it: therefore in the fourth of the Prouerbs, Wisedome is called *the beginning*, to teach vs to seeke wisedome in the beginning, as a man taketh the best first. If *Eliah* would bee serued before the widow, when shee had not enough to serue her selfe, will God be serued after thee? nay, after the flesh, and after the diuell? What canst thou owe him to morrow, which thou art not indebted to daie? Yea, doth not God require Morning sacrifice as well as Euening sacrifice? It is an olde saying, *Repentance is neuer to late:* but it is a true saying

ing

ing, *repentance is neuer to soone*: for so soone as wee sinne, wee had neede to aske forgiuenes: Beside, repentance is a gift, and therefore must be taken when it is offered; for if *Iudas* could haue repented when hee listed, hee would haue neuer hanged himselfe. The time past is gone, and thou canst not recall that to repent in: the time to come is vncertaine, and thou canst not assure that to repent in: the present time is only thine, and thou maist repent in that, but anon that will be gone too. Therefore when Christ wept ouer Ierusalem, he said, *O if thou hadst known in this thy day*: calling none *their day*, but *this day*. If none can bee called thy day, but this day, then this is thy day of repentance, or else thou hast none at all. Therefore one resembleth the mercie of God to the poole in Iurie, where the sicke and leprous lay; for at one time of the day *an Angell came and stirred the water, and then hee which stept in first was healed of his disease*; hee which stept in first was healed, none but hee which stept in first: so he which taketh time is sure; but he which foreslow'eth time, oftner faileth than speedeth: for when golden oportunitie is past, no time will fit for it. Yet, as when Christ went about to cast out diuels, they saide that *hee tormented them before the time*: so whensoeuer thou goest about to dismisse thy sinnes and pleasures, though thou stay till thou bee sicke and olde, and ready to dye, yet they will saie still that thou dismissest them before the time: but then is the time when the diuell saith, the time is not yet; for the diuell is a lier, and knoweth, that what liquour our vessels be seasoned with at the first, they will taste of the same euer after. Therefore linger not with *Lot*: for if the Angell had not snatched him away, he had perished with Sodome for his delay. They were not wise Virgins, but fooliſh Virgins, which sought not for oyle before the Bridegroome came: *Samuel* began to serue GOD in his minoritie. *Timothie* read the Scriptures in his childhood. *Iohn* grew in spirit, as hee ripened in yeeres: so whether thou bee olde or young, thy repentance cannot be too soone, because thy sinne is gone before. If thou lackest a spurre to make thee runne, see howe euerie day runneth away with thy life: youth commeth vpon childhood, age commeth vpon youth, death commeth vpon age with such a swift saile, that if our minutes were

Ioh. 5. 2.

Mat. 8. 29.

1. Sam. 2.

2. Tim. 3. 15

spent

ſpent in mortifying our ſelues : yet our glaſſe would be runne out, before wee had purged halfe our corruptions. Thus much of the firſt ſtep.

Keepe the way: the ſecond ſtep.

The ſecond ſtep in our iourney, is to keepe the way. As GOD taught the Iſraelites a way to Canaan, ſending a fierie pillar before them, which they did follow whereſoeuer it went; ſo when he ordained a heauen for men, he appoynted a way to come vnto it, which way hee that miſſeth ſhall neuer come to the end: as *Herod* ſought Chriſt ouer all Iurie, but none found him, but thoſe which followed the ſtarre: ſo there is ſomething ſtill that leadeth men to Chriſt, which we muſt follow, or elſe wee cannot come where he is. There be many wrong waies, as there be many errors; yet there is but one right way, as there is but one truth. And therefore *Iacob* did not ſee many, but one Ladder, which reached to heauen: and *Iohn Baptiſt* is ſaid not to prepare the wayes of the Lord, but the way; ſhewing that there is but one right way in this life, which *Salomon* vnderſtandeth for the meane, and therefore he ſaith, *Turne not to the right hand, nor to the left*, implying that we may erre as wel on the right hād as on the left: as if hee ſhould ſay, ſome are too hot, as other are too cold; ſome are too ſuperſtitious, as other are too careleſſe; ſome are too fearefull, as other are too confident : there is a zeale without knowledge, a loue without ſinglenes, a praier without faith, and a faith without fruits. Therefore the Apoſtle doth warne vs to *examine whether wee bee in the faith*; not whether we haue a kinde of faith, but *whether wee bee in the faith*: that is, the true faith. Therefore *Paul* ſaith, *Runne ſo*: it is not enough to runne, but we muſt know howe wee runne: it is not enough to heare: but wee muſt care how wee heare: it is not enough to beleeue, but wee muſt care how we beleeue: it is not enough to pray, but wee muſt care how wee pray: it is not enough to worke, but wee muſt care how we worke; for wee cannot doe good vnleſſe wee doe it well, as wee may ſee in this example; *Cain* offered, and God abhorred: becauſe he cared not for the manner, God cared not for his offering. *Simon Magus* beleeued, *Herod* liſtened, *Felix* feared, *Saul* obeyed, *Iezabel* faſted, the Phariſies prayed : but becauſe they did not beleeue ſo, heare ſo, feare ſo, obey ſo, faſt ſo, and pray ſo, as he which ſayth,

Mat. 2.

2. Cor. 13. 5.

Learne

Learne of me; when they say that they haue fasted, and prayed, and obeyed Christ, he wil answer them as he doth in Matthew, *I know you not.* Therefore if ye aske like the Scribe, how ye shal come to heauen, the right way to heauen is the word, which came from heauen. But here some will say, The worde indeed doth containe the right way, but many cannot finde that way without a guide. Therefore I haue picked out of the word that way which God calleth the right way. The way, by which the word doth set thee into heauen, is to doe vnto other as thou wouldest haue other do vnto thee, to exercise good works, and yet beleeue that Christs workes shall saue thee: to pray without doubting, and yet be content that thy prayer be not graunted: to keepe within thy calling, and doe nothing by contention: to bring thy will vnto Gods will, and suffer for Christ, because hee hath suffered for thee: to repent not onely for thine open and grosse faultes, but for to count euerie sinne great, to apply all things to the glory of God, & of euery thing to make some vse. *Mat.11.* *Mat.7.*

Thus the word goeth before vs like the fierie pillar, and shewes vs when wee are in and when wee are out: or else the broad way would seeme the best way. And therefore all which care not for the word, goe like blinde men to hell for heauen: looke but to the Papists, which haue the word in an vnknowen tongue, some clamber to heauen with merits, some by Angels, some by penance, and some by pardons, and euerie man hath a way by himselfe, and all out of the way. As *Naaman* answered *Elisha* when he was commaunded to wash himselfe in Iordan, *Are not Abanah and Pharphar riuers of Damascus better than Iordan? May I not wash there and be healed?* So they say, Are not pardons as good as workes? are not pilgrimages as good as prayers? is not sacrifice as good as obedience? is not reading as good as Preaching? may I not goe to heauen this way and that way, as well as by the word? No: as no water but Iordan could clense *Naamans* leprosie, so no way but the word can bring to heauen. For which cause, *the lawes of God* are called *the wayes of God*; and the *word of God*, is called *the word of life*, to shew that there is no way to life, but the word which is called the way and the life. Therefore now yee see the way, I conclude with *Esay*, *This is the way, walke in it.* Thus much of your

second

ſecond ſteppe to heauen, which is *Keepe the way.*

Make haſte: the third ſtep. Now when you are in the way, it is good to make ſpeede: therefore the next ſtep in your iourney is, *Make haſte.* For this cauſe *Paul* ſaith, *Runne* (which is the ſwifteſt paſe of man); as though he ſhould goe faſter to heauen than to any place elſe in the world. His meaning is this, that as a man doth watch, and run, and labour to be rich quickly; ſo he ſhould heare, and pray, and ſtudy, and vſe all meanes to bee wiſe quickly. This the Apoſtle vnderſtandeth, when hee biddeth vs to *adde*: as if hee ſhould ſay, When thou art in the way, and knoweſt good from euill, euery day kill ſome vice, and euery week ſowe ſome vertue, and make thy two talents fiue talents, thy fiue talents, ten talents, and euer be doing; and at laſt it ſhall be opened, becauſe thou haſt knocked. Chriſt ſaith, *The kingdome of heauen is got by violence:* therfore a man muſt be earneſt and zelous in the religion that he profeſſeth, or elſe it maketh no matter of what religion hee is: for if he be but luke-warme, God threateneth to ſpue him out of his mouth. Euery man hath a kind of religion, and the religion of moſt is to bee like one another; as merciſull as other, as humble as other, as deuout as other: but God ſaith, *Bee holy as I am*, not as other are: for Chriſt ſaith, *Except your righteouſnes exceede the righteouſnes of the Phariſies, although they were holier than other, yee ſhall not enter into heauen.* That is, except ye be more than Statute-proteſtants, which goe to the Church and heare an Homilie, and receiue once a yeere, but wil not offend any perſon, nor leaue any cuſtome, nor beare any charge, nor ſuffer any trouble for the glorie of God, yee ſhall come to heauen, when the Phariſies come out of hell. As loue delighteth men, ſo zeale pleaſeth God: for zeale is the loue of God. Therefore euerie ſacrifice was offered with fire, to ſhew with what zeale they ſhould burne, which come to offer prayer or praiſe, or thanks vnto the Lord. Therfore the holy Ghoſt deſcended in fire, to ſhew the feruencie of them vpon whom the holy Ghoſt reſteth. Therefore the Cherubins were portrayed with wings before the people, to ſhew that they ſhould bee as earneſt and quick about the Lords buſineſſe, as the Cherubins. Therefore GOD would not take a lame nor a halting ſacrifice; to ſhew how he abhorreth ſlackneſs in all our duties. Therefore

Mat. 11. 12

Note well.

Reu. 3. 15. 16

Note.

Be zealous of religion.

Saint

Saint *Iames* ſaith, *Be ſwift to heare*: wee muſt be ſwift to pray, ſwift to obey, ſwift to do good; for he is not curſed only which doth not the Lords buſineſſe, but he *which doth it negligently*: that is, hee which doth any thing before it, like him that would *bid his friends farewell and follow Chriſt after*. The hound, which runnes but for the Hare, runnes as faſt as poſſible hee can: the Hawk which flieth but for the Partridge, flieth as faſt as poſſibly ſhe can: and ſhall he which runnes for heauen, creep more ſlowly than the diall? Who hath ſo much faith as the Apoſtles? yet how often doth Chriſt ſay, *O ye of little faith?* complaining that their faith was too little: and therefore when *Peter* anſwered him that *he loued him*; as though hee loued him not enough, Note. Chriſt asked him againe, whether he loued him; and as though he loued him not enough yet, he asked him againe, *Loueſt thou me?* For hee would haue vs loue him as hee loued vs, when his heart blood was ſhed for vs: therefore when hee demaunded his loue, he meaſured it by the heart, ſaying, *Thou ſhalt loue GOD with all thy heart, with all thy ſtrength, with all thy minde*. Thrice hee repeated all, leaſt we ſhould keepe any thing from him. Our Sauiour ſaith not, that *his father is glorified*, in that we bring forth fruite, but in that *we bring foorth much fruite*. Is it not better to be veſſels of gold than veſſels of braſſe? Doe yee not ſee how Chriſt reiected him which ſaide hee kept many commaundements, becauſe he would not doe one commaundement? For one worke which he would not doe, our Sauiour made no reckoning of all that he had done. Note. It was good for the Apoſtles that they left all and followed Chriſt preſently: but this ſhould not be written but to teach vs with what ſpeede we ſhould follow Chriſt, watching the ſtarre ſo ſoone as it riſeth, and the pillar ſo ſoone as it remooueth. In this ſtriue and goe one before another; as *Peter* and *Iohn* ſtroue who ſhould come firſt to the ſepulchre. For, if *Agrippa* could bee ſaued when he was almoſt a Chriſtian, *Paul* would not haue laboured to make him altogether a Chriſtian. Therefore though *puritie* be counted *hereſie*, yet remember that Chriſt ſaith, *None can ſee God but the pure in heart*: and know, that there is no dealing with theſe mockers, but to anſwere them as *Dauid* anſwered *Michol*: when ſhe ſcorned him for his humblenes, hee ſaide, *I will bee more*

Iere.48.10

Mat.8.21

Ioh.15.

Mat.5

humble yet: ſo when they mock thee for thy zeale, ſpight them with more zeale; for euill is not ouercome but with good. Thus we haue paſſed the third ſtep vnto heauen.

Hold on to the end: the fourth ſtep.

The fourth ſtep in this happie iourney is, *Perſeuere to the end.* For if you begin betimes, and goe aright, and make haſte, & continue not vnto the end, your reward is with them of whom *Paul* ſaith, *Their end is worſe than their beginning.* There is nothing in our life which ſuffereth ſo many eclipſes and changes, as our deuotion; hot and cold, in and out, off and on, not in one mood ſo long as the ſparrow ſits vpon the ground, but looking like the Chamelion to the coulour of it which wee ſee: if we ſee good, it puts vs in a good thought: if wee ſee or heare euill, it turnes vs from good to euill againe: thus man is rolled vpon a wheele that neuer ſtands ſtill, but turnes continually about, as though hee were giddie & treading of a maze. He is vpon the ſide of a hill, where it is eaſie to ſlide, and hard to get vp the fleſh: therefore the Apoſtle moued with pitie, ſeeing man ſtand vpon ſuch a ſlipperie ground, as it were in a ſhip ready to ſinke, or a houſe bending to fall, hee crieth to them that ſtand ſureſt, *Take heede leaſt yee fall*; that is, when thou haſt put on thy *armour of light*, and art in the ſpirituall field to fight the Lords battailes againſt the world, the fleſh, and the diuell: turne not backe like *Demas*, but remember the comfort of *Eliſha*, that there be *more with thee than againſt thee*, and that the Tempter can ouercome none but them which yeeld. Other ſeruants change their maſters for better maſters: but all that ſerue God, are like the ſeruant which receiued a print in his eare, after the manner of the Iewes, in token that he would ſerue his maſter for euer, like the veſtures which bare their owne marke. Therefore the holie Ghoſt crieth ſo often, *Be faithfull euen vnto the death: Bee not wearie of well doing: Take heede leaſt yee fall:* for when thou art wearie of thy goodneſſe, God doth not count thee good, but wearie of goodneſſe: and when thou declineſt from righteouſneſſe, God doth not count thee righteous, but reuolted from righteouſneſſe: therefore *Paul* ſaith, *Pray continually*; as though prayer were nothing without continuance. *Iacob* did not ouercome God ſo ſoone as he began to wreſtle with him, but when hee had wreſtled with him all night. And it is ſaid, that Chriſt

Note.

tooke

tooke pittie of them that ſtaied with him. I will not leaue thee ſaith *Eliſha* to *Eliah*: ſo wee ſhould not leaue God. Some came into the vineyard in the morning, & ſome at noon, but none receiued any reward but they which ſtaied vntil night. As Gods mercie indureth for euer, ſo our righteouſnes ſhould indure for euer. Euerie thought, and word and deed of a faithfull man is a ſtep towards heauen: in euery place hee meeteth Chriſt, euerie thing puts him in mind of God; he ſeekes him to finde him, and when hee hath found him he ſeeks him ſtill, he is not ſatisfied, becauſe at euerie touch there comes ſome vertue from him. *Iacob* ſerued ſeuen yeeres for *Rachel*, and after them hee ſerued ſeuen more, and yet he was content to ſerue ſeuen more; & when he had ſerued ſo many yeeres, *They ſeemed vnto him as nothing, becauſe hee loued her*: he which ſerued ſo long for *Rachel*, ſerued all his life for heauen: and if he had liued till this day, he would haue ſerued God ſtill, and thought it nothing, becauſe he loued him. To haue the Arke but a while, doth more hurt to the Philiſtines than benefit thē: ſo to ſerue God but a while, doth more damage vs than helpe vs: for happier is the child which neuer began, than *Iudas* whoſe end was worſe than his beginning. What a lamentable thing is it to heare this plaint of him which was once the ſtrongeſt in the world, *Sampſō* hath loſt his ſtrēgth for *Dalilah*, for the loue of *Dalilah* that doth not loue him? To ſhew what a ſhame it is to ende worſe than wee begin, Chriſt ſhewes what a reproche it was vnto him, which began to build and could not ſet vp the rooſe, the paſſengers by pointed with their fingers and ſaid, This man began a foundation, but hee could not couer it: ſo they will ſay, this man thought to bee holie, but hee could not keepe promiſe. What ſhall I ſay (ſaith *Ioſhua*) when Iſrael turneth the backe? when Iſrael turnes the backe, this aſtoniſhed him: and this makes the whole Temple ſhake when the pillars tremble. What an offence is it to the Church to ſee *Peter* to denie Chriſt, which ſaid euen now that hee would neuer forſake him? To ſee *Lot* commit inceſt with his daughters in the mount, which ſtriued ſo to preſerue them chaſte in Sodom? to ſee *Salomon* worſhip Idols, which erected the temple for the worſhip of God? to ſee *Noah* mocked of his ſon for drunkennes, for whoſe righteouſnes his ſonne eſcaped,

as if the ſtarres ſhould fall from heauen, and light goe from the Sunne. Wiſedome is angrie with him which leaueth his righteouſneſſe, to become worſe; the Vine would not forſake her grapes, the Oliue would not forſake her fatnes, the fig-tree would not leaue his ſweetnes, but the bramble did: hee is not the Vine, nor the Oliue, nor the fig-tree but hee was a bramble made for the fire, which leaueth the ioyes. Let the dog turne to the vomit, and the ſwine to the wallow: but thou like *Abraham* hold on thy ſacrifice vnto the euening, euen the euening of thy life, and a full meaſure ſhall bee meaſured vnto thee. This is a long ſtep, and man is like a horſe which loueth ſhort iourneies, therefore how can he hold out ſo farre? When one told *Socrates*, that he would very faine go to Olympus, but he feared that he ſhould not be able to endure the paines: *Socrates* anſwered him, I know that thou vſeſt to walke euerie day betweene thy meales, which walk continue forward in thy way to Olympus, and within fiue or ſixe daies thou ſhalt come thither. How eaſie was this? and yet he ſaw it not: So is the way to heauen: if men doe bend themſelues as much to doe good, as they beate their braines to doe euill, they might go to heauen with leſſe trouble than they goe to hell. Our idle houres are enough to get wiſedome, and knowledge and faith, till we were like Saints among men: If thou looke onely to the ſtops, and tell all the thornes which lie in the way, thou ſhalt goe fearefully, wearily, and vnwillingly, euerie thing ſhall turne thee aſide, and euerie ſnaile ſhall ſtep before thee, and take thy crowne from thee: but then lift vp thine eyes from the earth and looke to Chriſt calling, the Spirit aſſiſting, the father bleſſing, the Angels comforting, the word directing, the crowne inuiting, and thy fetters ſhall fall from thee, and thou ſhalt riſe like the Sunne, and maruell how the thing could ſeeme ſo hard, and be ſo eaſie: when ye doe wel remember that ye change not for the worſe; and doe, as ye doe then, and ye ſhall continue to the end.

Iudge 9

Now I haue encouraged you like ſouldiers, and taken away your feare, I will bring you to the ſight of your enemies, and will ſet them before your face: not to weaken you, for that were want of charitie; but to make you warie, which is true loue indeed. To number them ſurely I cannot, they are ſo manie: and

exactly

exactly to describe them, it is beyond my skill, they are so subtill: Howbeit, to giue you a little taste, I may say as *Elisha* sayd to his seruant (and you shall see it, if you haue your eyes open) *Feare not, for they that bee with vs are more than they that bee with them*, and he that is on our side is stronger than all. But if you will heare what the holy Apostle saith touching them, I can tell you. He affirmeth, and that by the very spirit of God; *We wrestle not against flesh and blood onelie, but against principalities, powers, worldly gouernours, the princes of the darknes of this world, euen spirituall wickednesses in the high places.* And Saint *Iohn* saith, *they are the lusts of the flesh, the lust of the eyes, and the pride of life*; let other men thinke of them what they list: they that heare them thus described, and haue felt the force of them in their owne soules, could not chuse but confesse, that they haue been many in number, mightie in power, subtile in practise, and what not? Who knoweth not this, that the more enemies wee haue, the more neede wee haue, both of force outwardly, and of care inwardly? as againe, the more powerfull they are, and the more weake we are, the more we should seeke for helpe elsewhere. In outward and bodily foes and forces, we confesse the truth of this, and doe all that wee can to shew our selues wise, circumspect, and couragious: how much more had we neede here, to expresse all these things, where the conflict is more hard, though the conquest obtained bee more glorious? and where againe our foes and their forces bee more mightie and manie, though their ouerthrow once performed, giueth then the fooles foile? But whom shall wee looke to herein? Other men are as weake as our selues, if not worse: for all men, lay them vpon a ballance, *they are altogether lighter than vanitie it selfe.* And if we feare and distrust our selues, how dare wee, or how can wee put confidence in other? specially sith God saith, *Cursed is euery one that maketh flesh and blood his arme.* To looke vp to the holy and elected Angels, will doe vs little good: because they goe not but being sent, and alwaies waite for a word and warrant from the Lords owne mouth for all their actions: besides that, their own oyle and force is littleenough for their owne supportation. To God therefore that is the God of our strength, wee must needs come, yea and to him alone, or else wee are vtterlie *Ephes. 6*

ouerthrowen and caſt away. And if we cannot ſay and doe too as *Dauid* did, *Lord whom haue I in heauen, but thee? and I haue deſired none in earth, with thee*, wee are in a wofull taking and vtterly loſt. For feare without, & fire within, Satans malice alſo, mens miſchiefe, and our corruption, will carrie and harrie vs, as it were a violent tempeſt or whirle wind. Amongſt the heathen they had many odde conceits, to chaſe away bodily & ſpiritual enemies; as thoſe that haue written their hiſtories and actions, haue plainely ſet forth: ſometimes fire, ſometimes water, ſometimes bloud, and ſometimes one thing, and ſometimes another; as mans brain is a bountiful ſhop to forge ſuch deuiſes in. The Papiſts differ not much from them; who think that whippings and ſcourgings will tame and ſubdue the corrupt affections of the heart, and that the caſting of a little holy water (as they call it) or the making of a croſſe in the face, forehead, breaſt, or any other place, will chaſe away Satan, & all his helliſh powers. Of all which actions and ceremonies either heatheniſh or popiſh, were they better than they be (but indeed they are ſtark naught as they vſe them) we may ſay as the Apoſtle ſaith, *Bodily exerciſe profiteth little, but godlineſſe is profitable vnto all things.* And had Satans malice, and mans preſumption ſtaied here, and gone no further in groſſe imaginations, concerning this and other matters, it had bin the leſſe euill: but in our light & libertie of the Goſpell, ſome ſuppoſe, that the very ſaying of *Lord haue mercie vpon vs*, & that without faith or feeling many times, is all in all: and the pronouncing of this petition, *Leade vs not into temptation*, and that without ſenſe or vnderſtanding of it, is ſufficient to ſunder Satan, and our own corruption as farre from vs, as the Eaſt is from the Weſt. Vpon them their ſpirituall enemies preuailed, by groſſe ignorance, and ſuperſtitious conceits: vpon vs by careleſſe preſumption, & preſumptuous careleſnes; neither the one of vs, nor the other, vnderſtāding rightly as we ſhould, either our foes forces, or our own weaknes. And that is the cauſe why they and we, in former time and of late, ioyned with them, & ſundred from them, haue receiued very fearefull falles and ouerthrowes: for all is one with Satan, ſo hee catch and ſnatch men, & haue them in poſſeſſion, he careth not by what meanes. But wilt thou not eſcape danger onely, but ouercome alſo? I wil

Note.

ſhew

ſhew thee O man, what thou ſhalt do? Arany hād go out of thy ſelfe and other creatures whatſoeuer: for if thou ſticke to them though neuer ſo little, thou doeſt diſaduantage thy ſelfe at the leaſt, if not ouerthrow thy ſelf. The wicked ſpirits are as ſtrong to effect euill, as the elect are to doe good: and ſo much the more powerfull that way, by how much they attempt it with commiſſion from God, & fired fit matter in men to work vpon. And what then? fixe the eie of thy faith faſt vpō God in Chriſt, and thou ſhalt neuer miſcarrie. For he that cannot lie hath ſaid it, *I will not faile thee, nor forſake thee for euer*: & in the New Teſtament Chriſt hath told vs, which is alſo a worde of as ſure a promiſe, *The gates of hell ſhall not preuaile againſt this faith.* Nay, I will ſay more: in the ſtrength & power of this perſwaſion, thou ſhalt be made *more then a conqueror, through him that hath loued thee*, and waſhed thee in his owne heart bloud. I know & confeſſe there are many lets & hinderances, to the perſwaſion & practiſe of this truth: but heare and beleeue onely, & I will ſhew you yet a more perfect and aſſured way, by which you ſhall bee made to walke ſafe, either in the day of death, or in the time of temptation, or in any other courſe or croſſe, that may betide you in this life. See that you haue not onelie the two ſide poſtes, & the vpper doore poſtes of your houſes, ſtricken ouer with the bloud of the Lambe, but *your hearts purged through faith in his bloud, from the power of dead workes*; and then the deſtroyer that ouerthroweth others, ſhall paſſe ouer thee, and bring thee in good time to the full fruition of the heauenly *Canaan*. But thou wilt ſay as the ſlothfull perſon doth in the Prouerbs, *There is a lion, yea many lions in the way*: I anſwere; recken them vp and bring them foorth, they ſhall all by Gods grace be eaſily remoued. All ſorts of afflictions are bitter, I confeſſe it, and ſo are many things in meate, drinke, and Phyſicke; and yet we refuſe them not, but vſe them rather, becauſe of the good we know or hope, they will effect in vs. And why ſay we not, as the Apoſtle by the ſpirit doth; *No chaſtiſement for the preſent ſeemeth to bee ioyous, but grieuous: Howbeit, afterward it bringeth foorth the quiet fruite of righteouſnes, vnto them which are thereby exerciſed.* Death alſo is dreadfull: what then? but to whom I pray thee? euen to the man that hath his truſt in his,

Heb.13.

Mat.16.18

Heb.9.14

Heb.12.11

riches, or hath no hope of a better life: but to him that beleeueth in Christ, it is become through the power of the death and obedience of Christ, a speedy passage to eternall life. Wee endure many dreadfull and dangerous things, and runne thorow fire and water, and all for a corruptible crown: and why should we not with patience and prayer passe thorow this, which is the very high way to heauen? Besides, hell is horrible. Neither will I denie that: but still I demaund to whom it is so? surely to the diuell and his angels, and al manner of wicked ones, for whom it hath been prepared of olde: but as for the godly and elect, it cannot come nigh him. For Christ, *the very way, truth and life it selfe* hath told vs, and therefore wee ought to credit it, *He that heareth my words, and beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.* Lastly, is not sinne a shrewd and sore enemie to encounter with? I confesse it: but to whom, tell me, I beseech you? euen to them in whose mortall bodies it raigneth, to fulfill the concupiscences thereof. To other, in whom the roote of it is dead, it is not so, whether we respect this life, or that which is to come: for here the reliques of sinne are but as prickes in our sides, to prouoke vs to better things, and to stirre vs vp to *hunger and thirst after righteousnesse*: and for the life to come, we shall bee vtterly freed from the same, and haue *all teares wiped from our eyes*. To bring all into a summe: I say, Let all obiected be as true, as any thing may bee: yet all these and a thousand more such like, are nothing *to him that is in Christ*. For the Apostle saith, *There is no condemnation to them that are in Christ Iesus*: and it is he alone that hath destroyed death, and became sinne for vs, *that wee in him might bee made the righteousnesse of God*. And surely such a one may, in some good measure of comfort, ioyfully say to the defiance euen of death it selfe, and all other ghostly enemies whatsoeuer: *O death where is thy sting? O graue where is thy victorie? The sting of death is sinne, and the strength of sinne is the law: but thankes bee vnto GOD which hath giuen vs victorie, through our Lorde Iesus Christ.* Yea hee may say, as the Saints and Martyrs haue saide in the middest of fierie flames, *I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers,*

Ioh. 14. 6.

Rom. 8. 1.

1. Cor. 15.

Ro. 8. 38. 39

nor

nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the loue of God which is in Christ Iesus our Lord. Oh, but death is terrible still. I answere: In such a clowd of witnesses, and euidence of truth, may I not in some sort and sense say, *O faithlesse generation, how long shall I be with you? how long now shall I suffer you?* Is it fearfull to any, but to a naturall man, and to him that hath his felicitie here and in the things of this life? Surely it is nothing terrible to him, that is made a comfortable partaker of the fruites of the death of Christ *who died and rose againe, to the end hee might destroy death, and him that had the power of death, euen the diuel himselfe.* But hell is horrible. True: but yet to them for whom it is prepared: but thou art in Christ exempted from it. For why did he himselfe suffer hellish torments both in bodie and soule? to leaue thee therein? and make it terrible or horrible to thee? no, but to free thee and al his from the feare of hell, and the feeling of euerlasting condemnation. Oh, but what shall I say touching my sinne that is great and grieuous, and the peculiar wages of it, being death eternal? That is true in the nature of sin, and the iustice of God: but *with the Lord there is mercie, that hee may be feared.* Psa. 130.4 Stand still a while, and you shall behold the great works of God: and be not faithlesse, but faithfull, and beleeue the truth of the word. What is more cleare than this? *Where sinne hath abounded, there grace hath abounded much more.* Rom. 5.20 And though it be in a Prophet, yet where haue wee a more plaine, plentifull, or euangelicall promise than this? *Though your sinnes were as crimson, they shall be made white as snow: though they were red as skarlet, they shall be as wooll.* Isai. 1 If we haue the hand or writing of an honest man, wee thinke our selues bound to giue credit thereto: how much more should we beleeue the most true and vnchangeable word of the eternall? To which, not for any want in himselfe, but by reason of the weakenes of our faith, he hath bin willing, *the more abundantly to shew vnto the heires of promise, the stablenes of his counsell, to adioyne (and bind himselfe with an oth,* Heb. 6.17 saying) *As I liue, I will not the death of a sinner,* yea *I wil be merciful to their vnrighteousnes, and I will remember their sins and iniquities no more:* Ezek. 18 that so *by two immutable things,* that is, his inuiolable oth, and assured promise *(wherein it is impossible that God should* Heb. 6.18

lie)

lie) we might haue ſtrong conſolation. And as for theſe obiections, or any the like, what are they elſe, but in trueth and ſubſtance, the verie euil reports that the ſpies brought vpon the promiſed land? and yet there was a very true teſtimony giuen by *Ioſhua* and *Caleb*: yea the palpable proofes they had by the cluſter of grapes, and other things which they brought from thence, were irrefragate witneſſes. Will you beleeue them becauſe they are many? that is flat Poperie: and beſides, God forbiddeth vs *to* Exod. 23. 2 *cleaue to a multitude to doe euill.* Will you feare them becauſe they are mightie? That is to diſtruſt God, who is greater than all: and to make them omnipotent, which is blaſphemie. Will you doubt, becauſe they double their aſſaults? That is no end of temptation, but this rather, to adde an edge vnto our prayers; that ſo through them we may heare in our hearts that com- 2. Cor. 12 fortable ſpeech, *My grace is ſufficient for thee, and my ſtrength ſhall be perfected through weakneſſe.* And when wee ſhall haue all our ſenſes ſatisfied in the contrarie truth, yea ſo farre foorth, as that our eyes may ſee, our eares may heare, our hands may handle the good things of God (ouer and beſides the faith we haue in him concerning them) it is not groſſe only, but impious, not to beleeue. But here in this life are many pleaſures and certaine delights lawfull: as houſes, friends, wiues, children, goods, honour, and almoſt infinit ſuch like. That is verie true: but with this honie God intermingleth ſome gall, leaſt the ſoules of his ſeruants might runne riot to ſinne. And who is he that can bee ignorant of the vncertaine eſtate of all and euerie one of them? Our friends fal away, as a fruite that is ripe before his time, or as the morning dew. Our houſes are ouerthrowen, and are like the ruines of a defaced hold, not one ſtone of them being left vpon another. Our wiues may be lewd in their lips, looſe in their liues, and wicked as was *Iobs*, and wiſh vs to curſe God, and die. Our children not riotous onely and diſobedient, but vnnaturall alſo, and riſing vp againſt vs, as *Abſolon*. The goods we poſſeſſe, are not vnfitly by *Salomon* reſembled to the Eagle, that taketh her to her wings, and flieth aloft into the ayre. As for our honour, which we make as it were ſome Deitie vpon earth, it is turned into ſhame in the twinkling of an eye, or elſe forgotten as it had neuer beene: and wee, that in our owne imaginations,

are

are Lords of all, as the dust or chaffe of the earth are carried from all. And what reason is there then, that these, or any such like, should hinder vs in our race towards Heauen? Hee that Simile.
hath an inheritance or land in the world, will not bee hindred from taking the possession or inioying of it, when it falleth vnto him, by the teares of his wife, the intreatie of his children, the heape of his riches, or any such like things: and why should wee suffer these simple conceites to steale away our hearts from the hope and hauing of Heauen? Besides, who knoweth not, that as in respect of the life to come, all these heaped vp, in the greatest measure that possibly can bee in this world, are not so much as a shadow of the good thinges that shall be reuealed? Hath the spirit said in vaine, *That which the* 1. Cor. 2
eye hath not seene, neither the eare heard, neither euer yet entred into mans heart, hath God prepared for them that loue him? Or shall we thinke it a lye? Or that God meant to dissemble and dally with vs? Oh bee it farre from vs to thinke or speake so. Is that glorious description of that holy and heauenly Ierusalem, mentioned in the Reuelation, but a fiction or forgerie? Reuel. 21.
It were blasphemie, for any mans heart to imagine so: we are rather to to thinke, that GOD by that which is knowen, and can bee comprehended, expresseth that which yet is hidden from vs, and shall in good measure bee comprehended of vs also, *wee knowing then, euen as wee are knowen now.* Where- 1. Cor. 13
fore let vs not feare all or any of our aduersaries, or pul-backes, for *true loue expelleth feare*: neither let vs bee faint- 1. Ioh. 4. 18
hearted in our selues, but labour rather to *lift vp our hands* Heb. 12. 12, 13
which hang downe, and to strengthen our weake knees: for faith-
full is hee that hath promised, who will also performe it. Bee faith- Rev. 2. 10
full vnto death, and I will giue thee the crowne of life. Hee that so runneth shall bee sure to obtaine and haue his portion with the Saints, in the heauenly inheritance, of a crowne that neuer fadeth nor falleth away. But hee that careth not for this Rev. 21
course, must haue his portion with hypocrites, in the lake of fire and brimstone that burneth for euermore, and bee shut out of the kingdome with the fearefull, vnbeleeuing, abhominable, murtherers, whoremongers, sorcerers, idolaters and such like. Wherefore as you loue life, and loath death, runne

well

well I beſeech you: yea, euen as our Text was at the beginning, ſo ſay I at the ending; *So runne that ye may obtaine*: which I doe not onely propound vnto you by exhortation, but commend and commit by ſupplication to God for my ſelfe and you, that euery one of vs, and I my ſelfe eſpecially, may in feeling and faith ſay, *I am now readie to be offered, and the time of my departing is at hand, I haue fought a good fight, and haue finiſhed my courſe, I haue kept the faith: from hence is laid vp for me the crown of righteouſneſſe, which the Lord the righteous Iudge ſhall giue me at that day; and not to me onely, but vnto all them that loue his appearing.*

2. *Tim.* 4. 6. 7. 8.

FINIS.

THE LAVVYERS QVESTION.

Luke 10. 25.

And behold a certaine Lawyer ſtood vp, and tempted him, ſaying: Maſter, what ſhall I doe to inherit eternall life?

IT is a weightie queſtion, and hath been long diſcourſed, by what meanes a man may come to heauen: and who is not deſirous to be reſolued in it? Here the queſtion is propounded by a Lawyer, and anſwered by the Lawgiuer; whoſe iudgement in this caſe is worth the hearing. He propoundeth the queſtion as one deſirous to learne, when indeede he meaneth nothing leſſe. But as *Ahab*, when he asked *Micheas*, in the firſt booke of Kings and ſecond chapter, if hee ſhould goe vp *to fight againſt Ramoth in Gilead*, meant not to follow the Prophets direction, but onely deſired to heare his opinion: ſo the Lawyer propoundeth this queſtion, not with the minde to learne of Chriſt, but with the minde to tempt Chriſt and to trie his learning: as the Diuell came to tempt Chriſt in the wildernes, ſo the Lawyer comes to tempt Chriſt in the citie: and therefore whereas the Euangeliſt ſaith; *Behold a certaine Lawyer ſtood vp*, he might haue ſaide, behold a certaine

Diuell

Diuel ſtood vp, becauſe for the time he tooke vpon him the Diuels office, to be a Tempter. When the diuell tempted Chriſt, Matth. 4. he bidde him *auoid Satan.* And when *Peter* tempted Chriſt, Matth. 16. he ſaid vnto him, *Depart Satan:* So when this Lawyer tempted Chriſt, he might haue ſaid: *Auant Satan*, becauſe in his action he was the inſtrument of Satan. But though the Lawyer was worthie to be repulſed becauſe bee was ſo importunate, yet was this queſtiō worth the anſwering, becauſe it was of ſuch importāce. We ſee thē with what mind the Lawyer came to Chriſt: now let vs ſee how he ſaluteth Chriſt. Though he came with a bad mind, yet doth he vſe good words; that hee might deceiue with leſſe ſuſpicion, he ſaluteth him by the name of *Maſter*, as if he did profeſſe himſelfe to bee his Diſciple. So dooth *Iudas* ſalute him when hee meant to betray him, Matth. 26. 49. And ſo doe the Phariſies ſalute him, when they meant to bring him within the cōpaſſe of treaſon, Mat. 22. 15. And this hath been alwaies the guiſe of the wicked, to vſe the ſmootheſt ſpeech when they intend moſt miſchiefe, and vnder colour of friendſhip to practiſe their treacherie. When *Abſolon* meant to bee reuenged of his brother *Ammon*, for defiling his ſiſter *Thamar*, hee made a great feaſt, and cauſed him to bee murdered in the middeſt of the banquet. 2. Sam. 13. When *Ioab* meant to murther *Amaſa*, he ſaluted him courteouſly, ſaying: *Art thou in health my brother?* 2. Sam. 20. and with his right hand tooke him by the beard to kiſſe him, and with his left hand ſheathed a ſword into his bellie.

Theſe are ſuch as the Pſalmiſt ſpeaketh of, Pſalme 28. which haue gloſing tongues and bloudie minds; *which ſpeake friendly to their neighbours, and imagine miſchiefe in their hearts.* As the Scorpion hath an amiable face and a poyſoned taile: ſo theſe men haue faire lookes, and murdering hands: *their words are as ſoft as butter, and as ſmooth as oyle*; but their deedes are cruell as the deedes of warre, and deadly as the dint of ſwords. The Prophet *Dauid* was ſore troubled with ſuch diſſemblers, as hee complaineth euerie where in his booke of Pſalmes, Pſalm. 41. That *euen his owne familiar friend whom hee truſted, and which did eate at his table, had laied great waite for him.* And Pſal. 55. that *it was not an open enemie which had done him diſhonour, for then hee* Pſa. 28. 3 Pſa. 55. 21

could

could haue borne it : nor it was not his aduerſarie which had lift vp himſelfe againſt him, for then peraduenture hee would haue hid himſelfe from him : but it was euen his companion, his guide, and his owne familiar friend, which tooke ſweete counſell with him, and walked in the houſe of GOD as friends. At this day the world is full of ſuch fained friends which will flatter thee to thy face, and bite thee behinde thy backe. They will giue out hard ſpeeches of ſome man that is abſent, in thy hearing, to ſee if thou wilt ſpeake as hardly of him; which if thou doeſt, thy words ſhall preſently bee tolde vnto him. *Woe vnto him* (ſaith the wiſe man, Eccleſ.2.13.) *that hath a double heart, wicked lips, and miſchieuous hands, and to the ſinner that goeth two manner of wayes.* The Lord hath giuen but *one heart*, and *one tongue*, and *one face* to one man: therefore wee ſhould not carrie a double heart in our breaſt, nor two tongues in our head, nor two faces vnder a hood. It was not lawfull for the Iſraelites to weare any garments made *of linnen and wollen*, Deuter.22. to ſignifie that it ſhould not be lawfull for Chriſtians to be diſſemblers, to carrie fire in one hand and water in the other, to carrie honie in their mouth, and gall in their heart, or (as *Danid* ſpeaketh, Pſal.12.) *to flatter with their lippes and diſſemble with their double heart.*

Of all kinde of cattell theſe are the worſt, becauſe they doe moſt hurt, where they are leaſt miſtruſted. Therefore they are compared to the wilie Foxe, for their craftie fetches, Ezech.13. And *Herod* is termed a Foxe for his diſſembling, Luke 13. For as the Foxe faineth himſelfe dead, that he may catch the birds to deuoure them: ſo the flatterer faineth himſelfe to be harmeleſſe and honeſt, and conſcionable, and religious, and holy, that hee may deceiue the hearts of the ſimple, Rom.16.18. Hee is like your ſhadow which doth imitate the action and geſture of your bodie, which ſtands when you ſtand; and walkes when you walke; and ſits when you ſit; and riſeth when you riſe: So the flatterer doth praiſe when you praiſe; and finds fault when you find fault; and ſmiles when you ſmile; and frownes when you frowne; and applaudes you in your doings; and ſoothes you in your ſayings; and in all thinges ſeekes to pleaſe your humour, till he haue ſounded the depth of your deuiſes;

that

that he may betray you to your greateſt enemies. As the Syrens ſing moſt ſweetly when they intend your deſtruction: ſo flatterers ſpeake moſt faire, when they practiſe moſt treacherie. Therefore euery faire looke is not to bee liked; euerie ſmooth tale is not to be beleeued; and euery gloſing tongue is not to be truſted: but as we muſt *trie the ſpirits whether they be of God or no*, 1. Iohn 4.1. So we muſt trie the words whether they come from the heart or no; and we muſt trie the deeds whether they be anſwerable to the words or no.

Now we are come to the queſtion: which is, by what meanes a man may inherit eternall life. A weightie queſtion worthie to bee knowen, not onely of Lawyers and learned men, but alſo of all, both men and women, which are perſwaded in their heart as with their mouth they doe confeſſe, that after death their bodies ſhall riſe againe. Therefore though this Lawyer were to be blamed, becauſe he came with ſo bad a mind; yet is he to bee commended, becauſe hee mooued ſo good a queſtion. Many now adaies are very curious in idle and vnprofitable queſtions: As what God did before he made the world: How long *Adam* ſtood in the ſtate of innocencie: Whether *Salomon* were ſaued or no: with many ſuch vaine and vnneceſſary queſtions: but few there are which will aske (as this Lawyer did) what they muſt doe to inherit eternall life. You ſhall ſee many very careful and inquiſitiue how they may get riches; where they may purchaſe lands and Lordſhippes; how they may come to aduancement and honour; and by what meanes they may procure the Princes fauour: but you ſhall ſee few or none inquiſitiue concerning the meanes of their ſaluation, you ſhall ſeldome heare any aske their Paſtour what they muſt doe to bee ſaued, or which way they may come to heauen. It is not now as it was in *Iohn Baptiſts* time, when the Publicans, the ſouldiers and all ſorts of people came vnto him, with *Maſter what ſhall wee doe?* Luke 3.10. &c. Nor it is not now as it was in the time of Chriſt, when the people came and asked him, *What ſhall wee doe that wee may worke the workes of God?* Iohn 6. 28. Nor it is not now as it was in *Peters* time, when vpon the hearing of *Peters* Sermon, the people came to *Peter* and to the other Apoſtles, crying and ſaying,

Men

Men and brethren what ſhall we doe? Acts 2. 37. But now euerie mans mind is of his worldlie profit, or pleaſure, or preferment. This is the drift of all their deuiſes, this is the end of all their practiſes, how they may liue here in delight and eaſe, and leaue behind them a rich poſteritie. As for that heauenly countrie whereunto they were borne, that new Ieruſalem wherein they ſhould dwel, it is the furtheſt end of their thought, and the leaſt part of all their care, how to inherit it, how to inhabit it. The queſtion is, *how he may inherit eternall life*: wherein hee ſeemeth to confeſſe that there is an eternall life, for thereof he makes no doubt; only the queſtion is, how he may attaine vnto it. Here therfore it appeared that this Lawyer was not a Saducee which denied the reſurrection of the dead, Matth. 22. Nor he was not an Epicure, which are of this opinion, that after death there is neither ioy to bee looked for, nor paines to be feared, and therefore are wont to ſay, *Ede, bibe, lude, &c.* or as it is 1. Cor. 15. *Let vs eat and drinke, for to morrow we ſhall die.* But this man was a Phariſie, ſuch a one as *Paul* was before his conuerſion; one that expounded the law of GOD vnto the people, and liued *after the ſtraiteſt law of their religion*, Act. 26. 5. In a word, hee was ſuch a one, as both for his life and learning, was admired and honoured of the Iewes. Though this Lawyer were learned, yet it was boldly done of him to tempt the Lorde. But what is it which Learning dare not attempt, if it be not tempered with the feare of God? Chriſt Ieſus found no greater aduerſaries than the high Prieſts, the Scribes and Phariſies, which were all learned men: and the Church of Chriſt at this day is by none ſo much afflicted, as by thoſe that carrie the opinion of ſingular learning. For looke how many hereſies are extant in the Church, or how many controuerſies in religion; they haue been deuiſed and are maintained by learned men. Let learned men therfore learne to feare the Lord: yea, let them learne to know nothing ſo much *as Chriſt Ieſus and him crucified*, 1. Cor. 2. 2. without the which knowledge all knowledge is ignorance, all wiſdome is fooliſhnes, all learning is madnes, and all religion is error, or hipocriſie, or ſuperſtition. *God hath not choſen many wiſe men, nor many mighty men, nor many noble men, but God hath choſen the fooliſh things of the world, to confound the wiſe, and God hath choſen the* 1. Cor. 1. 26

weake

weake thinges of the world, to confound the things that are mightie; and vile things of the world, and thinges which are deſpiſed, hath God choſen, yea and things which are not; to bring to nought things that are, 1. Corinth. 1. 28. Our Sauiour Chriſt, in the choiſe of his Apoſtles, called not one that was learned; yet hath he not reiected all that are learned: for from heauen hee called his Apoſtle *Paul*, a learned Lawyer, Acts 22. 3, *to bee the Apoſtle and preacher of the Gentiles*, Rom. 11. 13. And there is no doubt, but that in all ages, and euen at this daie, he calleth ſome in euery place, and indueth them with excellent learning, *that they maie ſerue to the gathering together of the Saints, and to the exerciſing of the miniſterie, and to the edifying of the Church of* GOD, Epheſ. 4. verſ. 12. The Lord Ieſus ſo moderate our learning with his holy feare, that wee may direct all our ſtudies to the enlarging of his glorie and kingdome here on earth, *that when the chiefe ſhepheard ſhall appeare*, 1. Pet. 5. 4. *we* (that haue inſtructed other, and turned many to righteouſneſſe) *may ſhine as the brightnes of the firmament, and as the ſtarres of heauen for euer*, Dan. 12. 3.

Good maſter, what ſhall I doe to inherit eternall life? Marke here the diſcretion of the Lawyer in asking this queſtion. As the man was a Lawyer, ſo there is no doubt but that hee had read the Law and the Prophets. If you looke into the Law, you ſhall not finde, *Curſed is hee that continueth not in all things that are written in the booke of the Law, to knowe them.* If you peruſe the Prophets, you ſhall not finde, *Ceaſe from doing euill, and learne to ſpeake well.* But the Law ſaith, *Curſed is hee that continueth not in all things that are written in the booke of the Law, to doe them*, Deut. 27. 26. Gal 3. 10. And the Prophets ſay, *Ceaſe from doing of euill, and learne to doe well*, Eſay. 1. 16. Pſa. 34. 14. And therefore the Lawer ſaith not; How much muſt I know, nor what ſhall I beleeue, but *what ſhall I doe to inherite eternall life?* We haue been taught too long, that *wee are ſaued by faith without the workes of the law*. Which doctrine, though it bee moſt true, and moſt ſoundly prooued and flatly concluded, Rom. 3. verſ. 28. yet being vnderſtood amiſſe, as *Pauls* writings ſometimes are, 2. Pet. 3. 16. it hath beene the decay of all good deeds, & brought in Epicuriſme and al vngodlineſſe. It is true indeed,

that *eternall life is the gift of GOD through Ieſus Chriſt*, Rom.6. ver.23. But yet this gift is beſtowed onely vpon thoſe *for whome it is prepared*, Matth.20.23. which haue exerciſed themſelues in the workes of mercie, Matth. 25.35. In reſpect of God, our election ſtandeth certaine from all eternity: for *it hath this ſeale, The Lord knoweth them that are his*, 2.Tim.2.19. And, *I knowe whom I haue choſen*, Iohn 13.18. But in reſpect of our ſelues it is vncertaine, and therefore we muſt *ſtriue to make the ſame ſure by good workes*, 2.Peter,1.10. Theſe are *the wayes* to come to heauen, though they bee not *the cauſe* why wee ſhal come to heauen: therefore wee muſt keepe the way if euer wee meane to come to heauen. For as we are ordained to the end; ſo are we ordained to the meanes which bring vs to that end. If God haue predeſtinate any to eternall life, hee hath alſo predeſtinate them to the meanes whereby they muſt attaine eternal life, that is, *faith and a good conſcience*, 1.Timoth.5.19. Therefore it is certaine that whoſoeuer is to bee ſaued, ſhal at one time or other before they depart out of this life, be called truly to beleeue, and ſhal endeuour by all meanes, as *Paul* did, *to keepe a good conſcience both toward God and toward men*, Act.14.16. For, that which is ſpoken of Chriſt in ſpeciall, Pſalm.44 (*Thou haſt loued righteouſneſſe and hated iniquitie*) muſt bee verified, and in ſome meaſure accompliſhed in all the members of Chriſt; They muſt loue righteouſneſſe, and hate iniquitie. And this is the difference that the Apoſtle putteth betweene the children of God and the children of the diuel, That the children of God *both loue and doe righteouſneſſe*, and the children of the diuell *loue ſinne and doe it*, 1.Ioh.3.7. Let no man therefore thinke that he is predeſtinate to ſaluation, vnleſſe hee finde and feele in himſelfe the effects and fruites of predeſtination. For *thoſe whom GOD hath predeſtinate, them alſo in his good time he calleth*, Rom.8.verſe.29, 30. (*not to vncleannes, but vnto holineſſe*, 1.Theſſal.4.verſ.7.) and *whome he calleth, them alſo he iuſtifieth* (and endueth with the grace of ſanctification, Rom.6.2. &c.) and *whome he iuſtifieth, them alſo he glorifieth*, Rom.8. If any bee ingrafted into Chriſt by a liuely faith, hee cannot but bring foorth the fruite of good life, Ioh.15. and whoſoeuer doth not bring foorth ſuch fruite, it is certaine that hee is not yet ingrafted into Ieſus Chriſt. Let vs

not

not therfore, I ſay, flatter nor deceiue our ſelues, as though we had true faith, when we haue not the true fruites of faith. For as the Sunne cannot be without light, nor the fire without heate: no more can a ſauing faith bee without good workes, which are the fruits and effects thereof. The penitent theefe had but a ſhort time of repentance: yet in that ſhort time hee wanted not good workes to declare his faith, Luk. 23. 40. 41. 42. For no ſooner was it giuen him to beleeue in Chriſt, but that preſently hee maketh anſwere on the behalfe of Chriſt and cleareth him of al amiſſe; he rebuketh his fellow for his incredulitie, hee confeſſeth the greatnes of their ſinne, and their iuſt puniſhment for the ſame, he acknowledgeth Chriſt to be the Lord and calleth vpon him. Therfore it is not enough for vs to ſay, *We haue faith*, for the diuels haue a kinde of faith, Iames 2. 19. nor it is not enough for vs to come to Church to call vpon the Lorde: for, to ſay, *Lord, Lord*, will not ſerue the turne, Matth 7. 21. nor it is not enough for vs to preach vnto you: for vnto ſome that haue preached in the name of Chriſt, it ſhall be ſaid at the laſt day; *Depart, I know you not*, Matth. 7. 22. nor it is not enough for you to bee *onely hearers of the word*: for *then you deceiue your ſelues*, Iames. 1. 22. But *you that ſay you haue faith, muſt ſhew it by your deedes*, Iames 2. 17. And you that come to call vpon the Lord, *muſt depart from iniquitie*, 2. Timoth. 2. 19. And wee that preach vnto you, muſt practiſe that our ſelues, which wee preach vnto you, and be an example of holy life for you to follow, 1. Pet. 5. 3. And you that are hearers of the word, muſt bee *doers of the word*: and *then you ſhall bee iuſtified*, Rom. 2. 13. *What ſhall I doe?* The Papiſts will haue other men doe good workes for them. For ſome of the holier ſort (forſooth) haue workes of ſupererogation, that is, more good workes than they neede themſelues, which they can ſpare and beſtowe vpon thoſe that pay beſt for them. And wee that are Proteſtants, becauſe wee will not diſable Chriſt, nor derogate from his merits, will haue Chriſt doe all for vs, and wee will doe nothing for our ſelues. Carnall Proteſtants doe ſo.

But this Lawyer was of another minde; Hee asketh *what hee ſhall doe to gaine eternall life*, becauſe hee knew that another man could not deſerue it for him. *The ſoule that ſinneth, that*

ſame ſhall die, and the ſoule that doth righteouſneſſe ſhall ſurely liue, ſaith the Lord, Ezech.18.4.5. *And though Moſes and Samuel ſhood before the Lorde, to make interceſſion for the wicked, it ſhall not helpe them*, Iere.15.1. Yea, *though Noah, Daniel, and Iob, were in the Land when the Lord bringeth his plagues vpon it for ſinne, they ſhall ſaue neither ſonnes nor daughters, but onely deliuer their owne ſoules by their righteouſneſſe*, Ezech.14.20. Therefore it behoueth euery man to know *what hee muſt doe to inherit eternall life*: and not onely *to know* (for *hee that knoweth his maſters will and doeth it not, ſhall be beaten with many ſtripes*, Luke 12.verſe 48.) but he muſt doe it, and ſo ſhall hee haue *cauſe of reioycing in himſelfe, and not in another*. For as another mans ſinne ſhall not bee laid to my charge: ſo another mans righteouſneſſe ſhall not bee reckoned to mine, but *euerie man ſhall beare his owne burthen*. Gal.6.4.5.

What ſhall I doe to inherit eternall life? There is a life which is ſhort and temporall, which *Iob* compareth to *a winde* that ſoone bloweth ouer, Iob.7.7. *Iames*, to *a vapour* that ſoone vaniſheth away, Iam.4.14. This Lawyer asketh not after this temporall life, for this is common to beaſts with men: but here he inquireth concerning that life which is eternall, and ſhall neuer haue an end. It is ſtrange to ſee how euery man almoſt deſireth to be eternall, and yet how few doe vſe the meanes to be eternall. As the fowles by a naturall inclination delight to flie, the fiſh to ſwimme, and the beaſts to goe: ſo men are naturally carried with an earneſt deſire to liue for euer.

And albeit men know themſelues to be mortall, yet euery man according to his ſeuerall diſpoſition, deuiſeth ſomes means to bee immortall. Some like *Lycurgus* doe publiſh holeſome lawes: ſome *Plato* like, penne learned bookes: and ſome like *Salomon* build goodly houſes, and *call the lands, after their owne names*; thinking by this meanes that their names at leaſt ſhall continue for euer, Pſa.49.

Thus euery may almoſt, either for ſome valiant enterpriſe, like *Dauids* Worthies that killed the Giants, 2.Sam.21. or for ſome deſperate attempt like *Saul* that killed himſelf, 1.Sam.31. or for their famous and ſtately buildings, as the builders of both the Babels, in the 11. chapter of Geneſis, and 4. chapter

of

of *Daniel*, will bee eternized. But howsoeuer men by such meanes may be remembred after death, yet this is not the way to get eternall life. For *this is life eternall to know the onely true God*, Ioh. 17. vers. 3. And *to beleeue in the sonne of God*, Ioh. 3. 16. But these knowers must be doers: for *hee that saith I knowe him, and keepes not his commandements, is a lyer, and the truth is not in him*; the first of *Iohn*, the third chapter, and fourth verse. And these beleeuers must be good liuers: *For this is a true saying, and these things I will thou shouldest affirme, that they that haue beleeued God, should be carefull to shew foorth good workes*, Titus 3. ver. 8. Therefore to the obtaining of eternall life two things are necessarie. The first is, to beleeue well: the second is, to liue well. By the first we are iustified in the sight of God, for he respecteth our faith. By the second we are iustified in the sight of men, for they regard our workes. And thus are the Apostles *Paul* and *Iames* reconciled: for when *Paul* maketh faith the cause of iustification, Rom. 3. verse. 28. he meaneth such a faith as worketh by loue, Galath. 5. vers. 6. whereby wee are iustified in the sight of God. And when *Iames* maketh workes the cause of iustification, Iames 2. vers. 24. hee meaneth such workes as proceede from faith, Iames 2. ver. 18. whereby we are declared to be righteous before man.

Life eternall. Note.

The Scripture describeth this eternall life by diuers excellent names: to shew the worthinesse and excellency thereof, it is called a *Kingdome*, Luk. 12. vers. 32: but yet such a kingdome as *cannot be shaken* like the kingdomes of this world, Heb. 12. verse. 28. for it is *a heauenly kingdome*, Matth. 8. vers. 11. It is called *Paradise* Luke 23. verse 43. for it is more pleasant than the garden of Eden. And *Abrahams bosome*, Luke 16. for it is a place of rest and comfort. It is called *the house of the father, wherein there bee many Mansions*, Iohn 14. The *ioy of the Lorde*, whereinto euerie faithfull seruant must enter in, Matth. 22. and all to expresse and declare vnto vs the beautie, excellencie, and glorie of that life which is eternall. And yet as glorious and excellent as it is; such is the loue and fauour of God vnto vs, that he hath appointed it to be *our inheritance*, as here the Lawyer tearmeth it. *Inheritance* is a kinde of Tenure, whereby a man in his owne right holdeth or possesseth any thing, as his

owne; as when a lawfull heire doth inherit his fathers lands: euen ſo the kingdome of God belongeth vnto vs as our lawful inheritance, becauſe we are the ſonnes of God.

It is a great prerogatiue to bee *the ſonne of God*, Ioh. 1. 3. But to be *heires* and *heires with Chriſt* (Romanes the eight chapter) of that heauenly inheritance, is a wonderful priuiledge. How are we bound vnto almightie GOD? that whereas he might haue made vs ſtones or trees, or beaſts, or ſuch inſenſible and vnreaſonable creatures; it pleaſed his diuine Maieſtie to make vs men, the vndoubted heires of eternal happineſſe. Behold (deare brother) and conſider, that *heauen is thine inheritance, eternall glorie is thy patrimonie*: thou art borne to a kingdome, thou haſt a title to it, and when thou doeſt depart this life, thou ſhalt be ſure to find it; if before thou depart this life thou doe not loſe thy right and title by thy ſinful life.

Let euery one therefore, as hee tendereth the ſaluation of his owne ſoule, forſake his wicked waies, and now begin to walke in the wayes of the Lorde. If heretofore thou haſt profaned the Lords Sabbath, remember that hence-foorth thou ſanctifie it: if thou haſt been a blaſphemer of the name of God, ſee that hence-foorth thou vſe it with all reuerence: if thou haſt bin malicious, from hence-foorth be charitable: if thou haſt bin contentious, now learne to be peaceable: if thou haſt bin incontinent, now begin to be chaſte: if thou haſt been a drunkard, from hence-foorth be ſober: and in a word, if thou haſt been inclined to any ſinne, be ſorrie for it and forſake it: if thou haſt neglected any good worke, now begin to doe it: that in ſo doing thou maiſt inherite that eternall life which is promiſed and prepared *for them that know the will of God and doeſt*, Luke 8. 21.

The Lord in mercie graunt that ye be not forgetfull hearers, but doers of the word.

Here endeth the firſt Sermon.

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THE LAVV-GIVERS ANSWERE TO THE LAWYERS QVESTION.

Luke 10. verſ. 26.

And he ſaid vnto him, What is written in the Law, how readeſt thou? &c.

YOu haue heard the queſtion propounded: now you ſhall heare the queſtion anſwered. *And hee ſaid vnto him, What is written in the Law, how readeſt thou?* As if he ſhould haue ſaid: I marueile that thou being a Doctor of the Law, which ſhould be able to inſtruct others in matters of Religion, art ignorant of that which it behoooueth euerie man to know, *by what meanes he may inherit eternall life*. Wherein haſt thou beſtowed thy ſtudy? wherein haſt thou imployed thy wit? and how haſt thou ſpent thy time? Thou ſeemeſt to bee a Lawyer: tel me, what doth the Law require of thee? Thou ſeemeſt to haue read the Scriptures: let me ſee how thou haſt profited by thy reading? Thus doth our Sauiour ſend this Lawyer to the Law to learne his dutie, and ſetteth him to ſchoole, that thought himſelfe too good to learne. He came to tempt Chriſt by asking the queſtion: but now himſelfe muſt make the anſwere, vnleſſe he will betray his owne ignorance. If he be a Lawyer, let him look what the Law ſaith concerning this queſtion, becauſe the Law is able to reſolue euerie doubt, 2. Tim. 3 verſ. 16. 17. Therefore the Prophet *Eſay* ſendeth vs *to the law and to the teſtimonie*, Eſay. 8. 20. And our Sauiour Chriſt biddeth vs *ſearch the Scriptures*, Ioh. 5. And telleth vs that the ignorance of them is the cauſe of all error, Mat. 12. If then thou wouldeſt know the will of God, ſtudie the Scriptures, there he hath reuealed his will vnto thee: If thou deſire to pleaſe the Lord, looke into his word, there hee hath ſhewed thee what his pleaſure is. Finally, if thou wouldſt haue thy workes to proſper, conſider what is written in the Law, aske counſel at the mouth of the Lord: examine all thine actions by the touchſtone of the word, and bee ſure to doe nothing for the which thou haſt not

the word for thy warrant. If harlots intice thee to lewdnes, as *Potiphars* wife intised *Ioseph*, Gen. 39. flie from them as *Ioseph* did from her, and remember what the law saith, *Thou shalt not commit adulterie*: If sinners, such as haue no feare of God before their eyes, entice thee, saying; *Come with vs, we will lay waite for blood, and watch to slay the simple man*: consent thou not, but consider what is written in the Law: *Thou shalt doe no murther*. If they say; *Cast in thy lot among vs, we will all haue one purse, we shall get great riches, and fill our houses with spoile*, Prou. 1. vers. 14: Walke not thou in the way with them, refraine thy foote from their path, and look what the law requireth of thee: *Thou shalt not steale*. If Papists would perswade thee to change thy religion, because thy fathers were of another religion; look into the Scriptures, examine thy religion by the word of God, and then as *Elias* saide vnto the people, *If the Lord bee God, then follow him: but if Baal bee he then goe after him*, 1. Kings 18. 21: So answer thou them, If this religion be agreeable to the word, as in truth it is, then will I be of this religion, though my forefathers haue been of your religion. And to conclude, if thy father that begat thee, thy mother that bare thee, thy wife that lieth in thy bosome, thy friend that is as thine owne selfe, or thy childe which is the fruite of thy bodie (Deuter. 13. 6.) shall require thee to doe any thing which the Lord hath forbidden in his law, or shall forbid thee to doe any thing which the Lord hath commanded in his word: then thou maist answere them as *Iob* answered his wife, *Thou speakest like a foolish woman*, Iob 2. 10. or as Christ answered his mother, *Woman what haue I to doe with thee?* Ioh. 2. verse 4. or as hee answered his friend *Peter*; *Goe after mee Satan, for thou sauourest not the things that bee of GOD, &c.* Matthew 16. vers. 23. Yea if it come to this, that thy Prince which hath power ouer thy life commaund one thing, and the Lord commaund the contrarie, thou must answere as *Peter* and *Iohn* answered the Rulers (Act. 4. 19) *Whether it bee right in the sight of GOD, to obey you rather than God, iudge you.* Yea, thou must bee content with *Sydrach, Misach* and *Abednego*, Daniel 3. to vndergoe any punishment euen vnto the death, rather than thou wouldest dishonour him or disobey his worde, that hath power *to cast both*

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body and ſoule into hell together, Matth. 10. 28.

It followeth; verſe 27. *And he anſwered and ſaid, Thou ſhalt loue thy Lord God with all thy heart, and with all thy ſoule, and with all thy ſtrength, and with all thy thought, and thy neighbour as thy ſelfe.* Before, the Lawyer moued the queſtion: Now, is the Lawyers turne to anſwere, and in his anſwere hee ſheweth himſelfe a learned Lawyer: for whereas the law of God conſiſteth of ten precepts, he reduceth the ſame vnto two; The one taken (as it ſeemeth out of Deut. 26. containing our dutie towards GOD: the other taken out of Leuiticus 19. containing our dutie to our neighbour. Here is the abbridgement of *Moſes* law, which as it was deliuered in two tables, ſo it is reduced to two duties: and both theſe require but one thing, and that is *loue*, Deut. 10. So doth our Sauiour Chriſt himſelfe diuide the law, Matth. 22. where being asked *which is the great commandement*, he anſwered as here this Lawyer doth; *Thou ſhalt loue the Lord thy God with all thy heart, with all thy ſoule, and with all thy minde; This the firſt commandement; And the ſecond is like vnto this; Thou ſhalt loue thy neighbour as thy ſelfe.* Here is nothing but *loue* (my brethren) and yet here is *the fulfilling of the law*, Rom. 13. For all the benefits that God had beſtowed vpon the Iſraelites his people, he required nothing but *loue*. And for all fauours which he hath done vnto vs, hee asketh no more but loue againe.

If we were not too vnkinde, God needed not to craue our loue, hauing ſo well deſerued our loue, in *louing vs before we loued him*, 1. Ioh. 4. But now hee is faine to become a ſuiter for our loue, which he hath dearely bought: for he ſheweth his loue to vs, before he craues our loue to him. By his almighty power hee created vs of nothing, and made vs the moſt excellent of all his creatures: if that be little worth becauſe it coſt him little, for *hee ſpake the word and we were made*, Pſalme 33. 9. yet this is ſuch a loue as cannot bee expreſſed, that when wee were fallen from that excellent eſtate wherein wee were created, and became heires of hell and condemnation; *ſo did he loue* this ſinfull world, *that he gaue his onely begotten Sonne to dye* for the ſinnes thereof. That he might bring vs to heauen, he came downe from heauen: that he might deliuer vs from hel, he came downe

to hell for vs : *Not gold, nor siluer*, but *his deareſt blood* was the price of our redemption, 1. Pet. 1. *What can a man doe more then to giue his life for his friend?* Rom. 5. 6. 7. And what can God do more, than to dye for ſinfull men? And for all this, what doth this louing Lorde require of thee, but *that thou loue the Lorde thy God?* Bleſſed bee ſuch a Lord that requireth nothing of his ſeruants but loue. If any Prince were ſo gratious vnto his ſubiects that he would require no other ſubſidies, nor tribute, nor cuſtome of them but *loue*: how were the ſubiects bound to loue and honour ſuch a Prince? And ſuch a one is our moſt gratious Lord and King; who for all the bleſſings and benefits that wee enioy vnder his moſt happy gouernment, craueth no more but loue at our hands for recompence. Once he required burnt offerings; that was a deare kinde of ſeruice: but now he asketh *loue*, a kinde of ſeruice which euery man may well affoord. Hee asketh not learning, nor ſtrength, nor riches, nor nobilitie, but he asketh *loue*: a thing that the ſimpleſt, the weakeſt, the pooreſt, the baſeſt may performe as well as he that is moſt learned, moſt ſtrong, moſt rich, or moſt nobly borne. If God had required this of thee, that thou ſhouldeſt bee able to diſſolue doubtes like *Daniel*, and to diſpute ſubtile queſtions: what ſhould then become of thee that art vnlearned? If the Lorde ſhould accept of none but ſuch as were ſtrong and valiant: what ſhould then become of women, old men, and children, which are weake and feeble? If GOD ſhould regard none but the rich and wealthy, what ſhould then become of the poore and needie? To conclude, if God ſhould make choice of none but ſuch as were of noble parentage, what ſhould wee doe that are the common people? But now hee requireth ſuch a thing of vs, as the pooreſt and ſimpleſt may performe aſwell as the wealthieſt or wiſeſt man in all the world: for if we cannot loue, we can doe nothing; eſpecially if wee cannot loue God, that hath ſo loued vs, wee goe not ſo farre as the wicked doe: for *ſinners alſo loue their louers*, Luke 6. 32. And therefore bleſſed be God, that for the performance of ſo ſmall a worke, hath propoſed ſuch a great reward; and for the obtayning of ſuch a happy ſtate, hath impoſed ſuch an eaſie taske. *The eye hath not ſeene, the eare hath not heard, neither can*

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the heart conceiue, what God hath prepared for them that loue him. Eſay, 64.4, and 1. Cor. 2.9. And for all theſe vnſpeakeable ioies which God hath prepared, he requireth no more of vs but *loue*. How is God enamoured of our loue? and how vnkinde ſhal we be to withhold it from him? He hath an innumerable companie of Angels, which are inflamed with his loue: and not content therewith, hee ſues to haue the *loue* of men. God hath no neede of our *loue*, no more than *Eliſha* had need of *Naamans* cleanſing: but as *Eliſha* bad *Naaman* waſh, that hee might become *cleane*, 2. Kings. 5. ſo God bids vs *loue*, that we might bee ſaued. It is for our good altogether, that God requires our loue in earth, becauſe hee meanes to ſet his loue on vs in heauen. If the man of God had willed *Naaman* to doe ſome great thing, ought hee not to haue done it? So if God had willed vs to doe ſome great thing, ought we not to haue done it? how much more when he ſaith vnto vs; *Loue*, and you ſhall liue for euer.

Now, if you would know whether you haue this loue of God in you, examine your actions, whether they be done with delight and comfort. *In amore nihil amari*: In loue there is no miſlike. It is like the waters of Iordan wherein *Naaman* waſhed: for as his fleſh, which before was leprous, became faire and tender after his waſhing: ſo all our actions, and labours, and afflictions, which before were tedious and irkeſome, become ioyous, and pleaſant, and comfortable, after we are once bathed in the loue of God. It is like the ſalt that *Eliſha* caſt into the noyſome waters, to make them wholeſome, 2. Kings 2. or like the meale that *Eliſha* put into the bitter pottage to make them ſweet, as in 2. Kings 4. So the loue of God, being ſhed in our hearts by the holy Ghoſt, doth make all anguiſh and ſickneſſe, and pouertie, and labours, and watchings, and loſſes, and iniuries, and famiſhment, and baniſhment, and perſecutions, and impriſoment, yea and death it ſelfe to bee welcome vnto vs. Such was the loue of that choſen veſſel, who for the loue that he bare vnto God, waded through al theſe afflictiõs, 2. Cor. 12. and could not for all theſe and many moe, *be ſeparated from the loue of God*, as he proteſteth, Rom. 8.

Wherefore (beloued) ſeeing God that hath done ſo much for

Bd. hw: 22738

for vs, requires no more but loue of vs, which euerie one may easily affoord: let him be our loue, our ioy, and whole delight, and then our life will seeme delightfull. As *Iacob* serued seuen yeeres for *Rachel*, Gene.29.20. and they seemed to him but a fewe dayes, for the loue that he bare vnto her: so when we haue once set our loue vpon God, our paine will be pleasure, our sorrow will be ioy, our mourning will be mirth, our seruice will be freedome, and all our crosses shall bee counted so many comforts, for his sake whom we loue a great deale more than *Iacob* loued *Rachel*, because his loue to vs is like *Ionathans* loue to *Dauid, passing the loue of women*, 2. Sam.1.26.

Thus we haue heard what it is that the Lord requireth of vs, namely *loue*. Now let vs see what manner of loue he requireth. *Thou shalt loue the Lord thy GOD, with all thy heart, with all thy soule, with all thy strength, and with all thy thought.* Here the Lord setteth downe the measure of that loue which hee requireth of vs; that first it must bee true and vnfained, as proceeding from the heart and mind: secondly, that it must be sound and perfect, with *all the heart*, with *all the minde*.

How we must loue God.

The Lord which is *a spirit and truth*, Ioh.4. *will be serued in spirit and in the truth*. Hee cannot away with hypocrites, *which draw neere vnto him with their lips, but their hearts are far from him*, Matth.5. Hee cannot abide dissemblers, *which flatter with their tips, and dissemble in their double heart*, Psal.12. and therefore though he requireth *all the heart*, yet he requireth not a double heart: to signifie that a single heart is pleasing vnto him, and that hee detesteth a *double heart*. As there is a glosing tongue, a wanton eye, an idle eare, a wicked hand, and a wandring foote: so there is a false and dissembling heart, which marreth all the rest. *As is the eye, such is the light; if the eye bee single, the bodie is full of light: if the eye be wicked, the bodie is ful of darknes*, Mat.6.22. So, as is the hart, such are the actions of the body which proceed from the heart. *A good man, out of the good treasure of the heart, bringeth foorth good things: and an euill man out of the euill treasure of the heart, bringeth foorth euill things*, Matth.12.25. Therefore as Christ saith, *Make cleane within, and all will be cleane*, Luke, 11. So I say vnto you, Look that your heart be sincere and single: and then your tongue, your eye, your eare, your hand, your foote,

Loue truly.

that

that is, all our actions will be holy to the Lord.

The heart of a man is the ſtore-houſe wherein his treaſure lyeth: and therefore God ſeeking to haue the treaſure, requires the heart: *For where the treaſure is, there will the heart bee alſo*, Matth. 6, 21. But he will haue it freely, not by conſtraint: and therefore hee requires the heart, becauſe whatſoeuer is done with the heart, is done willingly; and that which is done againſt the heart, is done (as it were) againſt the haire. Therefore in requiring the heart, God ſheweth that he delighteth in voluntarie ſeruice. Among all the offerings that the Lorde in his Law required of his people, he liketh none ſo well as the free-will offerings of their hand. Princes require helpe of their ſubiects, becauſe they ſtand in neede of helpe, not regarding whether they doe it willingly, or againſt their wils: but God requireth the heart, becauſe hee needeth not our helpe. *As God giues to all men indifferently, and caſteth no man in the teeth*, Iames 1.5. ſo he would haue vs to giue that which we giue vnto him, *willingly, without grutching*. If wee giue him loue, we muſt giue it louingly: if we giue him our heart, we muſt doe it heartily: if we giue him our almes, wee muſt doe it cheerefully: for as hee loueth a cheerefull giuer, 1. Cor. 9. 7, ſo he loues a cheerefull louer: but hee that loues not with the heart, loues not cheerefully: *For out of the abundance of the heart the mouth ſpeaketh*, Matthew 12. 34. the head deuiſeth, the eye ſeeth, the eare heareth, the hand worketh, the foote walketh. If the heart be inditing of a good matter, the tongue wil be as the penne of a ready writer, Pſalme, 45. 2: but if the heart be vnwilling, euerie thing wil bee irkſome; like the gift of *Ananias*, that was loath to part from the price of his Land, becauſe *Satan had filled his heart with couetouſneſſe*, Acts 5. 2. Such are the giſts of many now adayes: which either giue not ſo much as their abilitie might affoord; or if they doe, then preſently they begin to repent that they gaue ſo much: and as *Iudas* murmured *that the oyle was not ſold, and giuen to the poore*, Iohn 12. ſo they grieue that their almes was not ſpared, and put to ſome other vſe. Thus though they giue ſometimes as *Ananias* did for faſhion ſake, becauſe they ſee other giue, yet is their gift nothing worth, becauſe it comes not *with a willing minde*. God more regarded the Shepheards ſa-

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crifice of the first fruites of his sheepe, Gen.4.45. then the husbandmans oblation of the first fruites of his ground; because *Abel* offered sincerely with all his heart, and *Cain* offered like an hypocrite for an outward shew. The widdowes mite, Luk.21 was more esteemed than the rich mens much; because she offered of her penury with a willing minde, they of their superfluitie for ostentation. A cuppe of cold water, or a morsell of bread, that is giuen with cheerefulnesse, is better than a fat oxe with hatred and ill will. *When we giue to the poore, we lend vnto the Lord:* and the Lord to whom we lend, measureth the gift by the mind of the giuer, and not by the worth of the gift. *A small thing* (saith *Dauid*, Psalm.37.16.) *that the righteous haue, is better than great riches of the vngodly*: so a small thing, that the righteous giue, is better than great riches of the vngodly: because they giue for the loue of God with all their heart; but the vngodly giue for other respects: either for the loue of the man to whom they giue; or (like the Pharisies, Matt.6.1.) for the praise of men before whom they giue.

Prou.19.

Some will not giue at all: wherein they declare that they haue no loue at all. When a poore man comes to their doore, or to their pue, then (as *Nabal* answered *Dauid*, when he desired relieue for himselfe and his companie, 1.Sam.3.10.) *Who is Dauid? or who is the Sonne of Iesse? There be many seruants now adaies, that breake euery man away from his master: shall I then take my bread and my water, and my flesh that I haue killed for my sheerers, and giue it vnto men whom I know not whence they are?* So they answere the poore man: Who art thou, and whence commest thou? There are too many such as you are in euerie place, we haue poore enow of our owne to helpe: I must bestowe mine almes on them, and haue not for you. Thus doe they excuse their niggardise and vnmercifulnes, by the poore that dwell among them; vpon whome God knowes they bestowe no more than that which lawe compels them to bestowe, and that for the most part against their will. Where is the loue of God, my brethren? *If you say you loue God, and shew not your loue to your brethren, you lye*: or *if you loue not your brother whome you see, you cannot loue God whome you haue not seene*, 1.Ioh 4.20. As we must loue God with the heart, that is, sincerely: so wee must

loue

loue him with *all the heart*, that is, with a perfect loue. God is like a iealous husband, loth to haue a partner in his loue, Exod. 20. Hee will not haue halfe the heart, nor a peece of the heart, but *all the heart*. When the heart is diuided it dieth: therefore God will not haue the heart diuided, leaſt it die, becauſe he deſireth a liuing and not a dying heart. He is not like the vnkind mother that would haue the child diuided, 1. Kings 26. but like the naturall mother, who rather than it ſhould bee diuided, would forgoe the childe. So GOD wil haue all or none: if he may not haue *all the heart*, *and all the ſoule*, *and all the ſtrength*, *and all the thought*, he wil haue none at all. The diuel, or the world, or the fleſh wil play fmal game, as we vſe to ſay, before they wil ſit out. If they cannot get full poſſeſſion of our hearts, then they are content to haue ſome part of our loue, as it were a little roome in our hearts, a wicked thought, or a conſent to ſin; like *Pharaoh* the king of Egypt, who when hee could not keep the Iſraelites ſtil in bondage, would keepe their wiues and children backe: and when this would not be granted, then he was content to let them goe and doe ſacrifice; but their ſheepe and their cattel muſt ſtay behind: and when this might not be obtained; then hee deſired them onely to bleſſe him before they went, Exod. 10. But God is of another mind: he that made al the hearts of men, and trieth them, and knoweth them, and renueth them, and mollifieth them, and lighteneth them, and ruleth them, & turneth them which way it pleaſeth him, will haue all the heart, becauſe he hath beſt right to al. Therefore as *Moſes* anſwered *Pharaoh*; *There ſhall not a hoofe be left behind vs*: ſo whenſoeuer the diuell, the world, or the fleſh, are ſuiters vnto vs for any part of our heart (as commonly they are, when we haue any ſacrifice or ſeruice to performe vnto the Lord our) God then we muſt anſwere them, as *Moſes* anſwered *Pharaoh*; Thou ſhalt haue neither hand nor hoofe in this action, Exod. 10. 26. or as *Peter* anſwered *Simon Magus* when hee offered money for the holy Ghoſt; *Thou haſt neither part nor fellowſhip in this buſineſſe*, Acts 8. 20. 21. I muſt not yeelde one iot to your ſuggeſtions: for I muſt *loue the Lord my God, with all my heart, with all my ſoule, &c.* That God may be our God, he will haue the greateſt loue, becauſe whatſoeuer wee loue beſt

we make our God: wee may loue our Parents, or our Wiues, or our Children, or our friends, or our neighbours, as well as wee loue our selues, with a true and vnfained loue: but wee must loue God better than our Parents, or our Wiues, or our Children, or our friends, or our neighbours, or our selues, *with all our hearts, and with all our soule*, that is, with a sound and perfect loue. As wee loue a ring or a iewell for his sake that gaue it: so wee must loue all thinges of this life for his sake that gaue them, and him for his owne sake aboue all the rest. This perfect loue wee can bestowe but once, and but one can haue it; and whoso hath it, must be our God: if we set our heart vpon riches, we make riches our God: therefore *Dauid* saith, Psal. 62. *If riches increase, set not your heart vpon them.* If our whole delight be in eating and drinking, then we make a god of our bellie: and the Apostle tels vs, Philip. 3. that *our end is damnation.* If we be giuen to wantonnesse and fleshly pleasure, then *Venus* is our goddesse: and *Salomon* tels vs, Prou. 6. 26. that our end will be beggerie. But if wee haue set our loue on God, *the eye hath not seene, the eare hath not heard, neither hath it entred into the heart of man, what GOD hath prepared for them that loue him*, 1. Cor. 2. 9. Now, if you would know how you must loue God with all your heart, thus you must doe it: When the diuell, or the world, or the flesh, shal set any thing before thee to loue, wherewith thou shalt offend thy God, thou must be content to lose and forgoe the same, be it neuer so precious, be it neuer so louely. He loueth God aboue all, which not for the loue of any thing that is created, can bee brought to sinne against his Creator. So *Ioseph* loued God aboue al, who though hee might haue had the loue of his Ladie and Mistresse without suspicion of man, yet hee would not consent, and so to lose the loue of God, Gen. 39. Such was *Dauids* loue to God, 1. Kings. 24. who, when hee had gotten *Saul* (his greatest enemie that sought his life) into a caue, where hee might at once haue been reuenged on him for al his iniuries, was content only to cut off the lap of his garment, and so let him goe vnhurt, rather than hee would sinne against the Lord, in laying his hands vpon the Lords annoynted. Such also was the loue of chaste *Susanna*, Daniel, 13. who when shee might haue gained the loue and fauour of the

Elders

Elders without any note of infamy, chose rather to vndergoe the danger of her life, than to sinne in the sight of the Lord. Therefore thou maist loue the things of this life, thy parents, thy wife, thy children and the rest; the Lords giues thee good leaue to loue them, so long as thou maist loue them without offence to God: But if once they bee vnto thee an occasion to sinne, thou must leaue to loue them, and rather chuse to sustaine any losse, though it bee to the *cutting off of thy hand or thy foote*, or to *the plucking out of thine eye*, Matth. 5. 29. or to the hazard of thy life, than thou wouldest offend so diuines Maiesty.

Now thou seest (if thou be not wilfully blind) how far thou art from this perfect loue which God requireth of thee. Thou hast not alwaies preferred God before al thy worldly profit; thou hast not alwaies preferred God before al thy fleshly pleasure: when thou hast gotten opportunitie to be reuenged of thine enemy, thou hast not spared him: when thou hast gotten opportunitie to commit wickednesse, thy loue to God hath not restrained thee: where God required *all thy heart*, thou hast giuen him no part of thy heart: Sometime al thy heart runneth after thy couetousnes, Ezech. 33. 31. Sometime thy soule is wholly set vpon delight and ease: sometime thy mind is all vpon thy corne, Luk. 12. or thy cattel, or thy pasture: and sometime thy thoughts are all vpon thy marchandize: seldome thou thinkest vpon God: but when thou commest into the Church of God, then thy minde is so distracted with diuers thoughts, and cares, and affaires of this life, that thou canst not think vpon God one houre together. Therefore what remaineth in this case for thee to do, but confesse thine owne imperfection, and flie to Christ to supply thy wants, and earnestly to desire the Lord to change thy heart, to take from thee thy old heart, thy vaine, thy wandring heart, which hath loued other things more then God; and in stead thereof to *giue thee a new heart, and to create a right spirit within thee*, Psa. 51. wherewith thou maist loue God aboue al things in this life, that in the life to come thou maist finde the reward of thy loue, such ioyes and comforts as cannot bee expressed.

Thus we haue heard what duty we owe vnto God himselfe

now we shall heare what dutie wee owe vnto our neighbour. That which we owe vnto them both, is *loue*; but yet the loue which wee owe vnto them is not alike. For albeit the second commandement be like vnto the first, Mat. 22, for the necessity thereof and in respect of the subiect or qualitie which is required, namely, *loue*; yet in respect of the obiect which is GOD, and the measure of our loue which must bee perfect, there is great ods betweene them. In that they both require but loue, they are both alike; but in that the first requireth loue to God, the second loue to men, the first requireth a greater loue than the second, there is the difference. But here a doubt ariseth: Seeing God requireth the loue of al the heart, soule, &c. what loue remaineth for our neighbour? If God must haue all our loue, what loue is left for any other? Whereunto I answere, that the loue of our neighbour doth not derogate nor detract from the loue of God: as the light of a candle doth not dazell, but rather commend the light of the Sunne: so our loue to our neighbour doth not diminish, but rather accomplish our loue to God. He that loueth the fruit, will loue the tree whereon it groweth: and he that loueth the streame, will loue the fountaine from whence it floweth: euen so he that loueth man which is a creature, wil much more loue God that hath created him. But let vs examine the words. *Thou shalt loue thy neighbour as thy selfe.* Here are foure things to be obserued: First, what is required, namely *loue*. Secondly, who must loue, *thou*: that is euery man. Thirdly, whom we must loue, namely our *neighbour*. And lastly, how and in what manner we must loue him, As wee loue our selues. Concerning the first, as in the former precept, so in this also the Lord requireth *loue*: wherein hee dealeth as a kinde father with his children, who is desirous to haue them so to resemble him, as by their conditions euerie man may knowe whose they are. Therefore our louing father desirous to haue vs like himselfe, requireth vs to be kinde and louing one to another, as he is kind vnto the vnkind, to the euill, to the iust, and to the vniust, Matth. 5. He will haue vs perfect, as he is perfect; he wil haue vs holy, as he is holy; he wil haue vs merciful, as he is mercifull; he will haue vs louing, as he is loue it selfe. Again, it is the nature of a louing father, by all meanes to procure the welfare

of

of his children: so our heauenly father desirous of our continuall happinesse, commandeth vs *loue*, that so we may lead our liues with delight and pleasure. If he had hated vs, he would haue commanded vs to liue in hatred, and enuie, and malice with our neighbours: for among all the miseries that are vnder the Sun, there is not a more miserable and irkesome life, than the life of the enuious. *Salomon* calles it *a rotting of the bones*, Prou. 14. 30. and as it were a consumption of the bodie, because the enuious man alwaies repineth, and pineth away at other mens prosperitie. As *all thinges worke to the best to them that loue God*, Rom. 8. so all things worke to the worst to them that are enuious. Therefore one wisheth, that the enuious man had eyes in euery city, that hee might bee vexed with all mens prosperitie. As Christ said, Iohn. 13. *By this shall all men know that ye are my disciples, if you haue loue one towards another*: so the diuell saith; By this shall all men know that yee are my disciples, if ye haue enuie, and hatred and malice one towards another. Therefore, leauing that hatefull and lothsome kinde of life to the reprobate and damned (who are alwayes malecontent like *Cain*, Gen. 4. and their countenance cast downe; they cannot looke on their brother with a cheerefull countenance, nor affoord him a merrie word) God hath prescribed loue to those that are his, to shew how desirous hee is of their welfare and happines. But here some churle may say vnto me: if this be all, I shal doe wel enough: if God require no more but loue, I shal be well content to loue, so that I bee not bound to giue. Alas this is a silly shift: for it is the nature of godly loue, to relieue & help him that is beloued: therfore whom thou loues, if thou louest him truly, thou canst not see him lacke, if it be in thy power to supply his want. If thou louest thy horse, thou wilt giue him prouender: if thou louest thy dog, thou wilt giue him thy crums: and if thou loue thy brother, thou wilt giue him food. Therfore though nothing be expressed which thou shouldest giue vnto thy brother; yet in that thou must loue him, thou art bound to giue him, not onely thy goods, but euen thy life, if neede require, to doe him good. *This is my commandement*, saith our Sauiour Christ, Iohn 15. 12. *that yee loue one another, as I haue loued you*: But *hee so loued vs, that he gaue his life for vs*,

Bd. hw: 22738

Rom. 5.8. therefore *woe also ought to giue our liues for our brethren*, 1. Iohn. 3.16. Forasmuch then, as *thy life*, which as Christ speaketh, *is more worth than food or rayment*, Matth. 6.25, should not be spared for thy brothers good; from henceforth grutch not to giue thy goods to thy needy neighbour, defraud not him of food and rayment, to whome thou owest euen thy life it selfe.

But let vs come to the second thing, which sheweth who is bound to loue: *Thou shalt loue.* Vnder this word *thou*, God comprehendeth euery particular man and woman: as if hee should say, Thou thy selfe, and not any other; for, *thou shalt loue thy neighbour.* The poore man is not exempted from this precept, because he may loue as wel as the rich. If hee say I haue no wealth, and therfore I cannot shew my loue to my neighbour: Though he haue no wealth, yet he hath a heart, he hath a mind, he hath an affection: let him haue a louing heart, a louing mind, and a louing affection; if he cannot doe well, let him wish wel vnto his neighbour: if he cannot gratifie him with any thing that he hath, let him not enuy at any thing that the rich man hath. For as the rich man shewes that he loues his neighbour, if he relieue his necessity: so the poore man sheweth that he loues his neighbour, if he grieue not at his prosperitie. This therfore, as a general precept, bindeth the poore as well as the rich: it is a common yoke layed vpon the necke, and a common burthen layed vpon the back of euery Christian; but yet it is *an easie yoke*, and *a light burthen*, Matth. 11. because it is *loue*, which maketh all thinges to seeme delightsome. As there are some that would bee content to loue, if they might not giue: so there are some would bee content to giue, if they were sure they should not want: therefore when it comes to giuing, they poste it ouer to their heires, or to their executors, or to their successors when they are dead; they are neuer liberal vntil they dye, and then they are liberal of that which is none of theirs. They thinke to be excused by the liberality of their heires; but they are bound to bee liberall for themselues: therefore they must not lay the burthen vpon them, because *euery man must beare his owne burthē*, Gal. 6. If they say, I know not what need I may haue before I dye: let them remember, that what they giue vnto the poore

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they lend vnto the Lord, and he is a sure pay-master, he giues great vsury. And as *Dauid* said, *I neuer saw the righteous forsaken, nor his seede beg their bread:* so they must needes confesse, if they will confesse the truth, that they neuer saw the godly man that was liberall to the poore, by that means, to come to misery. By other meanes many men fall into extream pouerty; *Alea, Vina, Venus*, Dice, Wine, and Women haue brought many to beggery: but, by beneficence and liberality to the poore, I neuer heard that any came to penury. Such a foyson hath your almes, that by the blessing of God which makes men rich, it increaseth like the widows meale and oile which she bestowed vpon the Prophet, 1 King. 17. Therfore let no man distrust.

Now we are come to the third thing, which sheweth whom wee are bound to loue: *Thou shalt loue thy neighbour*. Hee sayth not, thou shalt loue the rich man, or thy kinsman, or thy friend, or thy companion, but *thy neighbour*: vnder which word is comprehended euery man that is any way capable of thy loue: yea, euen thy *enemy* is included in this precept, Mat. 5. Rom. 12. As the Iewes thought none to be their neighbours, but their owne nation: so some thinke none to be their neighbours but their equals. The rich man despiseth the poore man, and hee againe enuieth the rich man: and euery man, as the prouerbe is, delighteth in those that are like himselfe. But here this law requireth that whosoeuer is our neighbour by any meanes, he is to be loued.

As our Sauiour Christ had two kinds of kinsfolk, Matth. 12; one by the flesh, another by the spirit: so wee haue two kinds of neighbours, one by nature and another by grace: and as Christ preferred his spirituall kindred, before his carnall kindred; so we must preferre our spirituall neighbours, before our carnall neighbours. Therefore, although by this lawe wee are bound to loue all men indifferently: yet because there are degrees of neighbours, therefore there must be degrees of loue: we must loue our Parents & our kinsfolk, more than strangers, because they are bound vnto vs by a straiter bond of nature, according, to that of the Apostle, 1. Tim. 5, *He that hath not a care of his owne, specially of them of his household, is worse than an Infidell.* So we must loue the faithfull more then the vnfaithfull,

becauſe they are bound vnto vs by a ſtraiter bond of faith and religion, as the ſame Apoſtle willeth vs, Gal. 6. *While yee haue time, doe good vnto all, ſpecially to them of the houſehold of faith:* ſignifying, that as wee are bound to loue all men with a generall loue, becauſe they are all of the offspring of *Adam*; yet muſt we loue ſome with a more ſpeciall loue, becauſe they are the children of God.

Now followeth the meaſure of that loue which we owe vnto our Neighbour, expreſſed in the laſt words; *As thy ſelfe:* Here is the rule whereby our loue muſt be ſquared, and a moſt exquiſite example of ſingular loue, found in our ſelues for vs to imitate: He ſayth not, *as he loueth thee*, or as he is beloued of others; but *as thy ſelfe.*

Who knowes not how well he loues himſelfe? and therefore who can excuſe himſelfe, and ſay I know not how well I ſhould loue my neighbour? But how do we loue our ſelues? Fainedly? or coldly? or for an houre? I trow not, but truly and zealouſly and euery houre. So, we muſt loue our neighbour with a true, zealous and a conſtant loue. We muſt not paſſe by, as the Prieſt and the Leuite; but powre our oyle into their wounds with the Samaritane, to help, to relieue them, & comfort them. Wee muſt loue our neighbour, though he be enuious, as *Dauid* loued *Saul*, requiting good for euill; and as *Ioſeph* loued *Putiphar*, not intiſed to ſinne againſt him. *Loue is the fulfilling of the Law:* it beginneth young with *Moſes*, to reſiſt the oppreſſor, and endeth not in olde age, but deſires to periſh for the beloueds preſeruation; calleth infants in the ſtreete, with wiſdome, to learne; comforteth the impriſoned with *Abacuck*; burieth the dead with *Tobie*; viſiteth the ſicke and poſſeſſed with our Sauiour; *couereth the multitude of offences*; and ſhall finde this laſt comfort, *Come yee bleſſed*: to which ioy he bring vs, that with his *loue* from euerlaſting death hath bought vs.

Here endeth the ſecond Sermon.

THE

THE CENSVRE OF CHRIST VPON THE ANSWERE.

NOw we are come to the answere of Christ vnto the Lawyers question: The question was, *What must be done to inherit eternall life?* The answere is; Doe that which thou hast said: that is, *Loue God above all, and thy neighbour as thy selfe*; and thou shalt liue, thou shalt inherit eternall life. Where first it is to be obserued, that though this Lawyer came with a mind to tempt Christ, yet because hee had truly alleaged what vvas vvritten in the lawe, Deut. 6. Leuit. 19. our Sauiour Christ approoueth his answere, and commendeth him for it: whereby wee are taught to like & allow of those good things that we see in any, though they be our enemies.

Many there are, that if their enemy be indued with many excellent vertues, yet they will not acknowledge it, nor giue him his due commendation; but rather seeke by all meanes to disable him, and disgrace him, and dispraise him behind his backe: If he be temperate and sober, then they say as it vvas sayd of *Iohn Baptist*, *He hath a diuell.* If he be sociable and familiar, then they say as it was sayd of Christ: *Hee is a glutton and a wine bibber*, Luke 7. If he be learned, they say as *Festus* sayd of *Paul*, Acts 26. *He is mad.* If he be a good house keeper, they call him a Papist. If he be religious, they call him a Precisian. Yea, if he be a Prophet, yet if he tel the truth, they account him their enemy, Galat. 4. as *Ahab* tearmed *Elias*, 1. King. 21. And as the same *Ahab* cared not to heare *Micheas*, because he hated him, 1. Kings 22: so they despise the doctrine, and mislike the Sermon, because they hate the man that preacheth it.

These kinde of people are like their father the diuell, vvho both by his name and nature, is *an accuser of the brethren*, Reuel. 12. He could not giue *Iob* a good word, though he were *a iust man that feared God*, Iob. 1. and no meruaile, for he could not speake well of God himselfe, Gen. 3. But Christ is of another mind, for though this Lawyer were his tempter, yet doth he allow his answere: so though a man be thine enemy, yet let him haue his due: If he be learned, report no lesse of him: if he be an

honeſt man, defame him not: if hee be humble, ſay not hee is proud: if he be liberall, ſay not he is miſerable: if he deale iuſtly, ſay not he is vnconſcionable: and if he haue any thing in him that is praiſe worthy, (as there is no man but hath ſome good thing in him) acknowledge it, report it, and commend him for it, though hee bee thine enemy. But here againe wee ſee that though Chriſt commend this Lawyer for his anſwere, yet doth he not commend him for any thing els: to teach vs, that as wee muſt giue euery man his due, ſo wee muſt giue no man more then his due. The Lawyer had anſwered directly to Chriſts demaund; therefore Chriſt commends his ſaying: But the Lawyer had not done ſo well as he had ſpoken; therfore Chriſt doth not commend his doing: ſo the words of many are commendable, but their workes are moſt deteſtable. If you come to their Sermons, you ſhall heare them ſpeake marueilous well: but if you look into their liues, you ſhall find them far differing from their profeſſion. They are like our bels, which can call the people together to the ſeruice of God, but cannot perform any ſeruice to God: ſo theſe men can giue good counſell to others, but cannot follow it: they can teach the people to know the wil & pleaſure of God; but they go not about to doe the will of God, that the people might bee moued by their example to doe the ſame. And if you ſeem to miſlike their doings, then as Chriſt ſayd of the Scribes and Phariſies, Matth. 2 , *They ſit in* Moſes *chaire, &c.* ſo they anſwere for themſelues; Do as we ſay, and not as wee doe. A bad excuſe, fit for ſo bad a cauſe. As if they ſhould ſay; Wee would haue you to be godly, but we will not be godly; we would haue you to be ſaued, but we our ſelues wil not be ſaued. How can their doctrine doe any good, that liue not according to their doctrine? or how can the people thinke that the doctrine is true, when they that preach it, liue not therafter? Will not the people reaſon thus? If his doctrine were good, ſurely he would follow it? *If his life be good, ſurely he would teach vs to liue as he doth*: Therefore whatſoeuer he ſayth, wee will not beleeue him; but as he doth, ſo will we do, and we hope to eſcape as well as he.

Thus with the one hand they build vp the Church of God, and with the other hand they pull it downe: becauſe they doe

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more hurt by their bad example, then they can do good with al their preaching. These are the vngodly that the Lord by his Prophet reprooueth, Psal. 50, *Why doest thou preach my lawes and take my words in thy mouth?* So long as *Esay* was a man of polluted lips, the office of preaching was not committed vnto him: but when his lips were cleansed, Esay, 6. then was he fit for that office and function: Euen so, as long as we delight in sinne as much as any, we are not meete to reproue the sinnes of other: but when we behaue our selues as it becommeth the Ministers of the Gospell, then haue we commission to preach the Gospel, and to reproue the sinnes of the people.

Therefore to a good Churchman (as you vse to call vs) two things are necessary: the first is, to teach well: the second is, to liue well. For as we are resembled to *salt*, because we must season the people with sound and wholesome doctrine: so are we resembled to the *Sunne*, because wee must shine as lights in the world by our holy life. As *Iohn* Baptist was *the voyce of a Cryer*, so he was *a burning Lampe*: as the Apostles were willed to teach and baptise, so *their lights* were commaunded *to shine, that men seing their good workes, might glorifie God.* Teach well & liue well. *Matth.* 5 *Matth.* 5

Thirdly, we here may see, that truth is truth, and to be commended from whomsoeuer it commeth: for though this Lawyer came to tempt Christ, yet because he told the truth, Christ admitteth his answere and commends him for it. Whereby we haue to learne to embrace and receiue the truth by whomsoeuer it is brought: for as a iewell is to be esteemed though it bee found in a stinking dunghill, so the truth is to bee regarded, though it be found in a wicked man.

And last of all, we here may see that to be verified which was spoken of Christ, Esay 42. Matth. 12. *A bruised reede shall he not breake, &c.* that is, hee shall not discourage any in the way of godlinesse. Though this Lawyer were Christs enemy, yet when hee answered discreetly and directly out of the word of God, Christ approueth his answere, and exhorteth him to the practise of the same: whereby wee haue to learne to commend and encourage euery man in his well doing, and by all meanes to further them in their good beginnings. Praise and honour are spurres to vertue: therefore if a man haue done well, commend him,

him, and he will do better. But alas with vs it is farre otherwise: for if a man haue done amisse, it shall be often cast in his teeth: but if he haue done well, he shall neuer heare of it.

But let vs go forward in the answere of Christ. It followeth, *Do this.* Hauing approued his saying, now he exhorteth him vnto doing: for it is not enough to say well, or to knowe much, or to beleeue aright; but we must *do this*, that is, we must *loue God and our neigbour*, if we desire to liue. Heauen is not gotten with faire words, nor amarous lookes, nor gold, nor siluer, nor gorgeous array; but with the fruites of a liuely faith: or (that I may vse the words of the Apostle, Gal. 5. 6.) *By faith working through loue.* God will not come to iudge vs at the last day, whether we were learned, or wise, or eloquent, or wealthy, or honorable: but whether we haue done those deedes of mercy to his needy members. What shall it profit a man in the last houre of his death, to haue been eloquent, and excellent in all kind of learning? that he hath preached many notable & worthy Sermons; if he haue liued a lewd and wicked life, and carried a corrupt conscience to his graue? In that terrible day, when the bookes of all mens consciences shall be opened, Apocal. 20, and euery mans life shall be strictly examined, it shall go better with vs, if we haue serued God with a good conscience, then if wee haue beene able to dispute subtile questions: for at that day it shall be sayd to some that haue preached in the name of Christ; *Depart from me, I know you not*, Matth. 7.

Now, as wee shall not be saued for our preaching, no more shall you be saued for your hearing: for God will haue you to *doe* as you heare, as well as he will haue vs to *doe* as wee teach. If you looke into all the Scriptures, you shall find no promise made to hearers nor to speakers, nor to readers; but to beleeuers, or to doers. If yee aske God vvho shall dwell in his holy Mountaine, he sayth. Psal. 15, *The man that walketh vprightly.* If you aske CHRIST who shall enter into the Kingdome of heauen, he sayth, Matth. 7, *Not they that cry Lord, Lord: but they that doe the will of my Father.* If you aske him, how you may come to heauen, he sayth, Matth. 19, *Keepe the commandements.* If you aske him who are blessed, he sayth, Luke 11, *Blessed are they that heare the word of God and doe it.* If you aske an Angell

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who is blessed, he sayth Reue. 22, *Blessed are they which keep the words of this booke* If you aske *Dauid*, he saith, Psal. 106. *The man is blessed which keepeth iudgement and doth righteousnesse*. If you aske *Salomon*, he sayth, Pro. 29. *The man is blessed which keepeth the law*. If you aske *Esay*, he sayth, Esay 56. *He which doth this is blessed*. If you aske *Iames*, he sayth, Iames 1. *The doer of the word shall bee blessed in his deede*. And heere; *Doe this and thou shalt liue*. Heere is nothing but *Doing*, to make vs blessed: for as the workes that Christ did, bare witnesse that he was Christ, Ioh. 10. so the workes that wee doe must beare witnesse that we are Christians.

But here some man may obiect and say: Is any man able to doe this that God requireth? and if he be not, why then dooth God commaund vs that which we cannot performe? Herin Almighty God dealeth with vs, as a father dealeth with his children: If a man haue a sonne of seuen yeeres of age, he wil furnish him with bowe & arrowes, and leade him into the fieldes; sets him to shoote at a marke that is twelue score off, promising to giue him some goodly thing, if he hit the marke: and though the father know that the child cannot shoote so farre, yet will he haue him ayme at a marke beyond his reach, therby to try the strength & forwardnesse of his child: and though he shoote short, yet the father will incourage him. Euen so Almighty God hath furnished vs with iudgement and reason, as it were with certaine artillery, whereby we are able to distinguish betweene good and euill, and sent vs into this World, as it were into the open fields, & sets his law before vs as a mark, as *Dauid* speaketh, promising to giue vs the kingdome of heauen, if we hit the same: and albeit he knoweth that wee cannot hit this marke, that is, keepe the law which hee hath set before vs; yet for the exercise of our faith, and for the testifying of our duty and obedience towards him, hee will alwaies haue vs be ayming at it: and though we come short of that duty and obedience which he requireth at our hands, yet dooth he accept and reward our good indeuour: but if wee stubbornly refuse to frame our selues alter his will, then may hee iustly be angry and displeased with vs. Therefore though thou canst not perfectly keepe the law of God: yet if thou indeuour thy selfe to

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the vtmost of thy power to obserue the same, the Lord that *worketh in vs both the will and the worke*, will accept the will for the worke: and that which is wanting in vs, he will supply with his owne righteousnesse.

It followeth; *And thou shalt liue.* Here is the promise, euen life eternall. Among all earthly things, we count none so deare and precious as our life, insomuch as we can be content to forgo any thing before our life: our bloud & our limbes we lose sometime for the sauing of this temporal life, which is no life indeed, but rather a shadow, & the image of death. Now if we make so much of, & suffer so many things for the life of the body which is so short & momentany: how farre greater things should we suffer for the saluation of our soule, and for the gayning of that glorious & happy life, which shall neuer end? here Christ speaketh not of any common life, but of life eternall, which is the inheritance and seate of the blessed.

For, seeing Christ must answer to the Lawyers question, and his question was how he might inherit eternall life; when the Lawyer had said what was written in the law, Christ answereth *Hoc fac & viues*: as if he should say, *Loue God and thy neighbour*, and so thou shalt inherit eternall life; this is the assoyling of thy question. Goe to therfore deare brethren, and consider at how small a rate or price of loue, eternall life is to be purchased. If we take so great paines, and vndergoe so many difficulties to pursue this mortall life; what paines should wee vndertake to enioy that immortall life? If God should bid vs goe into a hot fiery furnace, and cast our selues into the burning flames, wee ought to do it, that wee might reigne with Christ: But our gracious louing Lord commaundeth no such thing; but only commendeth vnto vs *loue*, that we may liue. Our God is not as the gods of the Gentiles, which wil haue the Parents slay their children, and offer them vp in fire for a burnt sacrifice. No, our God *will not the death of a sinner, but rather that hee conuert and liue*, Ezech. 18. O how gracious is the Lord vnto vs, who requireth no more of vs but *loue!* and yet requiteth vs with no lesse than life, and that a glorious and eternall life.

Thus I haue at length explaned *The Lawyers Question*, and *the Answere of Christ vnto the Question*: wherein I haue shewed you

you one way to come to heauen, which is to keepe the law of God: and this way we finde most hard and difficult. Another way there is by the death of Christ, and this euery man thinkes most easie to finde. But this I assure you, that whosoeuer doth not endeuour to walke in that olde way, that is to walke in the waies of the Lord, shal neuer come to heauen by the new and liuing way Christ Iesus: because as *Iohn* saith, chap. 3. 3. *Whosoeuer hath this hope in him, purgeth himselfe*: that is, whosoeuer hopeth to be saued by the death of Christ, hath a care to keepe himselfe from sinne, and to walke in the commaundements of the Lord.

FINIS.

THREE PRAYERS: ONE FOR THE MORNING, ANOTHER FOR the Euening, the third for a ſicke man.

Whereunto is annexed a godly Letter to a ſicke friend: and a comfortable ſpeech of a Preacher vpon his death-bed. Anno 1591.

A Morning Prayer.

O Lord prepare our hearts to prayer.

ETernall God, giuer to them which want, comforter to them which ſuffer, and forgiuer to them which repent: wee haue nothing to render thee but thine owne. If wee could giue thee our bodies and ſoules, they ſhould bee ſaued by it: but thou wert neuer the richer for them. All is our dutie, and all of vs cannot performe it: therefore thy ſonne died, and thy ſpirit deſcended, and thy Angels guide, and thy Miniſters teach, to helpe the weakeneſſe of men. All things call vpon vs, to call vpon thee; and we are proſtrate before thee, before we know how to worſhip thee: euen ſince wee roſe we haue taſted many of thy bleſſings, and thou haſt begun to ſerue vs, before wee begin to ſerue thee. Why ſhouldeſt thou beſtow thy health and wealth, and reſt, and libertie vpon vs more than other? We can giue no reaſon for it, but that thou art mercifull. And if thou ſhouldeſt drawe all backe againe, wee haue nothing to ſay, but that thou art iuſt. Our ſinnes are ſo grieuous and infinite, that we are faine to ſay with *Iudas*, *I haue ſinned*, and there ſtop, becauſe wee cannot reckon them. All things ſerue thee, as they did at firſt: onely men are the ſinners in this world.

Our heart is a roote of corruption, our eyes are the eyes of vanity, our eares are the eares of follie, our mouthes are the mouthes of deceit, our hands are the hands of iniquitie, and euery part doth diſhonour thee, which would bee glorified of thee. The vnderſtanding which was giuen vs to learne vertue,

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is apt now to apprehend nothing but ſinne: the wil which was giuen vs to affect righteouſneſſe, is apt now to loue nothing but wickedneſſe.

The memorie, which was giuen vs to remember good things, is apt now to keepe nothing but euil things. There is no difference betweene vs and the wicked, we haue done more againſt thee this weeke, than wee haue done for thee ſince wee were borne, and yet we haue not reſolued to amend: but this is the courſe of our whole life, firſt we ſinne, and then we pray thee to forgiue it, and then to our ſinnes againe, as though we came to thee for leaue to offend thee.

And that which ſhould get pardon at thy hands for all the reſt (that is, our prayer) is ſo full of toyes and fancies for want of faith and reuerence, that when we haue praied, we had need to pray againe that thou wouldeſt forgiue our prayers, becauſe we thinke leaſt of thee when we pray vnto thee: What Father, but thou, could ſuffer this contempt, and be contemned ſtill? Yet when we thinke vpon thy ſonne, all our feare is turned into ioy, becauſe his righteouſneſſe for vs, is more than our wickednes againſt our ſelues. Settle our faith in thy beloued, and it ſufficeth for all our iniquities, neceſſities, and infirmities.

Now Lord wee goe foorth to fight againſt the world, the fleſh, and the diuell, and the weakeſt of our enemies is ſtronger than wee: therefore we come vnto thee, for thy holy ſpirit to take our part, that is, to change our mindes and wils, and affections which we haue corrupted, to remoue all the hinderances which let vs to ſerue thee; and to direct all our thoughts, ſpeeches, and actions, to thy glorie, as thou haſt directed thy glorie vnto our ſaluation. Although we be ſinners (O Lord) yet wee are thine: and therefore wee beſeech thee to ſeparate our ſinnes from vs, which would ſeparate vs from thee, that wee may bee readie to euerie good, as wee are to euil. Teach vs to remember our ſinnes, that thou maiſt forget them, and let our ſorrow here preuent the ſorrow to come. We were made like thee, let not fleſh and blood turne the image of God to the image of Satan: our foes are thy foes, let not thine enemies preuaile againſt thee to take vs from thee: but make thy word vnto vs, like the ſtarre which ledde vnto Chriſt: make thy benefits

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like the piller, which brought to the Land of promiſe: make thy croſſe like the meſſenger which compelled gueſts vnto the banquet; that we may walke before men like examples, and alwaie look vpon thy ſonne how he would ſpeake and do, before we ſpeake or doe any thing.

Keep vs in that feare of thy Maieſtie, that we may make conſcience of all that wee doe, and that wee may count no ſinne ſmall, but leaue our lying, and ſwearing, and ſurfetting, and coueting, and boaſting, & flaunting, and inordinate gaming, and wanton ſporting, becauſe they draw vs to other ſinnes, and are forbidden as ſtraitly as other. Let not our hearts at any time be ſo dazeled, but that in all temptations, we may diſcerne betweene good and euill, betweene right and wrong, betweene truth and error; and that wee may iudge of all things as they are, and not as they ſeeme to be: let our mindes be alwaies ſo occupied, that we may learne ſome thing of euery thing, and vſe all thoſe creaturs as meanes and helps prepared for vs to ſerue thee. Let our affections grow ſo toward one another, that wee may loue thee as much for the proſperitie of other, as if it were our owne: let our faith, and loue, and prayer be alway ſo ready to goe vnto thee for our helpe, that in ſickneſſe we may finde patience, in priſon we may find ioy, in pouertie we may find contentment, and in all troubles we may find hope. Turne all our ioyes to the ioy of the holy Ghoſt, and all our peace to the peace of conſcience, and all our feares to the feare of ſinne; that we may loue righteouſnes, with as great good will as euer we loued wickednes: and goe before other in thankfulneſſe towards thee, as farre as thou goeſt in mercy towards vs before them, taking all that thou ſendeſt as a gift, and leauing our pleaſures before they leaue vs; that our time to come may be a repentance of the time paſt, thinking alway of the ioyes of heauen, the paines of hell, our owne death, and the death of thy ſonne for vs. Yet Lord let vs ſpeake once againe like *Abraham*, one thing more we will begge at thy hands; our reſolutions are variable, and we cannot performe our promiſes to thee: therefore ſettle vs in a conſtant forme of obedience, that wee may ſerue thee from this houre, with thoſe duties which the world, the diuell, and the fleſh, would haue vs deferre vntill the poynt

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of death. Lord we are vnworthie to aske any thing for our ſelues: yet thy fauour hath preferred vs to bee petitioners for other. Therefore wee beſeech thee to heare vs for them, and them for vs, and thy ſonne for all. Bleſſe the vniuerſall Church with truth, with peace, and thy holy diſcipline. Strengthen all them which ſuffer for thy cauſe, and let them ſee the ſpirit of comfort comming towards them, as thy Angels came to thy ſonne when he was hungrie.

Bee mercifull vnto all thoſe which lie in anguiſh of conſcience, for remorſe of their ſinnes: as thou haſt made them examples, ſo teach vs to take examples by them, that we may looke vpon thy Goſpell to keepe vs from deſpaire, and vpon thy lawe to keepe vs from preſumption. Proſper the armies which fight thy battailes, and ſhew a difference betweene thy ſeruants and thy enemies, as thou didſt betweene the Iſraelites and the Egyptians; that they which ſerue thee not, may come to thy ſeruice, ſeeing that no GOD doth bleſſe beſides thee. Make vs thankful for our peace, whom thou haſt ſet at libertie; while thou haſt laid our dangers vpon others, which mighteſt haue laide their dangers vpon vs: And teach vs to build thy Church in our reſt, as *Salomon* built thy Temple in his peace. Haue mercie vpon this ſinful Land, which is ſicke of long proſperitie: Let not thy bleſſings riſe vp againſt vs: but indue vs with grace as thou haſt with riches, that we may goe before other nations in religion, as we go before them in plentie. Giue vs ſuch hearts as thy ſeruants ſhould haue: that thy will may bee our will: that thy law may be our law: and that wee may ſeeke our kingdome in thy kingdome. Giue vnto our Prince a princely heart; vnto our Counſellers, the ſpirit of counſell; vnto our Iudges, the ſpirit of iudgement; vnto our miniſters, the ſpirit of doctrine; vnto our people, the ſpirit of obedience: that wee may all retaine that communion here, that wee may enioy the communion of Saints hereafter.

Bleſſe this family with thy grace and peace, that the Rulers thereof may gouerne according to thy word, that the ſeruants obey like the ſeruants of God, and that wee may all bee loued of thee. Now Lord we haue commenced our ſuite, our vnderſtanding is weake, and our memorie ſhort, and wee vnworthie

to pray vnto thee, more vnworthie to receiue the things which we pray for. Therfore we commend our prayers and our selues vnto thy mercie, in the name of thy beloued Sonne, our louing Sauiour; whose righteousnes pleadeth for our vnrighteousnesse.

Our Father which art in heauen, &c.

A Prayer for the Euening.

O Lord God, what shall we render vnto thee for all thy benefits? which hast giuen thy Sonne for a ransome, thy holie Spirit for a pledge, thy word for a guide, and reseruest a kingdome for our perpetuall inheritance: of whose goodnes we are created, of whose iustice we are corrected, of whose mercie wee are saued. Our sinnes striue with thy benefits, which are moe: let vs count all creatures, and there bee not so manie of any kinde, as thy gifts, except our offences which we returne vnto thee for them. Thou mightest haue said before wee were formed; let them be monsters, or let them be infidels, or let them bee beggers, or cripples, or bond-slaues so long as they liue. But thou hast made vs to the best likenes, and nursed vs in the best Religion, & placed vs in the best Land; that thousands would thinke themselues happie, if they had but a peece of our happines. Therefore why should any serue thee more than we, which want nothing but thankefulnes? Thou hast giuen vs so many things, that scarse we haue any thing left to pray for, but that thou wouldest continue those benefits which thou hast bestowed alreadie; yet wee couet as though we had nothing, and liue as though we knew nothing: when we were children, we deferred till we were men; now we are men, we defer vntill we be old men; and when we be old men, we will deferre vntill death. Thus we steale thy gifts, and do nothing for them: yet we looke for as much at thy hands, as they which serue thee all their liues. The least of thy blessings is greater than all the curtesies of men, and yet we are not so thankfull to thee for all that we haue, as we are to a friend for one good turne: we are asha-

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med of many ſinnes in other, and yet we are not aſhamed to commit the ſame ſinnes our ſelues, and worſe then they: yea, we haue ſinned ſo long almoſt, that we can do nothing elſe but ſinne, and make others ſinne too, which would not ſin but for vs. If we doe any euill, we doe it cheerefully and quickly, and eaſily: but if we doe any good, we doe it faintly, and rudely, and ſlackly. When did wee talke without vanitie? When did wee giue without hypocriſie? When did we bargaine without deceit? When did wee reproue without enuie? When did wee heare without wearines? When did we pray without tediouſnes? Such is our corruption, as though we were made to ſinne, in deed, or in word, or in thought: we haue broken al thy Commaundements, that wee might ſee what good is in euill; which haue felt nothing but guilt, and ſhame, and expectation of iudgement, while we might haue had peace of conſcience, ioy of heart, and all the graces which come with thy holy ſpirit. Some haue been wonne by thy word, but we could not ſuffer it to change vs: ſome haue been reformed by the croſſe, but wee would not ſuffer it to purge vs: ſome haue been moued by thy benefits, but we would not ſuffer them to perſwade vs: nay, wee haue giuen conſent to the diuell, that we will abuſe al thy gifts ſo faſt as they come: and therefore thy bleſſings make vs proud, thy riches couetous, thy peace wanton, thy meates intemperate, thy mercie ſecure, and al thy benefits are weapons to rebell againſt thee; that if thou looke into our hearts, thou maiſt ſay our Religion is hypocriſie, our zeale enuy, our wiſdome policie, our peace ſecuritie, our life rebellion, our deuotion ends with our prayers, and we liue as though we had no ſoules to ſaue.

What ſhal wee anſwere for that which our conſcience condemnes? Wee are one day neerer to death ſince wee roſe, when wee ſhall giue account how euerie day hath beene ſpent, and how we haue got thoſe things which others wil conſume when we are gone. And if thou ſhouldeſt aske vs now, what luſt aſſwaged, what affection qualified, vvhat paſſion expelled, what ſinne repented, vvhat good performed, ſince vvee began to receiue thy benefits this day; vvee muſt confeſſe againſt our ſelues, that all our workes, words, and thoughts, haue beene

the ſeruice of the world, the fleſh and the diuell: wee haue offended thee, and condemned thee all the day, and at night wee pray vnto thee: Father, forgiue vs all our ſinnes, which haue diſhonoured thee, while thou diddeſt ſerue vs; runne from thee while thou didſt call vs; and forgotten thee whileſt thou didſt feede vs: ſo thou ſpareſt vs, ſo we ſleepe, and to morrow we ſin againe. This is the courſe of al our pilgrimage, to leaue that which thou commandeſt, and doe that which thou forbiddeſt. Therfore thou mighteſt iuſtly forſake vs, as we forſake thee, & condemne vs whoſe conſcience condemnes our ſelues: but who can meaſure thy goodneſſe which giueſt all, and forgiueſt all? Though we are ſinful, yet thou loueſt vs: though we knock not, yet thou openeſt: though wee aske not, yet thou giueſt. What ſhould we haue if we did ſerue thee, which haſt done al theſe thinges for thine enemies? Therefore thou which haſt giuen vs al things for our ſeruice, O Lord giue vs a heart to ſerue thee, and let this bee the houre of our conuerſion. Let not euil ouercome good, let not thine enemie haue his will: but giue vs ſtrength to reſiſt, patience to endure, and conſtancie to perſeuere vnto the end.

Inſtruct vs by thy word, guide vs by thy ſpirit, mollifie vs by thy grace, humble vs by thy corrections, win vs by thy benefits, reconcile our nature to thy wil, and teach vs to make profit of euery thing, that wee may ſee thee in all things, and all things in thee. And becauſe (O moſt merciful father) we walke betweene thy mercie and iuſtice, through many temptations, gouerne our ſteps with ſuch diſcretion, that the hope of mercie may preuent deſpaire, and the feare of iuſtice may keepe vs from preſumption; that in mirth we be not vaine, in knowledge wee be not proude, in zeale wee bee not bitter: but as the tree bringeth foorth firſt leaues, then bloſſomes, and then fruit; ſo firſt wee may bring foorth good thoughts, then good ſpeeches, and after a good life, to the honour of thy name, the good of thy children, and the ſaluation of our ſoules, remembring the time when wee ſhall ſleepe in the graue, and the day when we ſhall awake to iudgement. Now the time is come (O Lord) which thou haſt appointed for reſt, and without thee wee can neither wake nor ſleepe, which haſt made the day and night,

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and ruleſt both. Therefore into thy hands wee commend our ſoules and bodies that thou haſt bought, that they may ſerue thee: reſtore them (O Lord) to their firſt image, and keepe them to thy ſeruice, and reſigne vs not to our ſelues againe, but finiſh thy worke; that wee may euery day come neerer and neerer to thy kingdome, till wee hate the way to hell, as much as hell it ſelfe; and euery cogitation, and ſpeech, and action, be ſo many ſteps to heauen. For thy names ſake, for thy promiſe ſake, for thy ſonnes ſake O Lord, wee lift vp our hearts, hands and voice vnto thee in his name, which ſuffered for ſinne, and ſinned not.

Our father which art in heauen, &c.

A prayer for a ſicke man.

ALmightie GOD and all mercifull Father, which art the Phyſician of our bodies and ſoules, in thy hands are life and death, thou bringeſt to the graue, and pulleſt back again: we came into this world, vpon condition, to forſake it whenſoeuer thou wouldeſt call vs: and now the Sumners are come, thy fetters hold me, and none can looſe mee but hee which bound me. I am ſick in bodie and ſoule: but he hath ſtroken me, which in iudgement ſheweth mercie. I deſerued to die ſo ſoone as I came to life: but thou haſt preſerued me till now; and ſhall this mercie be in vaine, as though wee were preſerued for nothing? Who can praiſe thee in the graue? I haue done thee no ſeruice ſince I was borne; but my goodnes is to come: and ſhall I die before I begin to liue? But Lord thou knoweſt what is beſt of all: and if thou conuert me, I ſhall be conuerted in an houre: and as thou acceptedſt the will of *Dauid* aſwell as the act of *Salomon*; ſo thou wilt accept my deſire to ſerue thee, aſwell as if I did liue to glorifie thee. The ſpirit is willing, but the fleſh is fraile: and as I did liue ſinfully, whenſoeuer thy ſpirit was from mee; ſo I ſhall die vnwillingly, vnleſſe thy ſpirit prepare mee. Therefore deare Father giue me that minde which a ſick man ſhould haue, and increaſe my patience with my paine, and call vnto my remembrance all which I haue heard, or read, or felt, or meditated, to ſtrengthen me in this houre of my triall; that I, which neuer taught anie good while I liued, may now teach

other how to die, and to beare their ſickneſſe patiently: apply vnto mee all the mercies and merits of thy beloued ſonne, as if hee had died for mee alone. Be not from mee vvhen the enemie comes; but when the tempter is buſieſt, let thy ſpirit be buſieſt too: and if it pleaſe thee to looſe me out of this priſon, vvhen I ſhal leaue my earth to earth, let thine Angels carrie vp my ſoule to heauen, as they did *Lazarus*, and place me in one of thoſe manſions which thy Sonne is gone to prepare for me. This is my mediatour which hath reconciled mee and thee, when thou diddeſt abhorre me for my ſinnes, and thou diddeſt ſend him from heauen to vs, to ſhew that thou art bound to heare him for vs. Therefore in him I come vnto thee, in him I call vpon thee. O my redeemer, my preſeruer, and my Sauiour, to thee be all praiſe with thy father and the holy ſpirit for euer. Amen.

What ſhall ſtay mee, from my Father, my Brother, and my Comforter?

A comfortable ſpeech, taken from a godly Preacher, lying vpon his death-bed: written for the ſicke.

I Owe to God a death, as his Son died for me. Euer ſince I was borne I haue beene ſayling to this hauen, and gathering patience to comfort this houre: therefore ſhall I be one of thoſe gueſts now, that would not come to the banquet when they were inuited? What hurt is in going to Paradiſe? I ſhall loſe nothing but the ſenſe of euill: and anon I ſhall haue greater ioyes than I feele paines: for my head is in heauen alreadie, to aſſure me that my ſoule and bodie ſhall follow after. O death where is thy ſting? why ſhould I feare that which I would not eſcape? becauſe my chiefeſt happineſſe is behinde, and I cannot haue it, vnleſſe I goe vnto it. I would goe through hell to heauen: and therefore if I march but through death, I ſuffer leſſe than I would ſuffer for God. My paines doe not diſmay me, becauſe I trauaile to bring foorth eternall life; my ſinnes do not fright me, becauſe I haue Chriſt my redeemer; the Iudge doth not aſtoniſh me, becauſe the Iudges Sonne is my aduocate; the diuell doth not amaze me, becauſe the Angels pitch about me; the graue doth not grieue me, becauſe it was my Lords bed.

Oh;

Oh, that Gods mercies to me, might moouе others to loue him! for the leſſe I can expreſſe it, the more it is. The Prophets and Apoſtles are my fore-runners, euery man is gone before me, or elſe he will follow after me: if it pleaſe God to receiue mee into heauen before them which haue ſerued him better, I owe more thankfulnes vnto him. And becauſe I haue deferred my repentance till this houre, whereby my ſaluation is cut off, if I ſhould die ſuddenly; loe, how my God in his mercifull prouidence, to preuent my deſtruction, calleth mee by a lingring ſicknes, which ſtaieth till I bee readie, and prepareth me to my end, like a preacher; and makes me, by holeſome paines, wearie of this beloued world, leaſt I ſhould depart vnwillingly, like them whoſe death is their damnation. So he loueth me while he beateth me, that his ſtripes are plaſters to ſaue me: therefore who ſhal loue him if I deſpiſe him? This is my whole office now, to ſtrengthen my bodie with my heart, and to bee contented as God hath appointed, vntill I can glorifie him, or vntill he glorifie me. If I liue, I liue to ſacrifice; and if I die, I die a ſacrifice, for his mercie is aboue mine iniquitie. Therfore if I ſhould feare death, it were a ſigne that I had not faith nor hope, as I profeſſed, but that I doubted of Gods truth in his promiſe, whether he will forgiue his penitent ſinner or no. It is my father, let him doe what ſeemeth good in his ſight. *Come Lord Ieſus*, for thy ſeruant commeth: I am willing, helpe my vnwillingnes.

Thus the faithfull depart in another ſort, with ſuch peace and ioy round about them, that all, which ſee them, wiſh, that their ſoules may follow theirs.

A Letter written to ones friend in his ſickneſſe.

BEloued, I maruaile not that you haue paine, for you are ſicke: but I maruaile that you couer it not for offence; becauſe the wiſedome of man is to bite in his griefe, and alwaies to ſhew more comfort in God, than paine in ſuffering. Now GOD calleth to repetitions, to ſee whether you haue learned more conſtancie than others. If ſicknes bee ſharpe, make it not ſharper with frowardnes: but know this is a great fauour to vs when wee die by ſicknes, which maketh vs readie for him that calleth

calleth vs : now you haue nothing to thinke vpon but God, and you cannot think vpon him without ioye: your griefe paſſeth, but your ioy will neuer paſſe. Tell me (Patient) how manie ſtripes is heauen worth ? Is my friend only ſicke in the world, or his faith weaker than others ? You haue alwayes prayed, *Thy will be done:* and now are you offended that Gods will is done ? How hath the faithfull man forgotten that all things (euen death) turne to the beſt, to them that loue God? Teach the happie (O Lorde) to ſee his happineſſe through troubles. Euerie paine is a preuention of the paines of hell, and euery eaſe in paine is a fore-taſte of the eaſe, and peace, and ioyes in heauen. Therefore remember your owne comforts to others before, and be not impatient, when there is moſt neede of patience: but as you haue euer taught vs to liue; ſo now giue vs an example to die, and deceiue Satan as *Iob* did.

FINIS.